

























THE  
**MISSIONARY HERALD:**

CONTAINING

THE PROCEEDINGS AT LARGE OF THE

**American Board of Commissioners for Foreign Missions:**

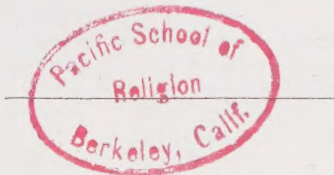
WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

**FOR THE YEAR 1841.**

**VOL. XXXVII.**

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and  
all the profits devoted to the promotion of the missionary cause.



BOSTON:  
PRINTED BY CROCKER AND BREWSTER,  
47, Washington-Street.

V. 37

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# THE MISSIONARY HERALD.

VOL. XXXVII.

JANUARY, 1841.

No. 1.

## American Board of Commissioners for Foreign Missions.

At the opening of the thirty-seventh volume of this work, the reader is presented with the following Abstract of the Report laid before the Board at its annual meeting in September last. From this the condition of the several missions and stations may be learned, and to it reference may be had for the statistics relating to each.

The Board is a chartered institution, and is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution, at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

The *Corporate Members* reside in the several states as follows :

Maine,	5
New Hampshire,	5
Vermont,	7
Massachusetts,	27
Rhode Island,	1
Connecticut,	13
New York,	34
New Jersey,	6
Pennsylvania,	17
Maryland,	1
District of Columbia,	1
Virginia,	5
North Carolina,	1
South Carolina,	2
Georgia,	2
Tennessee,	2
Ohio,	7
Missouri,	1
Michigan,	1—138

*Corresponding Members;*

In the United States,	5
In Foreign Parts,	16—21

*Honorary Members;—* 3,224

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The General Agents of the Board, whose object is to co-operate with pastors and churches, in disseminating missionary intelligence, awakening and cherishing an interest in the missionary

work, and obtaining missionaries and funds are—

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## SURVEY OF THE OPERATIONS OF THE BOARD AND ITS MISSIONS.

### Domestic Department.

#### OBITUARY NOTICES.

Two members of the Board, the Rev. J. H. Church, D. D., and Rev. Moses Waddell, D. D., one ordained missionary, Rev. L. W. Pease, and five assistant missionaries, Mr. C. McDonald, Mrs. F. B. Thompson, Mrs. S. R. Houston, Mrs. S. Hebard and Mrs. S. A. Worcester, have been removed by death since the last meeting of the Board.

#### MISSIONARIES AND CANDIDATES.

Twenty missionaries and assistant missionaries have been dismissed from the service of the Board, on account of failure of health and changes in the missions.

Eight who had received appointment have been at their own request released from their connection with the Board.

Twenty-seven missionaries and assistant missionaries have been appointed.

Eighteen have been sent out to various missions, and four, who had previously returned to this country, have resumed their stations. Thirty are now under appointment.

#### AGENCIES.

The Rev. W. Clark has labored since the first of June as the General Agent of the Board in the northern district of New England, and the Rev. C. Eddy, through the year, in southern New England and eastern New York. The receipts from both these agencies are greater than they were last year.

The Rev. F. E. Cannon has continued his labors as the General Agent of the Board for central and western New York; and the Rev. W. M. Hall, for New Jersey, Pennsylvania, Delaware, and Maryland. The former has been assisted, during a part of the year, by the Rev. G. S. Wilson and the Rev. E. N. Nichols.

The southern agency is vacant. The auxiliary societies at Richmond, Va., and Charleston, S. C., have been active and efficient. The Rev. W. Mack has performed a successful agency of six months in Western Virginia and eastern Tennessee.

The Rev. W. J. Breed entered upon his duties as General Agent for the Valley of the Mississippi, soon after the last meeting of the Board. After laboring successfully there through the winter and spring, he was compelled by failure of health to return to New England, where he has spent the summer, in the service of the Board.

The Rev. Harvey Coe has continued his labors as the General Agent of the Board in the Western Reserve. Though partially called off from the appropriate duties of his agency by other business of the Board, the receipts from that agency have been greater than last year.

The labors of Rev. E. N. Nichols, General Agent of the Board for Michigan, were much interrupted by sickness during the winter and spring. This circumstance, in connection with the difficulty of making collections in that part of the country, has led the Committee to suspend for the present the operations of that agency. For a few months past Mr. N. has been aiding Mr. Cannon in western New York.

The Rev. Messrs. Spaulding, Smith, and Meigs, returned missionaries, and Mr. A. K. Hinsdale, an appointed missionary, have rendered valuable services in this department during the year.

#### CO-OPERATING SOCIETIES.

Larger contributions have been received from the Board of Foreign Missions of the Reformed Dutch Church, during the year that has just closed, than in that which preceded it.

The Board of Foreign Missions of the German Reformed Church have taken measures, with the approbation of the

Committee, which may lead, at an early day, to their assuming the entire support of an important station in Asia Minor.

#### MISSIONARY HERALD.

Special efforts have been made to increase the circulation of the *Missionary Herald*. Twenty-three thousand copies of that work are now published every month. Four thousand five hundred copies of the 30th Annual Report have been printed and distributed.

#### FINANCES.

Much labor has been bestowed, during the year, by the officers and agents of the Board on an investigation of the missionary statistics of the churches from which the Board derives its support, with a view to the adoption of a plan for increasing the number of contributors, and the amount and regularity of the receipts.

During the first six months of the year, there was an alarming diminution of the monthly receipts into the treasury; but by the blessing of God on the special efforts made to avert the calamitous results which this diminution threatened to bring upon the missions, they have so increased since the first of March, that the aggregate for the year is nearly as great as for that which preceded it.

The whole amount of receipts for the year ending July 31, 1840, was \$241,691.04. Expenditures for the same time, \$246,601.37; exceeding the receipts \$4,910.33. To this add the debt of the Board on the first of August, 1839, \$19,173.09, and there was a balance against the treasury on the 31st of July, 1840, of \$24,083.42.

In addition to the above, the Board have received from the American Bible Society \$3,600, American Tract Society \$10,000, American Sunday School Union \$350: total \$13,950.

### Foreign Department.

#### SOUTH AFRICA.

##### MISSION TO THE ZULUS.

UMLAZI.—Daniel Lindley and Aldin Grout, *Missionaries*; Newton Adams, M. D., *Physician*; Mrs. Lindley, Mrs. Grout, and Mrs. Adams.

In this country.—George Champion, *Missionary*; and Mrs. Champion.

(1 station; 3 missionaries, 1 physician, and 4 female assistant missionaries;—total, 8.)

Dingaen, like Mosilikatsi, has been driven from his dominions, and the Boers are now virtually the masters of the country. The Zulus, however, are subject to Umpandi, a brother of Dingaen, said to be of a mild and pacific disposition and desirous of cultivating the friendship of the whites. He has requested teachers. Excepting the nearness of white settlers, the prospect of doing immediate good in that part of South Africa was perhaps never so good as now. The real value of the field will soon be known. Mr. Grout sailed from Boston with his wife, on his return to the Zulus, March 7th. The Committee have heard of his progress as far as Algoa Bay. Mr. Champion is still detained by the illness of his wife. Mr. Lindley and Doct. Adams returned to Port Natal on the 12th of June 1839, and called for more laborers. At present the field is exclusively ours, the Church Missionary Society's missionaries having gone further into the interior.

Mr. Lindley being of the opinion that nothing effectual can be done among the natives if the Boers be neglected, is, with the approbation of the Committee, giving them much of his time. He has gathered a promising school among their children, and is finding materials for an ecclesiastical organization among the people. The Board of Foreign Missions of the Reformed Dutch Church have agreed to furnish the means of meeting the expenses of this department of the mission.

#### WEST AFRICA.

##### MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson and Alexander E. Wilson, M. D., *Missionaries*; Benjamin V. R. James, *Printer*; Mrs. J. L. Wilson, Mrs. A. E. Wilson, and Mrs. James.—Three native helpers.

(1 station; 2 missionaries, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

Doct. Wilson arrived at Cape Palmas October 4th, and is making arrangements to commence a new station at Fishtown, about ten miles west of Fair Hope. He and his wife had the fever slightly. Other missionaries are greatly needed, to brave whatever dangers there are in the African climate for the sake of planting the gospel in that vast and populous part of the world. No where, probably, would the Lord be pleased to crown the labors of his servants with more success. That which alone hinders our progress,



is the want of men. There are several good places in which to labor between Cape Palmas and Cape Coast Castle. And should the British government carry into effect its plan of an expedition up the Niger by means of iron steamers, as it appears to be doing, and should commercial settlements be formed above the fever level on Fernando Po, or Cameroon, situated near the embouchure of that mighty river, the entrance of the gospel into the interior nations will thereby be much facilitated.

Two native youths have been admitted to the church, and the native members are eleven. There are two small day schools. The seminary contains fifty boarding scholars, two fifths of whom are females. Most of the girls are betrothed to the more advanced boys. The printing during the year was 31,860 copies, and 720,940 pages. The Grebo language was reduced to writing by Mr. Wilson; and the series of pages printed in it amounts to 577, the copies to 60,000, and the whole number of pages to 846,000.

### EASTERN AFRICA.

The attention of the Committee has, for several years, been directed to Zanzibar, and inquiries have been made as to the facilities afforded by that place for operations in Eastern Africa, through Richard P. Waters, Esq., American consul, and the missionaries sent last year to the Mahrattas, who went that way. The Committee are looking for a competent missionary to be placed there by the Board as soon as may be.

### EUROPE.

#### MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

ARIOPOLIS.—Samuel R. Houston and George W. Leyburn, *Missionaries*; Mrs. Leyburn.—Two native helpers.

(2 stations; 4 missionaries, 3 female assistant missionaries, and 2 native helpers;—total, 9.)

Mrs. Houston's valuable life could not be saved by her visit to Egypt. She closed her earthly labors November 24th. Her bereaved husband immediately returned, with his child, to Ariopolis. A teacher has at last been found for the Lancasterian school, and 170 scholars have been collected, as many as the house would accommodate. There ought to be a higher school. The brethren at

Mane, who subject themselves to the seclusion of that rocky promontory, may claim a peculiar share in our sympathies, prayers, and support. Dr. King has completed his chapel, and makes use of it. The number of books and tracts sold and gratuitously distributed by the mission during the year, is 52,285. The printing done at Athens was 26,800 copies, and 1,413,400 pages, all in modern Greek. Among the books was Baxter's *Saint's Rest*. The mission never seemed more important than it does now. Principles are in the progress of developement and settlement in Greece, which have a bearing directly or indirectly on religion, and if Greece comes to a right conclusion on these points, her influence will be felt by all the Greek communities found in Asiatic and European Turkey.

### WESTERN ASIA.

#### MISSION IN TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries*; Homan Hallock, *Printer*; Mrs. Temple, Mrs. Riggs, Mrs. Adger, Mrs. Van Lennep,\* and Mrs. Hallock.—Four native helpers

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schauflier, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schauflier, and Mrs. Hamlin.—Five native helpers.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*; Mrs. Schneider and Mrs. Powers.—One native helper.

TREBIZOND.—Thomas P. Johnston, *Missionary*, and Mrs. Johnston.

ERZERROOM.—William C. Jackson, *Missionary*, and Mrs. Jackson.—One native helper.

LARNICA, on the island of Cyprus.—James L. Thompson and Daniel Ladd, *Missionaries*; Mrs. Ladd and Mrs. Pease.—One native helper.

In this country.—Henry A. Homes, *Missionary*.

(6 stations; 15 missionaries, 1 printer, 15 female assistant missionaries, and 12 native helpers;—total, 43.)

The printing at *Smyrna*, in the year 1839, amounted to 65,700 copies, and 3,253,600 pages. Twelve hundred copies of the Greek Magazine are sent regularly to subscribers and agents. Hymns have been prepared in Greek to be sung in the public worship connected with Mr. Riggs's Greek preaching. Mrs. Adger has returned to Smyrna with her health much improved. A boarding-school has been commenced under the care of Mr. Van Lennep, who arrived at Smyrna, his native place, with his wife, April 13th. A mixed boarding-school in the English language is also contemplated, for boys of different nations and religions.

\* Recently deceased.

**Constantinople.**—Mr. and Mrs. Dwight arrived September 4th. Mr. Schaufliker reached Vienna June 27th, 1839, having gone thither to superintend the printing of his version of the Old Testament in Hebrew-Spanish, or the Spanish language written with the Hebrew letter. Mr. Goodell's time is still much occupied with his translation of the Old Testament into Armeno-Turkish. Mr. Hamlin is making good progress in the Armenian language. Mr. Homes was absent part of the year, with Doct. Grant, in Mesopotamia. He is now, with the approbation of the Committee, in this country. The banished Armenians have been permitted to return. Perhaps their influence with their people has been increased by the persecution they have endured. The changes wrought in the fiscal system of the empire make it no longer necessary for the pashas, governors, etc., to have bankers to manage their accounts at the seat of the general government. This strikes a blow at that domineering, mischievous aristocracy, which has been such a hindrance to the progress of truth. The changes that have been going on in Turkey are numerous, and many of them great. The empire has the appearance of a moving panorama.

It is impossible to account for the violence of the persecution at *Broosa*, mentioned in the last Report, except on supposition of a considerable evangelical influence believed by the natives to have been exerted in that city. The brethren say, that the truth was making progress among the people, even during the troublous times just mentioned. The conviction that a thorough reformation is needed, is beginning to be felt, and the more in consequence of the recent persecuting measures of the priesthood. Under the auspices of the mission, a female school of fifty or sixty scholars has at length struggled into existence. The two pious Armenian young men, mentioned in former Reports, continue to appear well, and are useful in different ways. The desire to possess and read the Scriptures is increasing among the Armenians.

Mr. Schneider has devoted much time to preparing books for the Greeks speaking the Turkish language. Six books have been printed, in the Turkish language and Greek letter, at Athens, embracing histories of Moses, Samuel, Elijah, Elisha, Daniel, and Esther—in all, 12,000 copies and 384,000 pages.

**Trebizond**, until the establishment of our mission there, was remote from foreign influences. In a moral point of

view, it was like occupying a post in the deep solitudes of the wilderness; though the scenery and climate made it one of the most inviting spots in all the east. There begins to be a perceptible change in its moral aspects. The reasons for encouragement are found, however, only among the Armenians. A few of these call themselves "gospel men;" that is, they profess to reject all the doctrines and usages of their church having no foundation in the Scriptures. Among them is a man about fifty years old, who gives evidence of having been renewed by the Holy Spirit.

**Erzeroom.**—This place is on the way from Trebizond to Tabreez and Ooroomiah. It is in the ancient Armenia, and, like Trebizond, under Turkish government, and has a population of 30,000 souls, of whom perhaps 3,500 are resident Armenians. As many more Armenians are found in the vicinity, and many others are accustomed to spend a year or two there for purposes of trade. The climate resembles that of the northern parts of New England. Mr. Jackson removed from Trebizond to Erzeroom just a year ago.

**Larnica.**—Cyprus belonging to the Turkish empire, and the steamers which ply between Smyrna and Beyroot touching at Larnica every month or oftener, the relations of the brethren on that island are more naturally with the mission in Turkey, than with that in Syria, which is subject to the Pasha of Egypt. They have therefore been connected with the former mission.

Mr. Pease died of fever on the 28th of August, 1839. He was a missionary of great promise, and his loss is severely felt. The general state of the island and the labors of the brethren are the same as in time past.

#### MISSION TO SYRIA AND THE HOLY LAND.

**BEYROOT.**—William M. Thomson and Story Hebard, *Missionaries*; Mrs. Thomson; Miss Betsey Tilden, *Teacher*.—Two native helpers.

**JERUSALEM.**—George B. Whiting, John F. Laneau, and Charles S. Sherman, *Missionaries*; Mrs. Whiting and Mrs. Sherman.—One native helper.

*Stations not yet known.*—Elias R. Beadle, Samuel Wolcott, Nathaniel A. Keyes, and Leander Thompson, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Beadle, Mrs. Wolcott, Mrs. Keyes and Mrs. Thompson.

*In this country.*—Isaac Bird and Eli Smith, *Missionaries*; Mrs. Bird.

(2 stations; 11 missionaries, 1 physician, 9 female assistant missionaries, and 3 native helpers; total, 24.)

Mr. and Mrs. Sherman arrived at Beyroot in September, Mr. and Mrs. Beadle in October, and Messrs. Wolcott, Keyes and Thompson, with their wives and Doct. Van Dyck, in April. Mr. and Mrs. Whiting returned to Syria with the missionaries last named. A printer has been at length found for the mission, and is expected to accompany Mr. Smith on his return. Mrs. Hebard died on the 8th of February, with a blessed hope of immortality. Mr. Hebard's health has since been in a very precarious state. Mr. Lanneau still suffers much from his eyes.

The press has lain idle for a year, for want of a printer, and perhaps also for want of more missionaries and funds. The books distributed from Beyroot during the year 1839, amounted to 3,543. There is an increasing desire among the people for books. A large and convenient chapel has been obtained, and there are two stated Arabic services on the Sabbath. Sabbath evening the native members of the church have a prayer-meeting by themselves. The free school at Beyroot contains fifty pupils, with a full and regular attendance. At Tripoli is another, with thirty pupils, under excellent religious instruction. The seminary for boys at Beyroot, under the superintendence of Mr. Hebard, contains twenty boarding scholars. There are also some day scholars. The Druzes still continue as accessible as ever. Mr. Hebard thinks the gospel might be preached in most of their villages on Mount Lebanon, and that the missionary would be cordially received. The Committee have instructed the mission to direct special attention to these people, and also to explore the condition of the Ansareea, and ascertain what ought to be done through the Board for their spiritual illumination.

#### MISSION TO THE NESTORIANS.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, and Willard Jones, *Missionaries*; Asahel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Seven native helpers.

*On the way*.—Austin H. Wright, M. D., *Missionary*; Edward Breath, *Printer*.

(1 station; 4 missionaries, 1 physician, 1 teacher, 1 printer, 4 female assistant missionaries, and 7 native helpers;—total, 18.)

Mr. and Mrs. Jones arrived at Ooroomiah in November. Mr. Wright sailed from Boston March 9th, and Mr. Breath July 21st. Mr. Breath is a printer, and took with him a press constructed expressly for the mission, composed of so

many separate pieces as to be conveniently transported across the country on horseback to Ooroomiah.

The prospect is that the ground among the Nestorians will be sharply contested with us by the papists. The Nestorians take great interest in the scriptural argument against the papal superstitious corruptions of the gospel. The audience at the preaching service on the Sabbath consists of about seventy-five, made up chiefly of the members of the seminary and female boarding-school. The serious attention given to the preached word by the members of the seminary, often awakens the hope that the Holy Spirit is near them. The native assistants of the mission are four bishops—all the bishops indeed in the province of Ooroomiah—and three priests. They are of course all preachers, and have considerable knowledge of the word of God.

The mission supports twelve free schools in as many Nestorian villages, in which are 271 male and twenty-two female pupils. It has also opened a school at Ooroomiah for Mussulman boys, which has commenced under good auspices with six very fine lads. The female boarding-school has seventeen pupils, and the seminary for males fifty-five. The whole number of Nestorians under instruction, therefore, in the free and boarding-schools, is 365, at a cost of somewhat more than a thousand dollars. The seminary is taught by a priest and a deacon, under the superintendence of Mr. Stocking.

From the first, it has been the expectation and intention of the Committee to extend the mission among the independent tribes of the Koordish mountains, as soon as Providence should please to render this practicable. The patriarch near Julamerk had repeatedly and with apparent sincerity invited our brethren to come among his people. The difficulty lay among the Koords, inhabiting the mountain ridges between the plain of Ooroomiah and the villages of the independent tribes of Nestorians. It was these Koords who murdered the German traveller, Mr. Shultz, the only European who has ventured into these mountains; and the great exposure of life seemed to forbid an entrance on that quarter. At length some circumstances raised the inquiry with the Committee, whether a station should not be formed among the Nestorians of Mesopotamia, (for it was erroneously supposed that there were Nestorians on the western side of the mountains,) and whether an entrance into the mountains might not be found in that quarter. The



failure of Doct. Grant's health making it necessary for him to leave Ooroomiah, he was instructed to remove to Mesopotamia, and the Committee requested Mr. Homes, of the mission in Turkey, to become his associate until some one could be sent from the United States. These two brethren accordingly visited Mesopotamia, where they encountered the most imminent perils growing out of the anarchy into which the country was thrown by the defeat of the Turkish army near Aleppo. It was not the desire of the Committee that Mr. Homes should attempt to enter the mountains, and all being done that appeared to be possible in Mesopotamia, the two brethren separated at Mardin, Mr. Homes returning to Constantinople, and Doct. Grant proceeding to Mosul. Arriving at Mosul September 20th, he found the country under a more vigorous government, and therefore more quiet and safe. He now resolved to accomplish, if possible, his long-desired visit to the independent Nestorians. Crossing the ruins of Nineveh on the 7th of October, he next day entered the mountains of central Koor-distan, going by way of Amadiéh. So difficult of access did he find the grand asylum of the Nestorian church, which he compares with the Waldensian church of the Alps, that he was obliged to travel for three days on foot, the roads being impracticable even for the hardy mules trained among the mountains. Doct. Grant received every where a cordial welcome from the Nestorians, and, for more than a month, was the guest of Mar Shimon, patriarch of the Nestorians. He estimates the christian population of the mountains at a hundred thousand; and at present they appear to be as accessible to our evangelical labors, physical difficulties and the Koords excepted, as the Nestorians of the plain of Ooroomiah. Doct. Grant returned safely to his brethren in Persia, by the direct route through the savage tribes inhabiting the eastern ridges of Koor-distan. He renewed his visit to the patriarch in May and June last.

It enters into the plans of the Committee to send two missionaries to Syria, by leave of Providence, the present autumn, destined to the independent Nestorians as their ultimate field, and instructed to proceed to Mosul as soon as the state of the country will afford them reasonable security. Doct. Grant's future connection will be with this branch of the mission.

#### MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, *Missionary*, and Mrs. Merrick.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

The king of Persia has given a firman to Mr. Merrick authorizing him to teach all manner of science, and is said to be desirous of having European learning diffused among his subjects. Similar firmans have been given to Mr. Perkins of the Nestorian mission, and to a papal missionary residing at Tabreez. The real value of such an instrument can be known only by experiment, but probably it is not much, so far as the propagation of the gospel among the Mohammedans is concerned. Yet it is desirable that this experiment should be tried by somebody, and the Committee would rejoice if the Board could throw light on their duty respecting this matter;—it being understood, that Mohammedan pupils instructed in schools under a commission from the Persian government cannot be taught the christian religion directly, and that the schools must be extremely secular in their nature.

Mr. Myrick, besides making progress in the Persian language, has devoted considerable time to a compilation and translation of passages from the Hyat-al-Kooloob, a biographical history of Mohammed. His object is to illustrate the Sheah traditions, and give an intelligent view of the religion of the False Prophet, as it exists in Persia. Mr. Glen has also requested his assistance in revising his Persian translation of the Old Testament preparatory to printing it.

#### SOUTHERN ASIA.

##### MISSION TO THE MAHRATTAS.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Elijah A. Webster, *Printer*; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, and Ozro French, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Burgess, Mrs. French, and Mrs. Abbott. Miss Cynthia Farrar, *Teacher*.—Two native helpers.

JALNA.—Sendol B. Munger, *Missionary*, and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, *Missionary*, and Mrs. Graves.

(4 stations; 7 missionaries, 1 teacher, 1 printer, 10 female assistant missionaries, and 3 native helpers;—total, 22.)

Messrs. Burgess, French and Hume, with their wives, arrived at Bombay Au-

gust 10, 1839. The health of Mrs. Allen and Mrs. Munger is not good. The printing in the Mahratta language for the last year amounted to 8,200 copies and 888,300 pages. The amount of printing from the beginning, not including that for 1838 which has not been reported to the Committee, is 25,826,000 pages.

There are seventeen free schools in the mission;—viz. eight at Bombay, with 402 pupils, four at Ahmednuggur, with 200 pupils, four at Jalna, with 200 pupils, and one at Malcolm-Peth, with twenty pupils; making a total of 822 pupils. One hundred of the pupils at Bombay are girls. More than 500 dollars were received, during the year, from benevolent Europeans residing at Jalna, towards the support of the schools. There is a boarding-school at this station, containing nineteen boys; another at Malcolm-Peth, containing thirty girls; another for girls at Ahmednuggur, containing twenty-five; and at Bombay there is a third boarding-school for girls, containing fourteen. In the seminary for boys at Ahmednuggur, there are fifty-five boarding scholars. The whole number of boarding scholars in this mission is 143.

The native mission church at Bombay contains fifteen members; that at Ahmednuggur twelve; that at Malcolm-Peth seven. A highly interesting account of the conversion of the two young brahmins at Ahmednuggur, mentioned in the last Report, has been received and published. The average congregation at this station on the Sabbath, is about 200. At Bombay it varies from 150 to 200. At each of the other stations it is about fifty.

The more intelligent natives evidently feel much concern in view of the influence of the christian missionaries laboring among them. A society has been formed among the natives for the avowed object of protecting Hindooism. They have also resolved upon becoming the assailants and attacking the christian religion, which they do after the manner of Paine's Age of Reason. And recently a petition, signed by more than 2,000 natives, chiefly Hindoos and Parsees, has been sent in to the government, requesting that missionaries may be restrained by legal enactments.

#### MADRAS MISSION.

ROYAPOORUM.—Miron Winslow, *Missionary*; Phineas R. Hunt, *Printer*; Mrs. Winslow and Mrs. Hunt.—Two native helpers.

CHINTADREPETTAH.—John Scudder, M. D., *Missionary*, and Mrs. Scudder.—One native helper.

(2 stations; 2 missionaries, 1 printer, 3 female assistant missionaries, and 3 native helpers;—total, 9.)

Mr. and Mrs. Hunt reached Madras March 19th. The printing from June 1838, when the printing establishment came into the hands of the mission, down to the end of the year, amounted to 30,000 volumes large and small, and 150,000 tracts. That for last year was about 13,000,000 of pages; and the whole amount from the beginning is about 21,000,000 of pages.

Doct. Scudder made several tours, with the distribution of books and tracts for his especial object. The number of schools at his station is seven, containing 260 pupils, and at the other eight, containing 300 pupils. Thirty-five are girls. A native schoolmaster was admitted to the church at this station. A boarding-school is thought to be very desirable in connection with this mission.

#### MADURA MISSION.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Seven native helpers.

DINDIGUL.—Robert O. Dwight and John J. Lawrence, *Missionaries*; Mrs. Dwight and Mrs. Lawrence.—Francis Ashbury, *Native Preacher*, and eleven native helpers.

SEVAGUNGA.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Two native helpers.

TERUPUVANUM.—Nathaniel M. Crane, *Missionary*, and Mrs. Crane.—Three native helpers.

TERUMUNGALUM.—Clarendon F. Muzzy and William Tracy, *Missionaries*; Mrs. Muzzy and Mrs. Tracy.—Six native helpers.

(5 stations; 8 missionaries, 1 physician, 9 female assistant missionaries, 1 native preacher, and 29 native helpers;—total, 48.)

Mr. Cope is now connected with the Ceylon mission. Mr. Cherry has been united in marriage with Miss Lathrop, of that mission. The number of native free schools is eighty-two, containing 2,677 pupils. There are four boarding-schools for boys at different stations, containing fifty-three pupils. One for girls at Dindigul contains ten pupils. The time has now come for establishing a seminary in this mission, of the same general nature with that in the Ceylon mission, and the Committee expect to authorize the commencement of it as soon as the state of the funds will permit. The brethren preach the gospel as they are able. A church was organized at Terupuvanum in September, and a native convert admitted to its privileges. In some villages south of Madura, there were movements among the papists, which may perhaps afford matter for interesting narration in future years.

## CEYLON MISSION.

**TILLIPALLY.**—James R. Eckard, *Missionary*, and Mrs. Eckard.—Ten native helpers.

**BATTICOTTA.**—Henry R. Hoisington and Edward Cope, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Henry Martyn and Seth Payson, *Native Preachers*, and sixteen native helpers.

**OODOOVILLE.**—Levi Spaulding, *Missionary*, and Mrs. Spaulding.—Nathaniel Niles, *Native Preacher and Instructor of the Female Seminary*; seven native helpers.

**PANDITERIPO.**—(Vacant.) Mr. Cope has the general superintendence of this station.—Two native helpers.

**MANEY.**—Samuel Hutchings, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Hutchings and Mrs. Minor.—Four native helpers.

**CHAVAGACHERY.**—(Vacant.) Mr. Apthorp has the general charge of this station.—Charles A. Goodrich, *Native Preacher*, and five native helpers.

**VARANY.**—George H. Apthorp, *Missionary*, and Mrs. Apthorp.—Four native helpers.

*Stations not known.*—Miss Eliza Agnew, and Miss Sarah F. Brown, *Teachers*.

*In this country.*—Benjamin C. Meigs, *Missionary*, and Mrs. Meigs.

There are six OUT-STATIONS.

(7 stations and 6 out-stations; 7 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, 4 native preachers, and 48 native helpers;—total, 72.)

The native preachers and helpers are given as they were at the close of 1838, for want of the proper statistical returns. Miss Agnew, Miss Brown, and Miss Lathrop (since married to Mr. Cherry of the Madura mission,) arrived at Jaffna January 17th. Mr. Minor made a voyage to Singapore to recruit his health. While there, he was united in marriage to Miss Taylor, a member of the reinforcement then on the way to the Siam mission. Mr. Cope's transfer to this mission from the continent, has been already mentioned. Mr. Hoisington's health obliged him to be absent for a time, first at the mountains in southern India, afterwards at Calcutta. Mr. Meigs is now in this country, with the approbation of the Committee.

It is painful to think how this mission has been weakened, and of the good results of past labors that are consequently in jeopardy. The Committee are preparing to send out a reinforcement, if possible, this very autumn, of four or five missionaries.

For want of returns, but an imperfect view can be given of the churches and schools for the past year, and also of the printing, except during the first half of the year. From the beginning of last year to May 19th, thirty-seven native

converts were added to the churches, which, if there were no deaths or excommunications, would make the number of church-members 356. The whole number of admissions from the beginning, is 492. The number in the free schools at the close of 1838, was 1,704. The boarding-schools have been superseded by English day schools, the pupils of which board at home, and come daily to study. Of these schools there are six, containing 265 boys. There is, however, a small preparatory school, in which sixteen pupils, for special reasons, are boarded by the mission. In July of last year, there were ninety-five in the female seminary at Oodooville, all boarders. Another female boarding-school has recently been commenced at Varany, containing twenty pupils. The number of boys in the seminary at Batticotta is 149, of whom eighty-four are members of the church. The whole number of boarding scholars in the mission is 280.

The operations of the press, during the first half of the year 1839, resulted in the issue of 96,000 copies and 13,256,000 pages. The printing from the beginning amounts to 519,000 copies and 30,905,200 pages. The productions of the Jaffna press are sent to Madura, Negapatam, Combaconum, Tanjore, Trichinopoly, Salem, Coimbatore, Palamcottah, Nagercoil, and Madras—in short, over the greater part of the Tamul country.

## EASTERN ASIA.

## MISSION TO SIAM.

**BANKOK.**—Charles Robinson, Dan B. Bradley, M. D., Nathan S. Benham,\* Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Benham, Mrs. Caswell, Mrs. French, Mrs. Hemenway, and Mrs. Peet.—Miss Mary E. Pierce, *Teacher*.

*In this country.*—Stephen Johnson, *Missionary*.†

(1 station; 8 missionaries, and 8 female assistant missionaries;—total, 16.)

The company which sailed in the "Arno" arrived at Singapore October 23d. The ship going no farther, they were obliged to wait there. Messrs. Caswell and Hemenway, and their wives, and Miss Pierce reached Bankok January 1st. Miss Taylor, while at Singapore, was united in marriage to Mr. Minor, of the Ceylon mission. Mr. French, who is a printer as well as

\* Recently deceased.

† Mr. and Mrs. Johnson recently embarked for Siam.



preacher, was learning to manufacture type under the instruction of Mr. North. The detention, though unexpected, will not be lost. Mr. and Mrs. Robbins and Doct. and Mrs. Tracy have returned to the United States with the approbation of the Committee, and, at their own request, have been released from their connection with the Board.

An unsuccessful effort was made to form a health station at Anghin, on the northeastern shore of the bay. It is still uncertain whether the government of Siam will consent to permanent stations being occupied distant from the metropolis.

The Siamese have joined their neighbors in China in efforts to arrest the destructive influence of opium. Some such effort as this was necessary, both in Siam and China, to the successful propagation of the gospel. By request of the king, 10,000 copies of his proclamation against the introduction, sale and use of the intoxicating drug were printed at the mission-press. This was the first official document of any kind ever printed by the government; and the printing of so many copies shows the opinion of the king and his most experienced officers as to the reading capacity of the people.

The small-pox annually makes great ravages in Bangkok. After having made several ineffectual attempts to introduce the vaccine matter, Doct. Bradley determined to introduce inoculation, if it were possible. In this he was completely successful. He wrote a treatise on the subject and printed it, and by request of the king instructed a number of the native physicians in the art. Many thousands were inoculated, with scarcely any fatal results, while the small-pox taken in the natural way was very mortal. Hundreds of those persons were in the royal family and the families of the nobles, where not one death occurred. The king made a handsome acknowledgment of his obligations to the missionary physician. Doct. Bradley has since been informed of the recent experiments in Europe, by which it has been proved that the genuine vaccine matter may be obtained by inoculating the cow with the small-pox.

Nor has the good effected the last year been wholly incidental. One of the native workmen in the printing-office has been hopefully renewed by grace. A promising beginning has been made in regular public preaching at the house set apart for the distribution of tracts. The distribution of tracts also is an interesting department of labor, and some strong cases of spiritual illumina-

tion have come out in connection with it. A history of the christian church, in two small volumes, has been printed.

#### MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, David Abeel, and Peter Parker, M. D., *Missionaries*; William B. Diver, M. D., *Physician*.

MACAO.—Samuel Wells Williams, *Printer*.

(2 stations; 3 missionaries, 1 physician, and 1 printer,—total, 5.)

Doct. Diver arrived in China September 23d. It would be idle to anticipate the immediate or remote consequences of the impending war in that country. Whatever they may be, there is reason for believing they will be overruled for good to the cause of human salvation. The annual value of the unlawful trade in opium carried on to the deep dishonor of christian nations, is estimated at 16,000,000 of dollars. The pernicious thing is still introduced to an incredible extent by a system of armed and ruthless smuggling along the coast.

Though no hostile feelings are shown by the Chinese authorities towards the American missionaries, yet there are many interruptions growing out of the generally disturbed state of public affairs. The number of patients in the hospital up to March 23d, 1839, was 6,540. At that time it was closed by order of the viceroy for the time being. Mr. Williams has completed the printing of the first volume of the Chinese Chrestomathy, in which Mr. Bridgman and himself have for some time been engaged. The work must be a valuable help to every one acquainted with the English language, who undertakes the study of Chinese. The distribution of books has in great measure ceased, and the schools have been dispersed.

#### OCEANICA.

##### MISSION TO SINGAPORE.

SINGAPORE.—Ira Tracy, Joseph S. Travelli, Dyer Ball, M. D., and George W. Wood, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, Mrs. Ball, and Mrs. North.—One native helper.

(1 station; 4 missionaries, 1 printer, 4 female assistant missionaries, and 1 native helper;—total, 10.)

Mr. Hope's health forbidding his return to Singapore, he has been honorably released from his connection with the Board. The printing from February 1st, 1839, to January 31st, 1840, was all in the Chinese language, and amounted to 25,910 copies, and 508,790 pages.



The seminary for boys contains forty pupils, one of whom, a member of the first class, was baptized on the first day of the present year. The members of the mission feel a deep interest in this young institution.

The communications from this mission published in the *Missionary Herald* the present year, respecting the spoken language of China and also the relative importance of eastern Asia as a field for missionary labor, are of serious import. But there are causes in visible and powerful operation, which may suddenly and greatly change the aspects and relations of things in that part of the world.

#### MISSION TO BORNEO.

**SAMBAS.**—Elihu Doty, *Missionary*, and Mrs. Doty.

**PONTIANAK.**—Elbert Nevius and William Youngblood, *Missionaries*; Mrs. Nevius and Mrs. Youngblood; Miss Azuba C. Condit, *Teacher*.

*At Batavia, on the Island of Java.*—Frederick B. Thomson and William J. Pohlman, *Missionaries*; Mrs. Pohlman.

*On their voyage.*—Isaac P. Stryker and W. T. Van Doren, *Missionaries*; Mrs. Van Doren.

(2 stations; 7 missionaries, and 6 female assistant missionaries;—total, 13.)

Mr. Doty arrived at Sambas June 17th, 1839. Mr. Youngblood arrived at Pontianak on the 19th of September, and Mr. Nevius on the 3d of December. Mr. and Mrs. Ennis have returned to this country, and at their own request have been released from their connection with the Board. Messrs. Thomson and Pohlman, at the latest dates from them, had not completed the year the government required them to spend at Batavia. On the 17th of November, Mr. Thomson experienced the greatest of earthly bereavements in the death of his wife; who, however, exemplified and adorned, in the closing scene, as she had done in her life, the religion she had gone forth to carry to the heathen.

Two clerical missionaries are under appointment, with the expectation of embarking for the Archipelago the present autumn. It is desirable that a physician be found to accompany them. Four or five additional missionaries are greatly needed. The appeal is of course addressed to the Reformed Dutch Church, of whose members this mission is exclusively composed, and to whom it looks, through the Board, for support.

This field is one that will afford some trial of faith and patience; but where is

there another, at present accessible in that part of the world, which, when viewed in all its aspects and relations, is more inviting? It would seem that western Borneo is more healthy than Siam; and the Dyaks, though scattered, are nearly as promising as any untutored race of pagans, and will probably be found more ready to listen to the gospel, than the followers of Confucius, or Mohammed. What the Committee have been able to learn concerning the views and feelings of the Dutch authorities at home and in the colony, indicates a disposition to regard missionaries from the Dutch churches of America with kindness, and gradually to enlarge their privileges, if they are found to prosecute their missionary labors with a sound christian discretion. It would not be strange if the mission in Borneo were ultimately regarded with favor and treated accordingly. Nay, it is not improbable that access may be afforded to other and more fertile fields. The Committee feel the need of faith and patience. Time must be given for the friends of evangelical religion and of missions in Holland to acquire more full and accurate information concerning the numbers, resources, opinions, and feelings of their brethren in this country. They have evidently supposed that the Dutch churches in the United States would readily act in a degree of subordination to their brethren in the fatherland, which they will see, when better informed, could not reasonably be expected; and it is believed that, when consulted by the government, they have given advice under this misapprehension. Their progress hitherto in this mission has been attended with many perplexities and trials, growing out of a variety of causes, generally beyond control, and some of them beyond the reach of human foresight. But perhaps it will appear here, as it has so often appeared elsewhere, that God will try his people before he grants them his signal favor.

Neither Sambas, nor Pontianak are to be regarded as of course permanent stations in the mission. Others may be found, and probably will be, more eligibly situated for living and laboring.

Since the foregoing was written, a letter has been received from Mr. Thomson, saying that some remarkable events had led him, with the universal concurrence of his missionary brethren at Batavia, to petition the government for leave to go among the Battas of Sumatra.

## MISSION TO THE SANDWICH ISLANDS.

## ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston and Mrs. Andrews.

KEALEKEUA.—Cochran Forbes and Mark Ives, *Missionaries*; Mrs. Forbes and Mrs. Ives.

WAIMEA.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Isaac Bliss, *Missionary*, and Mrs. Bliss.

## ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Edmund Bailey, *Teacher*; Edward H. Rogers, *Printer*; Mrs. Andrews, Mrs. Clark, Mrs. Dibble, Mrs. Bailey, and Mrs. Rogers.

WAILUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*; Mrs. Green and Mrs. Armstrong. Miss Maria C. Ogden, *Teacher*.

HANA.—Daniel T. Conde, *Missionary*, and Mrs. Conde.

## ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*; Bethuel Munn, *Teacher*; Mrs. Hitchcock and Mrs. Munn. Miss Lydia Brown, *Teacher*.

## ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of Secular Concerns*; Samuel N. Castle, *Assistant Secular Superintendent*; Amos S. Cooke and Horton O. Knapp, *Teachers*; Henry Dimond, *Bookbinder*; Edwin O. Hall, *Printer*; Mrs. Bingham, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Dimond, and Mrs. Hall.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAIALUA.—John S. Emerson, *Missionary*; Edwin Locke, *Teacher*; Mrs. Emerson and Mrs. Locke.

KANEHE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker. Miss Marcia M. Smith, *Teacher*.

## ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick and Thomas Lafon, M. D., *Missionaries*; Mrs. Gulick and Mrs. Lafon.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

(17 stations; 24 missionaries, 2 physicians, 2 secular superintendents, 7 teachers, 1 book-binder, 2 printers, and 42 female assistant missionaries;—total, 80.)

The year embraced in this Report terminates with the annual meeting of the mission in June, 1839, which was held at Honolulu.

Mr. Spaulding died at Westboro', Ms., in the hope of the gospel, June 28th; and Mr. McDonald at Lahaina, on the 7th of last September. Mr. Clark made a voyage to China for his health; Mr. Hall to Oregon and up the Columbia on account of his wife's health; and Mr. Chamberlain to the Mexican coast to get relief from bleeding at the lungs. Mr. Hall took a small printing establishment to the Oregon mission—a gift from the first church in Honolulu! Mr. Dibble sailed from New York city, on his return, with his wife, October 9th. Mr. Tinker has, at his own request, been released from his connection with the Board.

The islands have suffered a great loss in the death of Kinau, the queen-regent, Kaikioewa, governor of Kauai, and Hoapili, governor of Maui. They were all hopefully pious. Kekauluohi was proclaimed successor in office to Kinau.

The manufacture of cloth, introduced under the superintendence of Miss Brown, is gradually making progress. The government has promulgated several laws, the execution of which will be highly favorable to industry. It is easier to perceive and lament the evils growing out of the present system of the government, than it is to devise and apply a remedy.

The Committee and the mission are both intent upon measures fitted to enable and induce the islanders to support their own institutions at the earliest possible day. The christian community, however, will need to have long patience. A boarding-school has been established for the children of the high chiefs, who defray the expenses of the school, except the support of Mr. Cooke who has charge of it. This is at Honolulu. At Hilo there is a boarding-school for boys, with twenty-eight pupils, seventeen of whom are members of the church. At this station there is also a boarding-school for girls, supported by the natives. It is under the care of Mrs. Coan, and contains twenty pupils. The female seminary at Wailuku contains forty-nine pupils. It is under the charge of Mr. Green, with the aid of Miss Ogden. The seminary at Lahainaluna is the grand instrument for rearing up in the islands a permanent and educated native ministry. Its pupils are fifty-eight, and its instructors Messrs. Andrews, Dibble, and Clark, with the assistance of Mr. Bailey as secular superintendent. The whole number of boarding scholars in the mission, is 155. There are also about 200 station and common schools,

containing upwards of 14,000 pupils. The station schools have somewhat more than 600 scholars.

The printing for the year amounted to 102,160 copies and 11,703,036 pages; swelling the amount of pages printed from the beginning, to 94,997,893. The translation of the Bible into the language of Hawaii was completed on the 25th of February, a few days short of nineteen years from the time when the towering heights of Hawaii first met the eyes of the company of missionaries on board the *Thaddeus*.

At the close of the year embraced in the last Report, the work of the Holy Spirit was prospering at nearly all the stations. The past year has been one of signal triumphs of divine grace. The admissions to the church during the year, were 10,725. The number admitted from the beginning, is 16,587, and the present number of members in regular standing, 15,915. The Committee refer the Board to a very interesting letter from Hilo for the reasons why more than 5,000 persons were received within a year into the church at that station, making what is probably the largest local church in the world. As this general subject will be brought before the Board during the present session as an item of business, it need not be longer dwelt upon here.

The contributions of the native churches in money for various religious objects, during the year, as reported by the mission, exceeds 8,000 dollars. This, however, was but a small part of what they did to erect houses for christian worship, support schools and seminaries, etc. etc.

On the 9th of July, 1839, the French frigate *l'Artemise*, captain C. Laplace, arrived at Honolulu, commissioned to settle difficulties purporting to exist between the government of France and the king of the Sandwich Islands. As the circumstances and effects of this visit will be laid before the Board during the session, in another connection, they will not be embraced in this brief abstract of the annual Report. Suffice it to say, that the object of this hostile visit of an armed vessel of France was none other than to effect, by intimidation and force, the free access of Romish priests to those islanders; and the object was accomplished, and along with it the overthrow of the laws against the sale of intoxicating spirits, together with a disheartening, paralyzing influence upon the native government, which ought to be encouraged and sustained, rather than

ill treated in this shameful manner, by the great civilized governments of the world.

## Department of Indian Missions.

### MISSION TO THE CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*, and Mrs. Washburn; James Orr, *Farmer and Superintendent of Secular Affairs*, and Mrs. Orr; Jacob Hitchcock, *Steward*, and Mrs. Hitchcock; Roderic L. Dodge, *Physician*, and Mrs. Dodge; Henry K. Copeland, *Mechanic*, and Mrs. Copeland; Ellen Stetson, *Esther Smith*, and Maria Theresa Bissell, *Teachers and Assistants*.

FAIRFIELD.—No resident missionary at present.

PARK HILL.—Samuel A. Worcester, *Missionary*; Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Stephen Foreman, *Native Preacher and Assistant Translator*; Nancy Thompson and Mary A. Avery, *Assistants and Teachers*; John Candy, *Native Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

Not yet permanently located.—Daniel S. Butrick and William Potter, *Missionaries*, and their wives; Sophia Sawyer and Erminia Nash, *Teachers*.

(4 stations; 5 missionaries, 1 physician, 3 male and 15 female assistant missionaries, 2 native preachers, and 1 native printer;—total, 27.)

Owing to the unsettled state of the political affairs of the Cherokees and the suspicions entertained by some portion of them, or to ill health, Mr. and Mrs. Chamberlin, Doct. and Mrs. Palmer, and Mr. and Mrs. Asa Hitchcock have requested and received a release from their connection with the Board. Mr. Wheeler has also withdrawn from the charge of the printing-office at Park Hill, and Mr. Potter has been employed on an agency for the Board in Tennessee and Alabama during the last half of the year. Miss Sawyer has resided in the family of the late John Ridge, at Fayetteville, on the borders of the Cherokee country, where she has been usefully employed in teaching. Mr. Butrick resided the first half of the year at Fairfield, from which he removed in consequence of some hostile conduct of the neighbors, and has since spent the time at Dwight and other places. Doct. Butler removed to Park Hill in compliance with the wish of the Cherokee government.

Mrs. Worcester, wife of the Rev. S. A. Worcester, was suddenly removed by death on the 23d of May, deeply lamented by all her associates in the mission.

Miss Mary A. Avery arrived in the Cherokee country early in January last.

Little information has been received respecting the labors of the missionaries



during the past year, and indeed such embarrassments have attended them as seriously to interfere with their progress. During the latter part of the year it is understood that a compromise was formed between the contending parties, which has resulted in a revision of their former laws and the re-organization of their government, at the head of which Mr. Ross has, with much unanimity, been placed. But the government of the United States still refuses to recognize Mr. Ross and his associates as invested with any authority, or to enter into any negotiations with them. Of course no progress has been made in the adjustment of their difficulties with the United States.

More interest has been manifested in schools and religious meetings than could have been looked for in this troubled state of their affairs. At Dwight the schools were large and prosperous, until that for the boys was broken up by the burning of the building occupied by them. It is expected to be soon reopened. In six schools about 185 pupils have been taught.

No full report of the churches has been received. Some of the members of the churches in the old Cherokee country have been admitted to the churches near which they now reside; but most of them still remain scattered and without a shepherd. To the church under the care of Mr. Huss five persons have been received on profession of their faith. Generally the church members have appeared well, and the congregations have been as large as usual.

The printing for the year has amounted to 243,000 pages; and the whole amount 2,203,200 pages.

#### MISSION TO THE CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmstead, *Teacher*; Anna Burnham and Sarah Kerr, *Teachers and Assistants*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*, and Mrs. Byington.

EAGLE TOWN.—Nancy W. Barnes, *Teacher*.\*

MOUNTAIN FORK.—Abner D. Jones, *Teacher*, and Mrs. Jones.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Jonathan E. Dwight, *Native Assistant*.

GOOD WATER.—Ebenezer Hotchkin, *Licensed Preacher*, and Mrs. Hotchkin.

(6 stations; 4 missionaries, 2 male and 7 female assistant missionaries, and 1 native assistant;—total, 14.)

Five schools have been maintained by the mission, embracing 148 pupils and an

\* Recently deceased.

average daily attendance of 106. Of these eighty-five could read the Bible. Six or seven Sabbath schools have been taught with 150 or 200 pupils.

The missionaries preach stately at ten or twelve places, and the congregations have generally been large and more attentive than in former years. More than fifty seem to have been wrought upon by the Spirit of God, a considerable portion of whom have given evidence of saving conversion, and twenty-six have been admitted to church fellowship.

One thousand copies of the Acts, translated by Mr. Byington, have been printed, and some other portions of the New Testament are ready for the press. Other portions of the Scriptures in the Choctaw language are much needed. The number of readers, already considerable, is constantly increasing. A manifest difference is seen between those who are able to read and those who are not. The printing executed the past year amounts to 165,000 pages, and from the beginning to 3,048,150 pages.

One or two additional missionaries, and one male and two female teachers are much needed the present autumn to strengthen this mission.

#### MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, *Farmers*; Mrs. Allis and Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

A tract of land has been selected for an agricultural settlement of the Indians, and arrangements are in progress for their commencing operations upon it. Messrs. Dunbar and Allis have been invited by the United States agent to become teachers under the patronage of the United States government, in conformity to treaty stipulations. One farmer and his wife have been sent forth to aid the Indians, and three others are requested, all of whom are to be provided for by the treaty. The Indians seem ready to abandon their hunting and roving life, and the door of missionary labor seems open. By a census recently taken with much care the population of the tribe is found to be 6,244. At least one additional missionary is needed.

#### MISSION TO THE OREGON INDIANS.

WAILATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray.



- KAMEAH—Asa B. Smith, *Missionary*, and Mrs. Smith; Cornelius Rogers, *Teacher*.

FLAT HEAD.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

(4 stations; 4 missionaries, 1 physician, 2 male and 6 female assistant missionaries;—total, 13.)

Soon after the arrival, in the autumn of 1838, Messrs. Walker and Eells proceeded to select a new station in the vicinity of Colville, one of the principal trading posts of the Hudson Bay Company, on Clark's or Flat Head river, and about 250 or 300 miles distant from Wallawalla. These brethren were very kindly received and aided by Mr. McDonald, factor at that post, and the Indians expressed much joy in the prospect of their residing among them. After making some progress in erecting buildings, they returned and spent the winter with Doct. Whitman, and early the following spring, accompanied by their wives, they repaired to the newly selected station, leaving their wives for a short time at the hospitable abode of Mr. McDonald.

Mr. and Mrs. Smith removed to their station on the Clear Water, about sixty miles above the station of Mr. Spalding, on the 10th of May, of last year.

Mr. Gray has visited a number of bands of Indians, both in the interior and near the sea coast, with reference to the selection of another new station.

At the opening of the year 1839 the mission wore an aspect of peculiar interest. The Indians were gathering in great numbers around the two stations then occupied, and manifesting remarkable docility, both in regard to receiving religious instruction, and adopting the habits of civilized life. Many appeared to be wrought upon by the Spirit of God, and not less than 2,000 made public confession of sin and promised to serve God.

Subsequently the curiosity and interest awakened by the first proclamation of christian truth, and the new manner of living which was proposed, abated, and the depraved inclinations of the Indians led them to reject the restraints of Christianity, and to manifest less interest in the object of the missionaries.

About this time two Romish priests arrived from Canada, and began to travel extensively among the Indians, to baptize some of them, and by introducing the papal ceremonies, and by misrepresentation, seemed likely to interfere, to some extent, with the success of the mission.

Still at the close of the year 1839, both Doct. Whitman and Mr. Spalding stated that the Indians around their stations

appeared favorably disposed; some eighty or one hundred families were located and cultivating the ground around each, and a good degree of interest was manifested in the schools.

A printing-press, with furniture, type, and paper, all valued at about \$450, has been presented and forwarded to this mission by the first native church at Honolulu, Sandwich Islands, and a small elementary school-book has been printed at Mr. Spaulding's station on the Clear Water.

#### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*, and Mrs. Williamson; Stephen R. Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Assistant and Teacher*.

FORT SNELLING.—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(2 stations; 3 missionaries—one of whom is a physician, 2 male and 6 female assistant missionaries;—total, 11.)

Fear of their Ojibwa neighbors has induced the Sioux near Lake Harriet to abandon that place. The missionaries have also removed to a place near Fort Snelling. It is still uncertain where they will ultimately be located. About 2,000 Indians are within a day's, and most of them within three hours' travel of the present residence of the missionaries. The bands in this part of the tribe are still exposed to hostile incursions from the Ojibwas and to the still more ruinous influence of intoxicating drinks, to which they have ready access; while they appear little inclined to hear and embrace the gospel.

At Lac qui Parle more progress has been made than during any preceding year. Four Indian women and one white man have been admitted to church fellowship, and sixteen children baptized. One native church member has died in the faith, and others have exemplified the power of truth in an uncommon manner. The number now in good standing in both the churches is thirty-five.

The school at Lac qui Parle has been attended by 112 pupils, averaging thirty-five or forty daily. About thirty read and write, and nearly twenty others can read.

About twenty women have been taught to spin; and four to weave, in which they manifest much interest. The men, in some instances, seem more disposed to work than formerly, though their attachment to their superstitions, their idleness,

and their love for games and war are still a most serious obstacle in the way of introducing the gospel among them.

The whole amount printed in the Dakota or Sioux language is 3,500 copies of works, and 173,000 pages. A dictionary of about 3,000 words has been prepared by Mr. S. W. Pond, and also a small grammar.

#### MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*, and Mrs. Hall; Grenville T. Sproat, *Teacher*, and Mrs. Sproat.

POKEGUMA.—William T. Boutwell, *Missionary*, and Mrs. Boutwell; Frederic Ayer, *Catechist*, and Mrs. Ayer; Edmund F. Ely, *Teacher and Catechist*, and Mrs. Ely; Sabrina Stevens.

(2 stations; 2 missionaries, 3 catechists and teachers, and 6 female assistants;—total, 11.)

As the Indians had abandoned Fon du Lac, the mission family removed from that place in the summer of 1839. Mr. and Mrs. Seymour have requested and received a release from their connection with the Board.

The number of Indians to whom the mission have had access, both at La Pointe and Pokeguma, has been larger than heretofore, and at the latter place there is manifested an increasing desire to lead a settled life; and were it not for their hostilities with the Sioux, who border on that part of their country, the prospect of improvement in their character and habits, under the influence of christian instruction, would be highly encouraging.

A school has been taught at each of the stations. That at La Pointe, including an evening school, has been attended by from fifty to sixty pupils, half of whom can read the New Testament. At Pokeguma the school has been larger than usual. The congregation at this place has also increased, and twelve or fifteen have given some evidence of having experienced the converting influences of the Spirit of God. The members of the church appear well.

Three small books, amounting to 189 continuous pages, have been printed in the Ojibwa language, for the mission, during the year, making an aggregate of 94,000 pages. The printing from the beginning has amounted to 707,000 pages.

At least two new stations should be occupied in the Ojibwa country, and the mission needs to be strengthened by the addition of two missionaries and two laymen.

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant;—total, 2.)

Miss Sophia Mudgett, after recruiting her health by a temporary suspension of her labors, has been appointed to the New-York Indians. The schools, which have heretofore been supported by a small annuity which the Indians surrendered to the mission for that purpose, have, together with the annuity, been placed at the entire control of the Indians; and during the year have been taught by two competent and promising young men of their own number.

A portion of the tribe, amounting to about seventy, have sold their right to the lands and have removed to a tract west of the state of Missouri; by which measure some dissension has been avoided.

Three persons have been added to the church, and eight children and two adults have been baptized. The church now numbers forty-two in good standing. Four have removed and five died.

One murder has been committed, and the murderer arrested, tried, and executed by the Indians. On the whole good order and habits of industry and temperance seem to be gaining ground.

#### MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*, and Mrs. Wright; Asenath Bishop and Sophia Mudgett, *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher*.

(4 stations; 4 missionaries, 9 female assistants and teachers;—total, 13.)

Three female teachers have joined this mission during the year.

On all the reservations embraced in the mission ten schools have been taught for some portion of the year; some of them, however, only a month or two. The whole number of pupils enrolled has been about 215, though the average attendance did not exceed 150. Three schools have been continued through the year.

In connection with the four churches are about 200 members, of whom four have been added, on profession of faith,

to the Tuscarora church and three to that at Cattaraugus, during the past year.

The churches have been less agitated, during the past year, by alienations and strife, growing out of the political relations of the tribe, than during some previous years. More attention has been paid to the means of grace, and more desire manifested for the education of their children, and the prejudices of the heathen party seem to be gradually so far giving way, that numbers of them not unfrequently attend public worship on the Sabbath.

The treaty negotiated with the Senecas in June, 1838, and as amended by the Senate of the United States again submitted to the tribe in August, 1839, was, during the last spring, ratified and proclaimed. The Indians say that a majority of their chiefs, and not less than fourteen out of fifteen of their people are opposed to the treaty and to the sale of their lands and removal; and maintain that the negotiation has been characterized by bribery, fraud, and oppression.

#### MISSION TO THE ABENAKIS.

Peter P. Osunkherhine, *Native Preacher*; Caroline Rankin, *Teacher*.

(1 station; 1 native preacher, and 1 female teacher;—total, 2.)

The opposition of the papists has been, during some part of the year, less violent than usual.

The defection and excision of one prominent member of the church has occasioned much grief. Three Indians have been received on profession of faith, making twenty-seven now in church fellowship.

The school has been attended by twenty-three pupils.

Some movement has been made toward translating a part or the whole of the New Testament into the Abenakis language, and it is hoped that the work may be accomplished at a future day.

The language is supposed to be spoken by about 2,000 Indians.

#### Summary.

Having completed the annual survey of the year, it remains to sum up the whole. The receipts have been \$241,619.04, and the expenditures \$246,601.37, exceeding the receipts \$4,910.33. The debt of the Board has of course been increased by that amount, and is \$24,083.42. The number of the missions is twenty-five, the Cyprus mission having been connected with that to Turkey. These missions embrace eighty stations, at which there are 134 ordained missionaries, ten of whom are physicians, 10 physicians not preachers, 14 teachers, 10 printers and book-binders, 11 other male and 186 female assistant missionaries;—making in all 365 missionary laborers from this country, or ten less than were reported the last year. But to these we must add 15 native preachers and 107 other native helpers, which makes the whole number 487, six more than the whole number reported a year ago. Five ordained missionaries, one physician, two male and ten female assistant missionaries, in all eighteen, have been sent forth during the year now closed.

The number of printing establishments is 15; of presses 32; of type foundries 5; of churches 55; of church-members 17,234; of those received into the church the last year 10,810; of seminaries for boys 8, containing 412 boarding scholars; of preparatory boarding schools for boys 6, containing 100 pupils; of female boarding schools 10, containing 295 pupils—making the whole number of boarding schools 24, and of boarding scholars of both sexes 807;—of free schools 415, containing 21,606 pupils; of books and tracts printed, about 685,000 copies and 45,202,506 pages the past year; and from the beginning, according to the reports of the several missions, 233,156,081 pages.



## Summary View of other Societies.

### FOREIGN.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE following are some of the principal matters contained in the 36th annual report of the society.

*Issues of the Year.*—The issues of the society have been—at home 538,459; from depots abroad 237,901; total 776,360. A larger number than has been issued by the society in any previous year, and shewing an increase over the issues of last year to the extent of 118,292. The total issues, from the commencement of the society, amount to 12,322,471.

*New Societies.*—The number of new societies, established within the last year, is 174; the number discovered to have become extinct is 23; leaving the total number of societies in England and Wales 2,572.

The following are the designations of these societies respectively, viz. Auxiliary societies 369, Branch societies 333, Bible associations, 1,870.

The total number of public meetings held during the year is 1,367, a number exceeding by 180 that of the meetings held in the preceding year.

*Finances.*—The total receipts for the year was £111,449, and the disbursements were £110,175.

*Grants of Money and Books.*—Domestic £11,778, Europe £23,694, Asia £12,992, Africa £878, America £2,651, West Indies £134; total £52,130.

In connection with the British and Foreign Bible Society, and by its aid, societies on the continent have issued the following number of copies of Bibles and New Testaments during their last year. The total issues of these societies, from their organization, is given in a separate column.

	<i>Last year.</i>	<i>Total.</i>
France,	137,097	1,396,701
Switzerland,	5,528	199,606
Belgium,	18,366	76,000
Holland,	10,759	204,930
Germany and Prussia,	55,442	1,733,058
Denmark,	6,357	237,250
Norway,	3,782	
Sweden,	40,967	627,461
Russia,	9,498	

#### CHURCH MISSIONARY SOCIETY.

The following particulars are gathered from the 40th annual report of the society.

*Stations, Missionaries, etc.*—Missions 11; Stations 95—being in Western Africa 12, South Africa 1, Mediterranean 5, China 1, North India 14, South India 15, Western India 2, Ceylon 4, Australasia 13, West Indies and Guiana 24, N. W. America 4; Laborers, including wives,

931—consisting of 82 English, 13 Lutheran, and 9 native or country-born clergymen, of whom 68 are married, 77 European lay-assistants, of whom 43 are married, 5 European female teachers, and 590 native or country-born male and 44 female assistants; Attendants on public worship 43,586; Communicants 3,050; Schools 548; Scholars 28,849—consisting of 12,460 boys, 3,049 girls, 9,968 youths and adults, and 3,372 of whom the sex is not specified.

The numbers given under the heads of attendants and communicants are very imperfect, on account of no returns from some of the stations or defective ones from others. Scholars are not generally included in the number of attendants on public worship, though in some of the returns they have, it is believed, been reckoned.

*Finances.*—The receipts of the year, on account of the general fund, amounted to £100,252. This sum, however, includes remittances to the amount of £4,000 which belonged to the income of the preceding year. Hence what may properly be considered as the proceeds of the year 1839-40 cannot be taken at a higher sum than about £96,250. The steady progress of the missions has necessarily been attended with a proportionable increase of expenditure. The total amount in the preceding year was £90,901; but this sum, though large, does not fully represent the ratio of expenditure in the missions. The progressive enlargement of the society's operations will, the committee conceive, render it impracticable adequately to sustain them, unless the contributions in future years are commensurate with those of the year just closed. The only other alternative—a contraction of operations—is one which the committee are persuaded that the members would not sanction, unless compelled to do so by uncontrollable necessity. The committee, therefore, feel that the society's financial situation is still such as to occasion much solicitude.

*Missionaries sent out.*—During the year there have been sent forth seventeen ordained missionaries and five catechists, including seven ordained missionaries who have returned to their stations. Twelve of these being married, the total number of individuals is thirty-four.

*Whole number of Laborers.*—The total number of laborers at present engaged in the service of the society as ordained missionaries, catechists, or artisans, amounts to one hundred and eighty-six, exclusive of native teachers and the wives of the married laborers.

*Retrospect of the last Forty Years.*—Your committee, in closing the report of their proceedings during the past year, regard the occasion of the fortieth anniversary of the society as calling for peculiar feelings of humble yet joyful gratitude and hope. If it were commanded of old to the people of God, to remember all the way which the Lord had led them during forty years in the wilderness, a similar review made by the friends of the Church Missionary Society will probably lead them to the same result. The conclusion at which the mind must arrive, will be, that in many things the Lord has seen it good to humble and to prove his servants; still he has led them by his own right hand, he has never failed those who have felt their depend-



ence on him, and it is his settled purpose to do them good in their latter end.

The formation of this society commenced with the present century. During the first fifteen years of its existence, the awful judgment of war separated this nation, in a great measure, from the continent of Europe; and it might truly be said that the wall of our Zion was built in troublous times. After this succeeded the present era of peace, which has already subsisted for twenty-five years. This has, through the good providence of God, given leisure and scope for extending and maturing those plans of christian benevolence which had previously been devised, and in part commenced, by the zealous servants of God.

Various and great have been those events, of a religious and moral character, by which the present century has been signalized. In the establishment and extension of missionary and bible societies, in the opening of India to the free preaching of the gospel, in the abolition of the slave-trade and the extinction of slavery in the British colonies, and in the improved systems of national and christian education, your committee trace mighty movements of the most beneficent tendency on behalf of the great family of mankind. Even the arts and sciences, ministering to the cause of God, have during the same period received a fresh impulse, so that in a brief series of years they seem to have out-stripped the course of entire former centuries. Witness the improvements made in printing, and the application of steam to accelerate every effort of human industry and every step of human intercourse.

In view of these various leading events, your committee may justly exclaim, What hath God wrought! Surveying the entire result, let the servants of Christ ascribe all the glory to God, for they must perceive that it is his doing. "Nor can your committee forget by what an amount of human instrumentality these blessings have been acquired, how many lives have been devoted to this glorious work, how many hands have been raised in prayer for its success, how many voices lifted up in praises and thanksgivings to Him who has thus again begun to pour out of his Spirit upon all flesh.

#### LONDON MISSIONARY SOCIETY.

From the 46th annual report.

*Stations, Missionaries, etc.*—In the several parts of the world connected with the society's operations, there are 361 stations and out-stations, 156 missionaries, 49 European and 451 native assistants, 101 churches, 9,966 communicants, 764 schools, and 41,752 scholars.

There are 15 printing establishments, whose operations are noticed in the reports of the respective stations to which they belong.

The number of students at present pursuing a course of preparatory study with a view to missionary labor, under the auspices of the society, is 20.

*Deaths.*—Seven faithful laborers have fallen in the morning of life, and in the midst of usefulness.

As the directors approached the close of a year, involving, from the inroads of disease and death, deep regret and painful solicitude, the awful the agonizing intelligence broke upon them, that their beloved friend, their faithful and intrepid missionary, John Williams, from whom

they were daily anticipating good news, had fallen a victim to savage violence, in an attempt to introduce the gospel to Erromanga, one of the islands of the New Hebrides, in the South Pacific Ocean.

*Returns.*—To a new and most painful extent have the hopes of the directors been blighted, and their prospects overcast, by the unavoidable return of many faithful and devoted missionaries from their respective fields of labor. Since May last fourteen, exclusive of their wives, have reached England, and others are now on their voyage hither.

Some of these brethren visit home, after a protracted season of labor, to renew their strength, and having cheered and been cheered in the fellowship of christian love, to hasten back to their delightful toils. But others have returned, after an absence of only a few months or years, with their energies exhausted and their constitutions broken down by the fatal climate of those distant lands in which they hoped long to labor and then to die.

*Sent forth.*—During the year twelve missionaries and one physician, of whom ten were accompanied by their wives.

*Finances.*—The total of receipts was £91,119, and the disbursements amounted to £82,197.

At the last annual meeting the directors were affectionately urged by their brethren from the country, to attempt, during the year, the augmentation of the society's income to £100,000 per annum. This proposition was as warmly received as it was powerfully proposed and advocated, and the united voices of the assembly responded, "It shall stand." The directors have employed all practicable means to carry into effect this noble resolution, and although they cannot report complete success, they are happy and thankful in being able to state that the contributions for the year have amounted to £91,119.

With feelings of inexpressible pleasure the directors state, that the amount of contributions received from the mission-churches, and included in the above amount, exceeds £15,200; being an increase on the income derived from the same sources in the year 1838 of £7,100.

The income of the society, as now stated, includes no grant from government, either in this country or in the colonies, but consists solely of the free-will offerings of the people.

*Native Ministry.*—The directors cannot adequately express their deep and solemn conviction of the importance of a well qualified native agency in every sphere of missionary labor. They rejoice that the diffusive spirit of primitive piety characterizes the churches gathered from among the heathen, and that the Divine Redeemer has raised up from among them many teachers and evangelists, who, animated by affection and zeal, are anxious, as the instruments of mercy, to turn their countrymen from dumb idols to the living God.

*Dependence on the Holy Spirit.*—To anticipate success in a cause so holy and divine, and amidst obstructions so numerous and gigantic, unaccompanied by humble and exclusive dependence on the Holy Spirit, would be as irrational as it would be impious; and were our ardor increased and our agencies multiplied a thousand fold, unattended by his grace and power, they would bring back nought but certain failure and bitter disappointment, the just retribution for our presumption and pride. Let all our difficulties in this holy cause, and all our disappointments too, deepen our humility, and

give new fervor to devotion; and in all our intercessions before God for the salvation of the world, let the sacrifice of Christ be our plea, and the Spirit of God our hope.

#### WESLEYAN MISSIONARY SOCIETY.

From the report of the society for 1839-40.

*Stations and Missionaries.*—*Missionaries.* In Ireland 23, Sweden 1, Germany 1, France 19, Gibraltar 2, Western Africa 15, South Africa 33, Malta 1, South India 18, North Ceylon 8, South Ceylon 14, New South Wales 7, Australia 4, Van Diemen's Land 9, New Zealand 16, Friendly Islands 10, Feejee Islands 7, Demerara 7, Honduras 2, West Indies 80, British America 94: total 371—of whom 210 are principally connected with heathens and converts from heathenism, and 161 labor among Europeans and British colonists.

*Assistants.*—These missionaries are assisted by 2,361 catechists and readers, and by 322 salaried and 3,307 gratuitous teachers; of whom 5,125 labor in missions among the heathen, and 865 among professed Christians.

*Members in Society.*—Stockholm 11, Winneenden in Germany 703, France 946, Gibraltar 93, Gambia 634, Sierra Leone 1,940, Cape Coast 630, South Africa 1,592, Malta 75, South India 368, Ceylon—Tamil 134, Singhalese 741, New South Wales 308, Australia 141, Van Diemen's Land 570, New Zealand 1,263, Friendly Islands 8,366, Feejee Islands 273, Demerara 3,129, Honduras 177, West Indies 44,729, British America 11,681: total 78,504—being an increase of 5,777, and consisting of 64,069 chiefly from among the heathen, and 14,435 from among professed Christians.

*Scholars.*—Ireland 4,800, France 1,055, Gibraltar 214, Gambia 235, Sierra Leone 1,035, Cape Coast 250, South Africa 3,722, Malta 65, South India 2,059, Ceylon—Tamil 2,000, Singhalese 3,434, New South Wales 589, Van Diemen's Land 922, New Zealand 500, Friendly Islands 8,217, Feejee Islands 720, Demerara 3,007, Honduras 90, West Indies 16,432, British America 5,732: total 55,078—being a decrease of 1,434, and consisting of 41,701 chiefly from among the heathen, and 13,377 from among professed Christians.

*Sent out.*—During the year forty missionaries, twenty-four females, and one schoolmaster entered on the missionary work; besides eight missionaries and seven females who returned to their fields of labor abroad, after visiting their native country.

*Deceased.*—Four missionaries and seven wives of missionaries were removed by death.

*Finances.*—The receipts for the year amounted to £92,697; and the disbursements to £104,017.

The expenditure of 1838 was £100,077. Toward this, the income of 1838, and a considerable balance from 1837, were available, but left a debt for 1838 of £9,552. The expenditure for 1839 has been £104,017. To the debt of 1838 must now be added the deficiency in the last year, amounting to £11,319—the combined result of the large additions made to the society's missions in the last five years generally, and of occasional and extraordinary increase of expenditure in the last year. The two sums constitute the present debt of the society, which is £20,871. And the important practical inference is this—That the society must either effect, by

means too painful to be contemplated, a very great reduction of its missionary establishments, and abandon some portion of the field already nobly won and occupied by it, or else, that it must make such an earnest and solemn appeal to its members and friends, and to the religious and benevolent public at large, as will produce a regular and permanent addition to its means, to the extent of at least ten or twelve thousand pounds per annum. And if not merely the support of its existing establishments, but the gradual extinction of the debt, and any new and further enlargement of its labors among the countless millions of the perishing heathen, be taken into calculation, the addition to its income ought not to be less than twenty thousand pounds per annum.

Large as this addition may appear at first sight, the Committee do not despair of seeing it eventually realized. It is not larger than the claims of God our Savior on our gratitude and love. It is not larger than the demands which our immortal fellow-men, whom He redeemed with his most precious blood, but among whom, alas! Christ is not named, undoubtedly possess on our active and effectual sympathies. It is not larger than the amount of contribution for objects so holy and so extensive, to which most of us have solemnly and repeatedly plighted our faith, and promised our full quota of effort, when we have privately and publicly, in the solitude of our closets, and in the presence of a great cloud of witnesses at religious assemblies like this, consecrated ourselves and our all to God, under strong and stirring impulses of pious affection and feeling.

Nor is it larger than our actual means and resources, if those means were universally and systematically developed, and those resources conscientiously devoted to their best and highest use. There are many among us, who have not yet learned to support the cause of God, not merely from temporary excitement of feeling, but upon principle; and therefore with regularity and perseverance. There are others, who have indeed, to their honor, contributed on principle, but whose principle itself misleads them; and defrauds the cause of Christ of its proper due, because they have constructed it on defective calculations of their own comparative means, and of the larger demands, which, on every just principle, the missionary enterprise, now so widely extended, righteously makes, in the present crisis of the church's history, on those who have this world's good, than even that great object could prefer in former years, when openings for usefulness were less numerous, and the special calls of Providence less decisive and encouraging.

In these cases, the principle itself needs to be revised and corrected, and made more conformable to the pressing exigencies of our actual position. The scale and proportion of giving should be enlarged. What has hitherto been taken as the maximum, should now be regarded only as the antiquated and obsolete minimum of their debt to Christ, and to his world. There are some, perhaps, (especially in the humbler classes of society,) whose pecuniary liberality has already trenched somewhat on their conveniences; and, to them, all grateful and respectful commendation is most cheerfully accorded. But there are many more, who, though they may have given largely, have never yet given at the expense of any serious sacrifice to the Lord Jesus of personal comfort or of remote family advantage. There are ample resources of self-

denial and christian economy yet untouched; and for a portion of these, the Committee are now humbly bold to call on their friends.

#### BAPTIST MISSIONARY SOCIETY.

From the 48th annual report of the society.

*Stations, Missionaries, etc.*—The number of stations occupied by the missionaries of the society is one hundred, seventy-four of which are in the West Indies, and twenty in Calcutta and the more northerly parts of India.—Of missionaries there are fifty-nine, aided by native assistants who occupy many out-stations.—The number of communicants is about 25,000, 24,777 of whom are in the West Indies.

*Finances.*—The receipts were £19,334; and the disbursements were £20,044.

*Want of more Missionaries.*—It would be difficult to find, in any part of the field cultivated by our society, a station which may be considered adequately supplied: while not a few are languishing for want of additional aid; and too many are dependent, almost for their very existence, on a single life, and that often worn down to exhaustion by incessant toil. When, in addition to this, it is remembered how many appeals are continually made to extend our borders, and enter on new and most inviting fields of exertion, it will be admitted, that never was the call for renewed and strenuous exertions more loud and imperative than at the present time.

#### GOSPEL PROPAGATION SOCIETY.

This society has five stations and fourteen missionaries in Calcutta and the vicinity; thirteen stations and twenty-two missionaries in the Madras presidency; and twenty-eight missionaries in New South Wales: in all sixty-four missionaries.

#### LONDON JEWS SOCIETY.

At three stations, Constantinople, Jerusalem, and Tunis, the society employs eight missionaries.

The receipts were £18,315; and the payments were £14,374.

#### GENERAL BAPTIST MISSIONARY SOCIETY.

This society has six stations and seven missionaries, all in India.

A portion of the missionaries connected with this society went forth from among their brethren of the same denomination in the United States, where a branch society has been established.

Receipts for 1839 £1,771.

#### CHURCH OF SCOTLAND.

The number of stations is four, and the number of missionaries is eleven, who are laboring in the three presidencies of Bengal, Madras, and Bombay.

The receipts for the last year were £7,500.

#### GLASGOW MISSIONARY SOCIETY.

This society has under its direction four stations and four missionaries, all in Southern Africa.

#### UNITED BRETHREN.

The Brethren's missions embrace in

	Stations.	Missionaries.
Southern Africa,	7	21
West Indies,	33	70
Labrador,	4	15
Greenland,	4	14
N. A. Indians,	3	7
	51	127

With these missions are connected 107 female assistant missionaries. The number of communicants is 18,220, and the number under instruction is 51,031.

For 1838 the receipts amounted to £11,987; and the payments to £11,623. The receipts of the association in London in aid of the Brethren's missions, were, during its last year, £4,526.

#### BERLIN MISSIONARY SOCIETY.

This society has under its patronage in Southern Africa five stations, seven missionaries, four male and six female assistant missionaries.

The annual income of the society is about \$9,000.

#### GERMAN MISSIONARY SOCIETY.

In India this society has four stations and twelve missionaries; and in Australia one station and two missionaries.

#### NETHERLANDS MISSIONARY SOCIETY.

This society was instituted at Rotterdam, in December, 1797, through the instrumentality of Doct. Van der Kemp. Twenty of its missionaries are now laboring principally among the Dutch East India Islands, aided by 150 or 200 native schoolmasters. Under instruction are not less than 20,000 native Christians, with between 4,000 and 5,000 pupils in the schools. Besides these, two missionaries of the society are among the Chinese on the island of Rhio, one in Surinam, and one in Curacao. Whole number of missionaries 24.

The annual income of the society is about \$35,000.

#### FRENCH PROTESTANT MISSIONARY SOCIETY.

At the seven stations in Southern Africa, under the care of the society, are six missionaries, 48 adults and 46 children baptized. The num-



ber of churches in France which sustain the society is 172.

The receipts for the last year were 69,753 francs; and the disbursements 60,788 francs.

## DOMESTIC.

### BAPTIST BOARD OF FOREIGN MISSIONS.

From the 25th annual report of the society.

The number of missions to Indian tribes is eleven:—Ojibwas, Ottawas in Michigan, Oneidas, etc., Shawanoes, Delawares, Putawatomies, Ottawas, Otoes, Cherokees, Creeks, Choctaws.—The missions in Europe are three: to France, Germany, and Greece. One mission in West Africa, Basa. There are eight missions in Asia: Maulmain and vicinity, Tavoy, Rangoon, Ava, Arracan, Siam and China, Asam, and Telogoos.

The whole number of missions is twenty-three; stations and out-stations sixty-eight; missionaries and assistants ninety-eight; native do. ninety-four; churches fifty-one; baptisms the last year 266; church members more than 2,500.

The printing executed at the several missions during the year amounts to 11,325,266 octavo pages. At the Maulmain press, since its establishment 55,050,200 pages have been printed.

Receipts for the year ending April 18th, 1840, \$57,781.36; and the expenditures \$65,432.19; besides \$18,400 received from Bible and tract societies.

### METHODIST MISSIONARY SOCIETY.

From the report of the society, April 27th, 1840.

The whole number of missionaries, domestic and foreign, is 231, and of church members 31,648, showing an increase for the year of eleven missionaries and 9,816 members. There are also employed on the several stations about thirty teachers, three physicians, two farmers, and six mechanics; making in all two hundred and sixty-one persons, with their families, for whom the society has pledged its support.

Of these missionaries thirty-three are laboring among the North-American Indians, in twenty different missions, connected with which are 2,068 church members and probationers.

*State of the Funds.*—The receipts during the year were \$116,941.90, which, with a balance at the close of the previous year, makes a total of \$148,301.16.

### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

In Northern India, at Singapore, in Western Africa, and among the North-American Indians, and in Texas, this society had under its patronage, in January 1840, eleven stations, 21 missionaries, four male and 18 female assistant missionaries.

### EPISCOPAL BOARD OF FOREIGN MISSIONS.

This Board have missions in Western Africa, China, Greece, island of Crete, and at Constantinople, in connection with which are nine missionaries, three male and ten female assistant missionaries.

The receipts to the treasury were the last year \$23,833.67; and the disbursements \$29,711.75.

## SUMMARY.

As the reports from the several missionary societies are incomplete, it is impossible to give the aggregate correctly, except respecting some of the more important items. With regard to these it is believed that the statements here given are nearly conformed to the last published reports of the respective societies. In the case of one or two societies the operations in behalf of the heathen and of christian communities are not stated in so distinct a manner, that the former can be ascertained with perfect exactness. It should be remarked also that there are two or three missionary societies on the continent of Europe to reports of whose proceedings no access could be had: but as their operations are not extensive, the particulars respecting them would not greatly vary the results given below.

<i>Stations occupied,</i>	-	-	643
<i>Missionaries;—</i> British societies,	614		
Continental societies,	178		
Societies in the United States,	252	—	1,044

Besides the ordained missionaries given above, there are physicians, catechists, schoolmasters, and other male assistants, variously employed, the number of whom the reports do not admit of being accurately ascertained. It may probably be between 400 and 500: also married and unmarried females amounting probably to 1,200 or 1,400. To these should be added native preachers and teachers of various grades, laboring in connection with the missionaries from christian countries, and under their direction.

<i>Annual Receipts;—</i> British societies,	\$1,670,000
Continental societies,	113,000
Societies in the United States,	393,000
	\$2,176,000

The receipts of the Gospel Propagation Society are not included, not being known.

It should here be added that large sums are also expended by Bible and tract societies in Great Britain and the United States, amounting to not less than \$170,000, to aid in translating, printing, and distributing Bibles and tracts, in unevangelized countries. Societies for supporting schools in the same communities, probably expend not less than \$30,000 more. These societies are found in Great Britain and the British provinces.



*Church Members.*—The number given by nine of the foregoing societies is 162,883;—and those connected with the churches under the care of the other societies would probably leave the sum below 175,000.

*Pupils in Schools.* Here again the reports are very incomplete. The number given by five societies is 139,715; and the whole number probably does not exceed 300,000.

## Society for the Propagation of the Faith.

### FINANCIAL STATEMENT FOR THE YEAR 1839.

HAVING given in the foregoing pages a summary view of the results and present state of protestant missions, under the patronage of nearly all the societies existing in protestant Christendom for the propagation of the gospel among the unevangelized nations, a more extended view will be given, in this and succeeding numbers, of the papal missions under the patronage of the *Society for the Propagation of the Faith*, the centre of whose operations is at Lyons, in France. In the present number, only the financial statement will be given, embracing the year 1839. The article is translated for this work, from the French as found in the "*Annales de la Propagation de la Foi*," for May 1840.

As no previous statements respecting papal missions has heretofore been inserted in the *Missionary Herald*, and few of its readers have access to the "*Annales*," it is believed that a pretty extended view of these missions—where they are in operation, the manner in which they are conducted, the expenditures attending them, and the results—all as given by their conductors themselves, will be interesting and useful.

Where it seemed necessary for the correct understanding of a topic, brief notes have been added by the translator.

When, eighteen years ago, a few obscure Catholics met for the first time, brought together the humble alms gleaned from their workshops and their counting-rooms, and finding themselves in possession of about 22,000 francs, instituted "*The Society for the Propagation of the Faith*, in favor of Missions in the Two Worlds," human wisdom might certainly have shaken the head and pointed the finger. As for themselves, they believed they were doing a work which God would not refuse to bless, inasmuch as it implied charity, humility, and trust in him; for the smallness of the offering showed a pious zeal which knew not how to wait, and a feebleness too evident to be mistaken; while at the same time, by the immensity of the work which it left for him to do, it pledged, so to speak, the honor of that invisible Associate, whose aid they challenged. They remembered, too, the oil of Sarepta and the five loaves in the desert, and they believed that the time would come, when they should be permitted to give bread to the wandering multitudes who listen to the word, and to cool the lips of the new prophets who proclaim it. The pecuniary accounts for several years past have shown, that their hopes did not deceive them. That now submitted will confirm the pleasing fact.

The receipts for 1839 amount to nearly two millions. This sum, which exceeds the receipts of the preceding year by about 550,000 francs, is double the amount obtained in 1837, four times that of 1835, and six times that of 1833. Here is almost a geometrical progression, the known terms of which enable us nearly to predict the future increase. Two remarks will explain the grounds of this calculation. On the one hand, the influence of a more general approbation, the efficiency of a more complete organization, and the confidence acquired by time, will act with a daily increasing power on those who are slow to join us. On the other hand, the society, which commenced in one of those catholic countries where pernicious doctrines had most shaken the faith of men, will receive its future additions from countries whose unshaken faith presents a firmer basis for its operations; so that we may say, its activity will increase in the ratio of time and distance. And if, to secure a more perfect view of this encouraging prospect, we need to establish some fixed point in the field of futurity, it can easily be done, without going beyond the bounds of reasonable probability. Let us take, for the ground of comparison, the actual state of the society in the diocese where it originated, but where it is yet far from having reached its highest possible point. The 800,000 souls associated within the archbishopric of Lyons, are represented in our returns by the sum of 140,000 francs. But the number of the faithful in various parts of the civilized world, whose wealth and religious liberty enables them to care for others, may be estimated at 100,000,000. The time must come, then, when the amount of their annual contributions will rise to 17,000,000 francs. It must come; for there is a mathematical necessity for it,—a law, which will subsist, notwithstanding external obstacles which may retard its action,—a fundamental power of nature, which men may oppose, but cannot destroy, and which is called *\*the force of things*. Moreover, our predictions will not appear exaggerated, if we consider that Protestantism, all the sects of which added together do not amount to one third part of the number of Catholics, receives 40,000,000 [of francs] a year. Nothing less than this rich revenue could pay the wages of its proselyting forces, from the English satraps who have enthroned themselves in the Antilles and in Hindostan, to the Methodist proconsuls whose ferule domineers over the kings of the South Sea, and to the peddling bible-men, who prudently confine themselves to the work scattering corrupted copies of our holy scriptures, along with contraband opium, upon the coasts of China.

Our pecuniary prosperity, which our erring brethren equal or surpass, would afford us but moderate encouragement, without its moral accompaniments. And first, the columns of our accounts, by their increasing number of names

\* That is, by metaphysicians; as, in English we speak of "the nature of things."—Tr.

of foreign cities, and of monies of different denominations and value, secure for the society an evident character of universality. France, having never pretended to monopolize this work, satisfied with the privilege of commencing it, now considers herself honored in the emulation of neighboring nations. The Sardinian States already rival us, and will soon surpass us in the proportion of receipts to population. Central Italy follows closely on the Sardinian States. Like them, she has doubled her last year's gifts. The addition of the kingdom of the Two Sicilies, of which we have received the first pledges, completes the co-operation of that peninsula. Belgium and Switzerland continue their progress. Bavaria, which has lately become the prop of the Catholic religion in Germany, subscribes a decisive amount, and the Rhenish provinces follow her example. On the other side, does not the forwardness of England seem to presage the approaching reconciliation of isle of the saints? And then, with what emotions we receive the tribute of Ireland! Poor and venerable church! She now carries on, in union with us, that missionary work in which she has always been engaged, sending St. Gall and St. Columban in times past to barbarous Europe, as now she furnishes bishops and priests for the icy coast of Newfoundland and the unpropitious climes of Australia. Portugal has tripled her offering. That of Spain is but the widow's mite; but that widow, crowned with so much glory, will not forget us when better days shall shine upon her. Thus the same nations which marched in company, seven hundred years ago, under the banner of Christ, to conquer the infidels, are now rallying for the mental combats of modern times; they will be joined by auxiliaries that their fathers never knew; the isles of Greece and the cities of Anatolia, take place in the ranks; and from the furthestmost east, Pondichery, Madras and Calcutta, answer to the call of the drum.\* Moreover, depressed christian communities unite with the countries that aid them, in sustaining the work; they experience the joy of giving, while the embarrassment of receiving is diminished; the proportion which their gifts bear to each other disappears in the fraternal blending of the whole. The newly converted Parias of Hindostan, save by retrenchment from their meal of rice, the alms which are destined, perhaps, to ornament an altar in the hut of the savage of Missouri. The penny of the Arab pays the ransom of the confessors who suffer in the prisons of Cochin-China. These are not visions of the fancy. Lately, one of the native chiefs of Algiers, called by his countrymen, "The Great Serpent of the Desert," associated himself with nine neighboring shieks, to form the first band of ten in the province of Constantine. Thirty poor children, received into the asylum at Leghorn, offer the tenth part of their weekly income. The fishermen of Genoa contribute in advance, the uncertain product of their labors. And meanwhile, the same treasury that contains the savings of the servant and the day-laborer, receives also the price of the most honorable services; rich estates tax themselves nobly for its benefit, and we know what princely hands have rejoiced to drop into it a little gold. Seven hundred thousand persons thus perseveringly unite their sacrifices and their prayers. The Annals of the Propagation of the Faith, of which ninety thousand copies are printed in

seven different languages, circulate periodically through this vast family, and keep up something like that unity of heart and soul which reigned in the "Upper Chamber" at Jerusalem. By these, as in ancient times, men who cannot understand each other, hear recounted, each in his own language, the wonderful works of God. Those whom sea and sky, nature and history seemed to have separated forever, understand that they are brethren; a new sensibility circulates through all the members of the great Catholic body, and if one of them is wounded, all the others start. Not a drop of blood is shed upon the scaffolds of persecution, but the piety of the universe gathers it up; whenever the water of baptism bedews the face of a catechumen, the christian world counts one brother more; and a single instance of apostasy carries lamentation from pole to pole. Those engaged in the contest gather strength from seeing before them, as in an immense amphitheatre, a cloud of witnesses; and the shout of their victory wakes up those of the spectators, who had fallen asleep in the indifference of peace. And henceforth the most humble believers, in whatever lowly station Providence may have placed them, may follow with their eyes the progress of affairs of a thousand times greater dramatic interest than those of empires,—interests more durable than those of time; even the destinies of the gospel, the progress of civilization, the eternal salvation of the human race. And with us, also, are found all those things which at this day occupy so much thought, and are so often and so dangerously illusory in the dreams of men, but of such beneficent influence in the catholic church, which alone commands them as realities,—publicity, popularity, and universal association. Herein the Society for the Propagation of the Faith has a second power, called *the force of ideas*.

But the support of human opinions would not be sufficient for an enterprise which aspires to hasten, according to its ability, the accomplishment of the designs of Providence. It demands the assistance of an infallible authority, to whom alone belongs the power of interpreting those designs. And the sovereign Pontificate has not withheld its glorious patronage. Twice already this year, the people of the eternal city have been invited to a most active participation in the work; and the remarkable increase of the collections in the States of the church, assures us of their future assistance. The presence of Rome in our columns is the sign of success, the ark of the covenant in the midst of the camp. The voice of approbation, which has come down to us from the seat of supreme authority, has been repeated by echo after echo in forty episcopal mandates. Among our new protectors are the great metropolitans of Dublin, of Munich, of Malines and of Naples, the two last of whom wear the Roman purple.\* Asia unites with Europe, by the voice of the archbishop of Smyrna; ancient Africa makes herself heard by the letters of the first successor of Augustine; and in the name of America, the bishop of Olinda applauds, from the distant shores of Brazil. The Society for the Propagation of the Faith is the order of the day for Christendom; it rests upon that power which is not of the world, and which has overcome the world; it is strong in *the force of the church*. And who knows that she will not one day hold in honor the religious annals of this equivocal age?

\* A l'appel—to the appeal, or the call of the roll, or the beat of the drum.—Tr.

\* That is, are cardinals.—Tr.

Travellers on the journey of life, as we pass the torrent of revolutions, like the people of Israel at the passage of Jordan, let us each place our humble stone upon its banks. Perhaps they will form a durable monument, and the faithful of future times, when they return to this point of history, will recognize us as brothers, and will say with joy, "Those who passed over here, were indeed the people of God."

In view of these numbers, these comforting facts, these honorable testimonies, the efforts of our associates cannot be relaxed. What they have done is not enough to lull them to sleep with the deceitful thought that their work is finished; for the insufficiency of their benefactions to meet such extensive wants, is perfectly manifest. But there is enough to justify their hope, in the evidence of success which was for a long time questionable; enough to sustain their faith, in the thought that they do not labor alone. And how can we fail to perceive, in the grandeur of the results already attained, the assistance of him without whom the builder buildeth and the watchman waketh in vain? The divine blessing clearly shows itself in that wonderful fertility, which nourishes and multiplies all things. This it was, that on the sixth day of creation, descended upon our first parents, and promised them an innumerable posterity. This it was, that made the race of the patriarchs like the sand of the sea and the stars of heaven. By this the Savior, on leaving the world which he had redeemed, made his disciples the spiritual fathers of the nations. The church, which is its depository, pours it out daily on our fields, on our heads, and on our works. Ought not the Society for the Propagation of the Faith, also to expect some part in it, and to believe that, when its humble founders first assembled, God, according to his promise, was there in the midst of them, and said to them, "Go, and multiply and replenish the earth."

#### RECEIPTS DURING THE YEAR 1839.

France:—			
Council of Lyons,	706,397 36	fr.	c.
" Paris,	532,412 54	1,238,809	90
Germany,	-	-	3,974 19
Bavaria, - - -	-	-	111,285 57
Belgium, - - -	-	-	100,664 33
Brazil:—Remittance announced, but not received.			
British Islands:—			
England,	33,649 50	-	-
Scotland, - - -	1,067 80	-	-
Ireland, - - -	58,553 20	-	-
Spain, - - -	-	-	408 00
States of the Church,	-	-	47,776 29
The Levant, - - -	-	-	11,078 50
Lucca, - - -	-	-	7,479 08
Modena, duchy of, - - -	-	-	14,567 49
Parma, duchy of, - - -	-	-	10,502 32
Portugal, - - -	-	-	15,010 57
Prussia, - - -	-	-	25,167 35
Russia, - - -	-	-	833 20
Sardinian States:—			
Genoa, duchy of,	42,839 44	-	-
Piedmont, - - -	85,495 78	-	-
Sardinia, - - -	845 90	-	-
Savoy, - - -	25,280 50	-	-
Kingdom of the two Sicilies,	-	-	6,000 00
Switzerland, - - -	-	-	28,746 46
Tuscany, - - -	-	-	25,598 90

(1) Total receipts, - - - 1,895,682 27  
 Remaining in the treasury last year, 444,334 86

Grand Total, 2,340,017 13

(1) This total embraces many individual donations, of which we have room to mention only the

#### APPROPRIATIONS.

To the Foreign Missionary Seminary, Rue de Bac, Paris, the sum of 208,883 fr. 30c. for the following missions, viz.	
For that in Corea,	18,648
For the mission in Tartary, comprising Leao Tong, Mongolia and Mantchouria,	17,390
For those in Su Tchuen, Yu-Nan and Kouï-Tcheou, in the Chinese empire,	23,748
For that in Western Tong-King,	30,604
For that in Cochín-China, Cambodia, and Laos,	28,708
For those of Siam and the kingdom of Quêda,	28,998
For the Malabar mission,	30,518
For the seminary at Pulo Pinang;	6,600
For extra expenses of the agency at Macao,	24 333
To the Lazarists, the sum of 130,333 fr. 30c. for the following missions, viz.	
Macao, Chinese seminary and agency, Si-Vang, in Tartary, mission and little seminary,	15,000
Mission in the province of Pekin,	8,000
" " Nankin,	11,000
" " Tchê-Kiang,	3,000
" " Kiang-Si,	5,000
Expense of erecting the apostolic vicariate for the two provinces of Tchê-Kiang and Kiang-Si,	3,000
Mission in Abyssinia,	15,000
" at Antoura, in Syria,	5,000
" Aleppo, "	4,000
" Damascus, "	4,000
" Tripoli, "	2,000
" Constantinople,	6,000
" Smyrna,	10,000
" Salonica,	3,000
" Naxos,	1,000
" Santorin,	1,000
New mission in Texas,	8,000
Missions in Missouri and Illinois, seminary and college of St. Mary des Barrens,	7,000
Passage of missionaries who have gone to these missions in 1839,	9,333
For the Missions of the Company of Jesus,* the sum of 71 500 fr. viz.	
For those of Missouri and New Orleans, U. S.	15,000
" Kentucky, do.	6,000
" Jamaica,	1,000
" Madura, East Indies,	31,500
" Calcutta, do.	5,000
" Tinos and Syra,	3,000
" Syra,	10,000
For the Missions of the Capuchins, the sum of 13,000 fr. viz.	
For those of Constantinople and the Archipelago,	6,400
For that in Georgia,	2,000
" Syria,	2,000
At the disposal of the agent of the missions,	2,600
For the Missions of the Carmelites, the sum of 6,500 fr. viz.	
For that in Syria,	2,000
" Persia,	4,500
Missions in Oceania:—	
To my lord Rouchouse, bishop, apostolic vicar of Eastern Oceania,	80,431
To my lord Poinpallier, bishop, apostolic vicar of Western Oceania,	78,000
To my lord Polding, bishop, apostolic vicar of Australia,	21,500

following:—Diocese of Mans, from a person unknown, 14,300 fr.; diocese of Liege, 1,008 fr.; diocese of Avignon, 4,100 fr. Among the donations, are several for specified objects, which, as formerly, will be scrupulously respected. The sums received for the 'Annals,' and for collections sold, is included in the amount acknowledged from each diocese where the sale was effected.

\* That is, the Jesuits.—Tr.



*Missions in China:—*

For the apostolic vicariates of Chun-si, of Hon Quouang, and the Italian agency at Macao,	89,000
For the Spanish missions in Fo-Kien,	16,900

*Missions in Tong-King:—*

For the missions in eastern Tong-King,	12,000
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*Missions in the East Indies:—*

To my lord Cao, bishop, apostolic vicar of Pegu and Ava,	9,900
To my lord Pessoni, bishop, apostolic vicar of Thibet and Hindostan,	17,700
To my lord Carew, bishop, apostolic vicar of Madras,	13,000
To my lord St Anne, bishop, apostolic vicar of Verapoli *	26,000
For the apostolic vicariate of Calcutta, (outfits of missionaries,)	6,000

*Missions in Africa:—*

To my lord Griffitz, bishop, apostolic vicar of the Cape of Good Hope,	13,000
For the mission at Tripoli in Barbary,	1,300
To my lord Dupuch, bishop of Algiers,	41,883
To my lord Perpetue de Solero, bishop, apostolic vicar of Egypt,	16,900

*Missions in the Levant:—*

For the apostolic delegation to Babylon and Persia,	13,000
For the mission in Tauris,	6,000
To the reverend fathers, the Guardians of the Holy Land,	32,500
To my lord Vilardell, archbishop of Philippi, apostolic vicar and delegate to Lebanon,	32,500
To my lord Mussabini, archbishop of Smyrna,	13,000

*Missions in Europe:—*

To my lord Hillereau, archbishop of Petra, patriarchal apostolic vicar of Constantinople,	26,500
To my lord Marusci, archbishop, primate of the Catholic Armenians at Constantinople,	6,900
To my lord Mulajoni, bishop, apostolic vicar of Bulgaria and Wallachia,	8,800
For the mission at Philippopolis,	1,300
“ Tynos,	2,600
To my lord Blancis, bishop of Syra, apostolic vicar of Continental Greece,	19,500
For the missions in Albania Servia, and Macedonia, the sum of 6,000 fr. viz.	
To my lord Louis William, titular bishop of Scutari,	2,500
To my lord, the bishop of Alessio,	543
To my lord, the bishop of Sappa,	1,097
To the reverend apostolic vicar of Scoppia,	1,087
For the reverend fathers, the Franciscans of Pulati,	271
For the reverend fathers, the reformed Minorites of Pulati,	500

*North America:—*

To my lord Fleming, apostolic vicar of Newfoundland and Labrador,	22,100
To my lord Provencher, bishop, for the mission at Hudson's Bay,	7,800
To my lord Frazer, bishop, apostolic vicar of Nova Scotia,	18,200
To my lord Gaulein, bishop of Kingston, Upper Canada,	4,000
To my lord Eccleston, archbishop of Baltimore,	7,327

\* So in the original—probably a mistake, for *Verapoly*.—Tr.

To my lord Loras, bishop of Dubuque,	52,827
To my lord Purcell, bishop of Cincinnati,	39,827
To my lord Fenwick, bishop of Boston,	20,327
To my lord Kenrick, acting bishop of Philadelphia,	20,327
To my lord Hughes, acting bishop of New York,	831
To my lord Miles, bishop of Nashville,	26,827
To my lord Flaget, bishop of Bardstown,	21,409
To my lord Hallandiere, bishop of Vincennes,	65,827
To my lord Rosati, bishop of St. Louis,	20,327
To my lord Blanc, acting bishop of Natchez,	10,827
To my lord England, bishop of Charleston	13,827
Outfit of missionaries to Detroit,	4,000

*South America:—*

To my lord Macdonald, bishop, apostolic vicar of the English Antilles,	26,000
To my lord Clancy, bishop, apostolic vicar of English Guiana,	13,000
For the Dutch missions,	6,500

*Incidentals:—*

Publication of the Annals, prospectus, etc. (1)	117,395
Expenses of administration, (2)	25,237—142,632
Total,	1,537,075
Remaining in the treasury, (3)	802,941
Grand total,	*2,340,017

(1) Of the Annals 90,000 copies are printed, viz. French 56,500, German 12,000, English 5,000, Spanish 500, Flemish 1,500, Italian 13,500, Portuguese 1,000. Six numbers are printed in a year, making an amount of 540,000 copies annually, containing from six to seven sheets each. The number of copies for the year past was a little less; but it is convenient to include in the same account, other printing for kindred purposes, such as general views, prospectus, tables, tickets of indulgences, in all these languages, and also the re-printing of eleven previous numbers. The expenses of publication comprise the purchase of paper, composition, press-work, folding and stitching, editing, and translating into foreign languages; also, engraving and printing maps, etc.

(2) The expenses of administration include clerk-hire, postage, rents, stationary, etc. It is unnecessary to repeat, that the executive officers, whose labors are essentially gratuitous, are always solicitous to manage all parts of the service with the greatest economy possible.

(3) The members of the society will recollect, that at the moment of publishing the present number, a new appropriation has just been voted in advance for 1840, the first payment on which will leave scarce any thing in the treasury.

\* Estimating the franc at three sixteenths of a dollar this grand total of means at the disposal of the society amounts to \$438,753.22. Besides this, the Propaganda at Rome expends a large amount annually, in the education of youth of various nations for missionary service, and funds are derived from other sources for the same general object.

The amount given above is followed by a statement in detail of all the dioceses from which contributions have been received, and of the sums remitted from each. This is omitted in the translation, as the sum total from each country has been given already, and the detail of dioceses would be uninteresting to the readers of the *Herald*.—Tr.

**American Board of Commissioners for Foreign Missions.****Syria and the Holy Land.**

LETTER FROM MR. W. M. THOMSON,  
DATED ARAYAH, 10TH AUG. 1840.

AFTER taking such precautions as were in their power for the preservation of the mission property, Messrs. Thomson and Wolcott retired to Mount Lebanon, to avoid the heat and unwholesome atmosphere of Beyroot. Writing respecting the war which was waging between the viceroy of Egypt on one hand, and the sultan of Turkey, aided by the allied powers, on the other, Mr. Thomson remarks—

A result of this war has been to increase the relative popularity of the English over the French; and to shake the throne of the patriarch and his priesthood. Even the saints have fallen into disgrace amongst the very ignorant, who say that if St. George and other mighty champions had actually been in their churches, as they had been taught to believe, they would never have allowed the Albanians to plunder them. Many people have avowed their disbelief in these patrons and protectors. Very many have declared that they will become protestants; and a wide door is just now opened to do good amongst the Maronites. We are endeavoring to do what we can to improve the opportunity. I have sent two of our best men with books among them, and trust that much good seed will be sown.

It has been a discouraging feature in our present condition, that we have been obliged to refuse all applications, from every quarter, which involved a dollar of expense. Not only this, but we have been obliged to break up one of our two schools, dismiss two very important helpers, and drop several boarders from our small seminary. There have been two applications for employment, which I greatly regretted to refuse. These were two grammar-masters from the Maronite college of Ain Warka. They are very interesting men, and one of them has been a teacher in the college both in Arabic and Syriac; and both appeared to be sincere inquirers, and their honesty was rather confirmed by their still holding fast some of the papal errors while others were surrendered. We have never had such urgent applications from such

important men. I was obliged to inform them that we could not now furnish them with any employment by which they could live. One of them, being dependent, was obliged to leave; the other remains at Beyroot reading and studying, and should we ever have a little more sea-room, we may yet derive important aid from them.

The reasons which render it imperiously necessary for us to curtail are chiefly that our mission has fallen into great additional expenses connected with the arrival of our large reinforcement. Then the war and the removal of our brethren to Jerusalem will occasion a considerable increase of expense. These things will inevitably make us overrun your allowance. I do not believe it is within the limits of possibility, without cutting off every operation in the mission, to bring our expenses within the allowance; and I am not without anxiety at this prospect, especially when I notice the monthly income of the Board. Still it can scarcely be duty to stop all our operations, nor do I think you would approve of such a course, even though the additional bill becomes necessary. On this principle it is that I have brought up the seminary to the mountains with me. My own health and that of my family rendered a removal very important, and yet I could not leave the seminary below without the lads being exposed to very great temptations. Moreover I have always said that the four months vacation of summer almost ruined the seminary. It has always appeared to me that we must make arrangements to have the seminary taught during summer on the mountains. The experiment thus far is perfectly successful. The boys are more easily managed than in town, and the expense is not greater.

Mr. Wolcott lives in a village about three miles distant to the east. He has gone there to avoid all contact with those speaking the English language. I am assisted in the English department of the seminary by Miss Badger, and the Arabic is conducted by Tannoos el Haddad and Demetrius. We have a good prospect of usefulness and consequently of happiness for the summer; and I hope the five powers will allow us to pursue our humble labors undisturbed by the bruit of war.

On the 14th Mr. Thomson adds—

This morning four English line of battle ships anchored before our town, and so very close, and in such positions, as obviously to blockade the place completely. The army has not yet embarked, and now cannot without English permission. We all doubt whereunto this matter will grow. That the English at least are determined to interfere, there is now no doubt. I see no present danger, and do not feel very apprehensive. Still the fact cannot be lost sight of, and should not be disregarded, that a European war may drive us from our anchor for a time. I shall not go until driven, and I do not expect to be forced away, whatever happens. Moreover, the probabilities are that the mountains are safer at present than the city.

#### JOURNAL OF MR. W. M. THOMSON IN NORTHERN SYRIA.

THE object of the tour of which an account is given in this journal, will be sufficiently described in the journal itself. Mr. Thomson was accompanied by Mr. Beadle and Doct. Van Dyck. The scenes alluded to in the first paragraphs, were the result of the rebellion which broke out in Syria last spring.

#### *Introductory Remarks.*

I must surrender to your mercy a few sheets of my journal. Not one page of it has been written in peace. Now the roaring cannon shakes the house to its foundation; then come the bullets whistling over our heads. Here comes a friend in terror because the Arnoot are breaking up his house. Half a dozen families crowd into our house, children, baggage and all, and where shall we stow them is the question. The market man comes in to complain that the soldiers beat him at the gate. Here comes an order from the governor, and then one in the face of it from the pasha, etc. etc. I cannot get my pen mended without twenty interruptions, and it has cost me four days effort to write the last sheet. I never saw such confusion in my life; and at this moment the smoke of burning houses is seen all along the river bottom, and the crash of breaking doors is heard all around us. It is a disgrace to any government to bring soldiers into such a place as this, over whom they have no control. These Arnoot are ranging and raging like demons through the gardens, firing their

guns, breaking open and pillaging the houses, and burning where they can find enough brush to kindle a fire. It has required my utmost efforts to secure Mr. Smith's house since Mr. L. Thompson left it. Though I had not been out of it one hour, it was broken open yesterday, but getting word in time we reached the place before much damage was done. I have now a guard with the American flag flying over it. I shall do my utmost to save the press and library, and expect to succeed. You will see by this statement that it is no time to prepare a journal as it ought to be, for the Herald, and I expect the exercise of patience in its favor.

If an apology is required for the very miscellaneous character of the journal, I can offer no other than that which has satisfied my own mind. In the 100,000 readers of the Herald there must be very great varieties of taste which may all be innocently and even profitably consulted. The moral and religious character, prospects, and wants of the people, of course, furnish the topics of greatest importance and most intense interest to the whole body of your readers. Still, there are not a few who delight to wander with the tourist over mountain and plain, through smiling valleys, and across deserts sere and burnt. They wish to gaze with his eyes on the beautiful and the sublime of nature's works, and would even enter the inner temple, and sympathise with the emotions of his heart, as he winds his solitary way through the strange land of his pilgrimage. Descriptions of Syrian scenery, if fair copies of their originals, cannot fail to interest a large class of your readers.

#### *Departure from Beyroot.*

One of the last acts of our general meeting, directed Mr. Beadle, Doct. Van Dyck, and myself to visit, with as little delay as possible, northern Syria as far as Aleppo, and collect the information necessary to guide us in the selection of a new mission station. To fulfil this appointment we left Beyroot at ten o'clock this morning, [May 7th, 1840,] and after seven hours easy riding, have pitched for the night upon the sandy bank of Nahr Ibrahim. Our arrangements are very satisfactory—a good tent, canteen, and cooking apparatus within very narrow compass, with an active and faithful man to take care of and use them. We have also two quiet muleteers, and Aboo Yoosuf, our tract distributor, with his



mule-load of books for the hungry starving poor along the road.

With far less noise disputing and confusion than is usual on such occasions, we got into marching order, and in three and a half hours reached Nahr el Kelb, where we stopped to rest and dine. The road to this place is not altogether devoid of interest. Through sandy Assoor, with its wide spreading sycamore trees, along the south wall of the city, by the high castle Kesh-shash, whose cement is said to be lime mixed with eggs and oil, the path leads you under the green hill, Ashrefeeyeh, to an old ruin, one of the thousand places where St. George killed the dragon. In twenty minutes you cross Nahr Beyroot, on a good stone bridge, and soon after, emerging from the rich mulberry orchards, you begin to wind around the deep bay where the shipping rides at anchor during the stormy months of winter. The steep declivities of Lebanon soon shut down close to the sea, and after passing Nahr el Maut (river of death) and Nahr Ant Elias, you come to the celebrated pass of Nahr el Kelb. This is doubtless the river Lycus of the ancients, and there are hereabouts many things to interest the traveller. The old Roman road, still in repair and use, overhanging the deep blue sea, and winding zigzag up and down this projecting nose of lower Lebanon, the mighty ramparts of rock on either side of the furious little Dog river, rearing their dingy gray heads to the clouds, the extraordinary figures chiseled in the live rock, clad in ancient mail, and covered over with inscriptions in the arrow-headed character, the houses and mills, the bridge, and the aqueduct creeping along the perpendicular cliffs—all these things combine with sea and sky and mountains high and wild, to form an interesting and romantic spot. This has been an important and difficult pass in days of old. Hence the ancient conquerors have desired to have their deeds on record here. The Persian inscriptions have faded away, so as to be mostly illegible, but the Roman and Saracenic are quite perfect.

The scenery of this place never tires, and for the twentieth time I wandered about quite enchanted. The country above, also, becomes even more wild and romantic, especially near the caves of Nahr el Kelb, which are situated two hours from the mouth of the river. But as we have not time to visit these curiosities at present, I will do for you what I did to my travelling companions, read a description of them written four years ago: which follows—

### *Morning on Lebanon—A Family Scene.*

‘While spending the hot months of summer at Brummana, Mr. Hebard and myself devoted a day to rambling over this goodly mountain; and to me it was a delightful excursion. We were early abroad, just as Lucifer, bright harbinger of morning, rising from his dreary couch, sat like a blazing diamond on the hoary head of Lebanon. We quickly despatched our little work of preparation, sipped our hot coffee, and sallied forth for the day’s adventures. How surpassingly beautiful is the rosy dawn in Syria. From the moment when the advanced rays of the sun begin to paint the modest blush upon the dusky cheek of night, until the king of day comes forth from his chamber in the full majesty of his rising, there is one incessant change from beauty to beauty, yea, from glory to glory. The whole horizon glows like burnished gold, revealing the rocks and crags and lofty peaks of Lebanon throughout its whole extent. Every point seems touched with liquid fire, gleaming in seven-fold fervency, while the whole western slope, to the very base, falling into the dark shadow of her lofty summit, lay in deepest contrast to the living light above and beyond. Who can behold, and not adore. It is God’s own temple, and yonder comes his bright messenger to call a sleeping world to prayer. “Oh come, let us worship and bow down; let us kneel before the Lord our maker. Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms. For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.”

Our morning’s ride furnished us with another and very different exhibition of God’s handy work.

The cool wind, loaded with the condensed vapors of higher Lebanon rushed down the mountain side, dashing and bursting, bounding and retreating from perpendicular cliffs, filling up deep valleys, and then pouring over the surrounding ridges, like any other fluid. Thus these dark volumes rolled headlong towards the plain, until meeting the warm air of the sea, they appeared to hesitate, then stop altogether, and vanishing into thin air, ascend to the cooler regions above, where re-appearing they were seen hurrying back towards the snowy summits of Sunneen. This process of decomposing and recomposing clouds, and their marching and counter-marching to the command of contrary currents

of air, is witnessed very frequently on Lebanon.

In the mean time we had left Brummana guarded by forests of pine, and embosomed in mulberry orchards, and after wandering among the hills for an hour, had reached a house by the wayside, in which was a sick woman whom I had promised to visit. The house was respectable for the mountains, and the exterior wore the appearance of greater comfort than is usually seen. The oxen, however, were stabled at the door, rendering ingress and egress rather critical. The interior was one large dark room, with several pillars of rough stone to support the roof in the centre, but there were no partitions of any kind. Two or three young families seemed to acknowledge this as their home; and their bedding, cast-off clothes, cooking and eating apparatus, with the remnants scattered about the floor, left no reason to question the fact. The whole was sufficiently clean and neat to be fashionable in the rank and class to which it belongs. The patient was a young mother, dangerously ill of a fever. She was stretched on a mat, and covered with a thick *lehaf*, (coverlet.) Her head rested upon a hard pillow, though it is difficult to understand how she could rest with a silver tantoor, as long and as large as a speaking trumpet, projecting from her forehead like the unicorn's horn in his majesty's escutcheon. Notwithstanding this extraordinary appendage, there was much more of the melancholy than the ridiculous in her appearance, and I could not look upon her face, emaciated and forlorn, without an aching heart. How long have you been sick? "Fifteen days," cried half a dozen voices all at once. What medicine have you taken? "Nothing." What! fifteen days in a fever and take nothing? "We are poor, have no medicine, and a doctor was never seen in this village." With some difficulty I found means to administer a little medicine, and promising to call on my return, took leave amidst a shower of oriental prayers and compliments, of which the poorest peasant has as rich a store as the pasha himself. Feeble are the glimmerings of hope. Parched with thirst, they place by her side a jar of water cold as ice. If she wants, or does not want, they give her grapes, hard bread, and olives, and urge her to eat. All the friends crowd around the sick couch; the women chatter and scream, and the men fill the room with a dense cloud of tobacco smoke, while there is not one comfort to relieve the wretched

invalid. Here is one of a thousand "scenes in Lebanon," true to the very letter. Think of it, ye that pine and fret at nothing, and be quiet and thankful.

#### *Ant Elias—Convents and Nunneries.*

In about one hour from this little village we came to Ant Elias, at the foot of the mountain. This village is indifferent enough, but being well supplied with water from the river of the same name, the orchards and vegetable gardens are extremely flourishing. The place owes much of its celebrity to its patron saint, Mar Elias. The church dedicated to St. Elias is regarded with the utmost veneration by every class of people in the country. They believe that to swear falsely by this place and saint will be followed by instant death, and many whose veracity is questioned are brought to this awful shrine to be sworn. If we are to believe what we hear, the doors of the church are never shut, and yet nothing has ever been stolen. Attempts have been frequently made, but the robbers could never get their sacrilegious booty out at the door. This, they say, extends even to foxes and jackalls. One of the latter, upon a time, finding the door open, walked in and quietly satisfied his hungry appetite with the candles before the altar, but immediately his body swelled so large that he could not escape through the door. The thief was caught and suffered the vengeance which his villainy merited.

The rock strata above Ant Elias stand perpendicular to the horizon. In their original position they consisted of thick layers of marl, separated by thin strata of hard lime-rock. Since they have assumed their present attitude, the heavy rains have washed away the marl, leaving the rock partitions rising like walls above the surrounding ground. In many places the rock actually serves for garden walls, and the intervening spaces are planted with trees or sown with grain. And so perfect is the resemblance, that Mr. Hebard mistook them for the ordinary terrace-walls made by the farmers. This singular formation may be traced along the coast for twenty miles, and is not even interrupted by such considerable rivers as those of the Damoor, Beyroot, and Nahr el Kelb. The mouth of this latter river was the limit of our excursion in that direction, and we turned up into the mountain, by a precipitous and difficult path, which led us through the villages called Zook, of which there are several, Zook Mekhial, Zook Hu-

rab, etc. This is the region of convents and nunneries. Not less than twenty can be seen from a single hill. Here is Antoor, once rented by the English missionary, Way. There stands the old convent of St Hindeh, whose history makes such a figure in Volney's travels. By the way this strange story is probably true, although Burkhardt seems to doubt it. One of the sisters mentioned by Volney was alive when Mr. B., the English consul first came to the country; and from what he then heard he thinks the narrative substantially correct. Besides these, convents and nunneries are sprinkled promiscuously over all the hills of Kesrawan. This is certainly a juxtaposition of very questionable propriety.

### *Caves of Nahr el Kelb.*

In a little more than two hours from the sea we reached the caves of Nahr el Kelb. Out of the mouth of the first cave rushes a large part of the river, and having no boat we could not explore it. A few rods higher up the valley, and thirty or forty feet above the first, is the second cave. The entrance to this is about fifteen feet high, and the same in width. This tunnel runs under the mountain in a straight course for eighty paces, and then descends into an abyss of water. Several side passages lead in different directions, but all terminate in the same abyss. On the west of the main entrance is a parallel passage, of about the same dimensions as the other, with which it communicates by a large door-way. This second tunnel turns round to the west, and unites with the lower cave, at the mouth of the river. If you strike or jump on the bottom of the caves, you are startled with the hollow sound beneath, and feel disposed to walk softly over such unknown depths. About forty rods farther up the valley is the third cave. The entrance to this is so concealed by large rocks that a stranger would pass within a few feet of it and not even suspect its existence. But by going in amongst the rocks, and letting yourself down some eight or ten feet, you find a wide but low opening. Soon the passage becomes high enough to permit one to walk erect, and turns round towards the west. Here you enter a very large room, abounding in stalactites and stalagmites, the latter often reaching from the roof to the floor, and some of them fluted like corinthian columns. To this room there is an upper and lower apartment—the upper one running all around three sides of the cave like a

gallery or corridor. Descending to the lower floor you find yourself at the margin of the river, whose roaring waters you had heard from the moment you entered the cave. The river passes along the north end of the room, and disappears amongst rocks at the northwest corner, with a loud noise; but at the northeast, where it enters the cave, there is a beautiful basin of water, as clear and smooth as a mirror and deliciously cool. How far this basin extends we had no means of determining. I fired a gun up, and the echo was loud and long; and the probability is, that one could sail a considerable distance under the mountain. I hope some gentleman of leisure will bring a small boat and make the experiment, and I doubt not but that he will be richly rewarded.

There are beautiful stalactites hanging from the roof like icicles, but generally over the water so as to be inaccessible. I obtained many good specimens, some fifteen inches long, but the best dropped into the dark abyss, and were lost. Most of them are colored with the oxid of iron, but a few are of a delicate white. They are of all sizes, from that of a quill, to a foot in diameter, whilst there are columns on the east side several feet thick. Those who wish to explore the cave thoroughly, should take a small boat, and a good supply of torches. Our whole stock was exhausted by the time we reached the mouth; and sad will be his case who is caught in the pitchy darkness of the cavern. We were told that there were several other caves in the neighborhood but we could not stop to examine them, the day being already far spent, while we had a long and disagreeable ride before us.

It was not without difficulty that we got our horses over the river, and leaving this romantic spot, began to climb the mountain side, by a path which seemed literally to overhang the noisy stream below. Soon our path became too blind to follow, and we went sometimes east, sometimes west, while we wanted to get south. After wandering in this way for three hours, now clambering over rocks, then jumping down terrace-walls, we found ourselves at dark in a small village three hours from home. Even the hardy and practised mountaineers declared that we could not possibly get across the country in the night, but we prevailed with one man, and he set out to guide us. The path was certainly amongst the roughest of the rough. We were often stumbling and floundering, over what appeared to me large heaps of



loose stones, the most disagreeable and dangerous kind of roads. When Isaiah in his devout ardor gave command to "prepare the way of the people," one of his directions was, to "gather out the stones." And any one who rides half a day over Lebanon will wish that some body who has more authority over these mountaineers than the good prophet, would issue the same command, and see it carried into execution. The stupid people instead of gathering them out, actually fill up the road with the stones which cover their fields adjoining, so that your path is often the roughest place you can find. Over such a road we stumbled and blundered in the dark for three hours; or if not thus, it was only when the path lay along the ledge of some giddy precipice, so narrow that a single false step would plunge both horse and rider into what seemed a bottomless pit of impenetrable darkness. The impression of that night's ride will long remain, calling up at every remembrance fresh thanks to God, by whose fatherly care we escaped every danger and reached home in safety. Thus ends the adventures of a day on Lebanon. How wonderful are the works of God. What high mountains and deep valleys! What spacious caves! What steep and dizzy cliffs! How various the clays and rocks, and how strangely arranged, heaps upon heaps, towering up to the clouds in endless confusion. What an infinite variety, too, of trees, vegetables and flowers adorn even the roughest sides of Lebanon! while beasts and birds of every form walk the earth or soar on high. "These are thy mercies, Parent of all."

#### *An Interview with a Maronite Priest.*

I doubt not that your readers are all impatient to leave Nahr el Kelb, and if they will bear me company, I will soon seat them quietly on the green banks of the beautiful Adonis. It is only an hour's ride to Juny, and half an hour around the deep bay to Maameltein, where there are three khans, and an old Roman bridge nearly perfect. And although the next half hour leads over an extremely rough pass, where the Metawileh formerly committed many atrocious robberies and murders, the remainder of the way is uncommonly good for Syria. No one can pass along the head of the bay at Juny without admiring the white convent of Hashbo, sitting like a swan upon the mountain crest, which here starts right up to the clouds from the very shore. There are many

other convents romantically stationed upon the steep hills, the most distinguished of which is at Gazeer, above Maameltein. This is the holy land of the Maronite church; and as he values life, let no protestant venture to plant his heretical feet within the sacred territory.

As we were quietly plodding along the sandy beach a Maronite priest overtook and entered into conversation with us. He was going to Jibeil to get young tobacco plants. He appeared to be not only a warm patron, but an extensive grower of the filthy weed, and purchased his plants from Jibeil, on whose marl hills the very best tobacco of Syria is raised. "Who are you?" was amongst the first questions. We are Franks. "Dont I know that? but to what church do you belong?" We endeavor to follow the blessed gospel of our Lord and Savior Jesus Christ; is this not right? "Certainly but do you obey the church?" Oh yes; we follow the church just as far as she does the word of God. Ought we to follow her any farther? "Ah! I see it: you must be English." No; we are Americans. "Amelican! Amelican! well what do you believe?" Believe? why, we believe a great many things. "Yes, but what do you say about the church?" What church? there are a great many churches in the world. But why do you wish to talk about subjects upon which we may disagree? We are both travelers and have only a few minutes to spend together. I have been reflecting, as I rode along and heard the conversation of the people, that there is really very little true religion in the country. I hear cursing and swearing from every mouth, iniquity abounds, truth has fallen in the streets, and justice stands afar off, while the pure flame of love has been utterly blown out by the furious storms of sectarian hate and debate. To this he assented most emphatically, and declared that all true religion had been swallowed up in the ocean of sin. Dropping behind, he began to converse with Aboo Yoosuf. Amongst other things he asked him how he dared to connect himself with one who was a heretic, excommunicated and accursed by the holy mother church. Before he left us, however, he was prevailed upon to accept of several tracts, which he promised to read; but at the same time, he enjoined profound secrecy. Thus terminated our first and probably our last interview.

From Maameltein we were accompanied by a great number of people from Bookfayeh. They are sent by the emeer

to the mountains beyond Tripoli to burn charcoal. Though they have been forced to leave their work, and their families, they go along singing, smoking, and dancing, apparently quite happy. Why do you leave your family and home? said I to an old man who seemed weary with his walk. "Because I must," said he: "I go by compulsion. If I refused, or ran away, the emeer would soon have hold of me. Can you not protect me from the intolerable tyranny of the government? I will be your slave as long as you live." No, my poor old friend, I cannot deliver you, but there is one who can. Jesus Christ says, "If ye continue in my word, ye shall know the truth, and the truth shall make you free; and if the Son shall make you free, ye shall be free indeed." And thus I left him, uncertain whether he understood my speech or not. There will be but little singing and dancing in the first company of Americans who are driven away from home, by the mandate of some lordly emeer, to cut his wood and burn his coal on distant mountains.

#### *River Adonis—Village of Jibeil.*

*May 8. Khan Khoory.* If the inquisitive will have patience they shall be informed where this khan is to be found. But first we must bid adieu to the beautiful Adonis, which I can scarcely do without regret,—not for the tragic fate of the pretty boy, whose blood, in poetic days, tinged with crimson the waters of his favorite river, on whose banks he was killed by a wild boar which he had wounded. Maundrel insinuates that there is no blood in the case, and that the waters owe their color to the red earth on the mountains above. Is not this prose, chilling as hemlock? and I submit it to my poetic friends, whether it is not as barbarous to annihilate in this way such a beautiful creation of the ancient muse, as for the wounded beast to turn upon his unfortunate assailant. However, the days of imagination have about expired. The classic Adonis is plain Nahr Ibrahim, with nothing to distinguish its waters from any other stream. The wild boar has disappeared from the green hills, where flocks of sheep and Syrian goats now quietly feed. The anemone, red poppy, and the gay iris would remind some of Venus and her passionate grief. And I noticed, amongst a profusion of other flowers on the banks above the bridge, the adonis aestiva, a beautiful memento of ancient fable.

Nahr Ibrahim is crossed by a very high bridge, of a single arch, which appears to have stood for ages without any apparent injury from time or flood. There are several other small streams between this and Jibeil, the largest of which is called Feedar, and is also crossed on a stone bridge. Jibeil is two hours' ride from Nahr Ibrahim, and the road is good. There are traces of a very ancient aqueduct carried along the face of the hills from Nahr Ibrahim towards Jibeil, which may have been constructed to conduct the cool water of Ibrahim to the city of the Jiblites. This was the more necessary, because the fountains, both here and along the whole coast, from Juny to Batroon, are very brackish. The Greek and Roman geographers called this place Byblus, but the Arabs have restored its ancient name, and Jibeil is the seat of the primitive Jiblites, (or Giblites as the name is spelled in the Bible.) Any one who is familiar with this oldest and best of records, can easily refer to all the notices of this interesting place and people, that are scattered through the sacred pages, and the weary tourist may be excused from the toil. Some of the things which may now be seen, are a large khan without the walls, surmounted by a corridor, whose roof is supported by handsome granite columns. Such is the profusion of these elegant and costly remains of ancient grandeur, that they are crammed into old walls, planted in the terraces of their fields, thrown into the small harbor, or left at random in the streets and gardens. These columns are both gray, and rose colored; all came from Egypt, and must have cost an immense sum. The walls of the town inclose an irregular quadrangle of no great extent, but even this is filled with more ruins than dwellings. There is only one gate, and that is not guarded, and the lofty old castle, the first and last object seen, as the traveller comes and goes, is without inhabitant. The harbor, the remains of whose most ancient fortifications are built of the ruins of that day's antiquities, never could have received any but boats of a small size, and but few of them at a time. We visited the Maronite church mentioned by Maundrel in 1696, and which Pococke thinks dated farther back than the time of the crusades. The ruins appear to me to resemble those of Cesarea, and are probably of the same age. The Maronites have a small school, which we visited. The boys were reading Arabic, Syriac and Carshuny. Where is the

class at Cambridge or Yale that would venture to stand an examination in oriental literature with the boys of Jibeil? I heard them each and every one read a portion of the psalter, for they all read at once and as loud as they could. From the Maronite church and school we visited that of the Greeks, which is called Mar Mehial. There are only two families of this sect in town, the church is closed, and the grass grows untrodden at the door. The whole number of inhabitants cannot much exceed five hundred, and the greater part of these are Moslems, for whose accommodation there is a good mosque, and poor bath.

*Batroom—Jebel Hamat—Greek Convents  
—Arrival at Tripoli.*

From Jibeil to Batroom is three hours' ride. This now is written Batrone, Patrona, Padron, and was anciently called Batrys. It is a considerable village, containing perhaps one thousand inhabitants mostly Maronites, who have a large church. There are no walls or fortifications of any kind. The village is under the immediate control of the emeer Milhem of Baabdeh, who also owns much of the property. The road between Jibeil and Batroom runs through the level plain, which is wider than below Jibeil, but the soil is not very fertile until you enter the valley of Nahr Jauz, a considerable stream that enters the sea at Batroom. From a great distance to the south of this place you see the high cape called Jebel Hamat, or Jebel Nooreeyeh, pushing its bold promontory far into the sea beyond Batroom, so as to block up the road entirely, and one begins to speculate as to the place and practicability of scaling such a rocky rampart. But when you have passed Batroom, and arrived at the base of the mountain, the path turns at a right angle to the east and leads you, for an hour, up the romantic valley of the Jauz, or Walnut river. Here the river and the rains have washed out gorges and cut up the marl hills into a thousand fantastic shapes, through, over, and amongst which the road winds up to the distant summit. The descent on the Tripoli side is not much less wild and picturesque, leading down the shady channel of a winter torrent, to the deep bay Esshukkah-yeh. Stopping a moment among the olive trees immortalized by Maundrel, we passed a melancholy memento of man's mortality, in a very ancient grave-yard, at this solitary and savage place, far removed from any

modern habitation. Ye dwellers in this lonely desert, when and where did ye live. What tongue contains the record of your deeds and days? It is about three fourths of an hour from this spot to Khan Khoory, a house standing altogether alone in the midst of a fertile plain, and without any other inhabitant than the inn-keeper, if an Arab khanjy deserves so respectable an appellation.

Among the lions along the path of this day's ride, I must not fail to notice the singular castle of Mesalihah, situated in the narrowest part of the valley of Nahr Jauz, where the mountains on either side approach within gun-shot of the castle. When this valley was formed, a perpendicular rock, just large enough for the castle walls, was left standing in this spot, and by cutting a stair-way up the sides the Metawileh were able to build their fort upon it, and thus to command this important pass. But as it could not resist for an hour, cannon planted on the mountains around it, no one now thinks of occupying it for any other purpose than to shelter their flocks of sheep and goats.

My friends of the Greek church would not readily pardon me, if I neglected to mention the name and location of their favorite convents. Mar Elias is perched upon the very summit of Jebel Hamat, and overhangs a precipice several hundred feet high, but is so distant from any village, and so difficult of access, that visitors must be few and far between. A strange place to locate a company of religious teachers truly! What the strong reasons for such a selection might have been are to me unknown; but to question the propriety of stationing the sacred convent of Nooreeyeh still farther from all connection with human affairs, after you have heard its history, would be deemed quite heretical. Nooreeyeh is one of the many names for the blessed virgin, and signifies the 'Light Giver.' Once upon a time, a poor captain, driven to despair by a terrific tempest, made a solemn vow to the virgin, that if she would deliver him from ship-wreck, he would build a convent to her memory. His benevolent patron heard his supplications, and raised a great beacon-light on Jebel Nooreeyeh, by which the captain was enabled to escape from the stormy bay; and, faithful to his vow, he erected this convent on the exact spot where the light appeared. And there stands the convent to this day, far out upon the Ras es Shukkah-yeh. But alas! either the Nooreeyeh has gone, or has



ceased to be propitious; for the poor sailor is but too frequently wrecked upon this stormy cape. The second man I met at our khan was first mate of a brig which was driven ashore at this place about twenty days ago, and the captain, with seven of his crew, was drowned. It is a miserable misnomer to call a convent, a 'Light Giver,' and if the people would expend one half what these useless institutions cost, in erecting a real light-house upon this cape, they would be guilty of committing an important public good, which is a sin of such rare occurrence as to require no law of prohibition.

9. *Tripoli.* A pleasant ride of four hours and a half brought us to and through the city, into a fine grove of olive trees on the north side and near the river, where we have pitched our tent and made the necessary preparations for the Sabbath. We crossed the following small rivers, or more properly brooks, between Khoory and Tripoli. Nahr Asfoor, Shikka, Burgone, Zakroon, Kumfee, and, just before we entered the city, Buhsas, this latter on a very neat and substantial bridge. There are many villages on the distant hills, but we passed through none, except Kulmoon. Three hours from the city, on a high mountain, is the rich convent Belmend, swarming with monks; and a small convent on the sea-coast called Deir en Nattoor, and again, on the mountain, one hour from Tripoli, Mar Yacob. All these convents and those we passed yesterday belong to the Greeks, and most of the Christians in this section of the country are members of that church.

After we had refreshed ourselves with dinner and rest, we called upon Aboo Yoosuf, who lives in the Mina, or harbor. The good old man was overjoyed to see us, and having spent an hour in very pleasant conversation, and made arrangements for worship on the Sabbath, we returned to our tent in the grove. We greatly prefer our mat tent to the best house between Beyroot and Aleppo; and so would any one who had spent as many nights as I have in vexatious and fruitless skirmishing with certain contemptible enemies to repose, which infest every native house in Syria. But, travelling as we do, that which is our saddle and our table by day, becomes our couch at night; and weary limbs call not for downy beds, but, fanned by the dewey breath of even, one sinks unconsciously to rest, in the lap of "nature's sweet restorer, balmy sleep."

### *Remarks on Tripoli as a Missionary Station.*

This is one of the places which we were directed to examine with regard to its promise and claims to be occupied as a mission station. Having made the necessary investigations, the only way to put you in possession of the facts in the case, is to state what I have learned about this city and vicinity. And if any of your readers are as ignorant on the subject as I was, they may find something to interest them in the following description.

Geographies and gazetteers will tell you that Tripoli is seventy-five miles north-northwest of Damascus, and 130 south of Scandaroon or Alexandretta. In latitude  $34^{\circ} 26'$  north, and longitude  $35^{\circ} 44'$  east. And in numbers by no means so mathematically accurate, I can inform those who wish to know, that it is twenty-two hours ride from Beyroot, three days good riding from Hamath, and half a day farther to Ladikeyeh. In the statistics of Tripoli, I include the Mina or harbor; and from the returns of government, made for the purpose of taxation, I give the following approximation to the number of inhabitants.

Moslems in the city proper from	12,000 to 13,000
Do. Mina,	950 to 1,000
Christians in the city,	2,500 to 3,000
Do. Mina,	2,800 to 3,000
Jews and pilgrims in both,	200 to 300
	<hr/> 18,450 to 20,300

As I shall have several occasions to make estimates of population in the course of this journey, it is proper to explain upon what data the calculations are based. Since there is nothing like a regular census taken by the government, the only available substitute is the list of those enrolled to pay tax; and from this, with a proper allowance for women and children, to make out the estimate. This list ought to be multiplied by at least four; for it is considered that there are as many females as males, and that there must be at least one male child to every man and youth whose name is enrolled for taxation. This would make the multiplier to be four. I can scarcely doubt but that we ought to multiply by five, especially for the christian population, where polygamy and other moslem customs do not exert their baleful influences. Another fact should be remembered, that the natives always think it necessary to place the number as low as possible, because the tax levied upon each sect is in proportion to their numbers; and if they

can get it lower than the truth, it is so much gain to them. Taking all these things into consideration, Tripoli and the Mina must contain more than 20,000 inhabitants; and, as a general remark, I have more confidence in my larger estimates, than in the result from multiplying the tax-payers by four.

The site of Tripoli is not at all prepossessing, as you approach it either by sea or land; and in this it differs from nearly every other town on the Syrian coast. At the foot of the mountain, some half hour's ride from the sea, and in the vale of the Kadeesha, being built on both sides of the river, one can scarcely see the city until you are at its gates. The triangular plain, running two or three miles into the sea, I take to be a delta formed by the river itself, which, rising among the venerable "cedars of Lebanon," and pursuing a westerly course until it reaches the base of the mountain, turns nearly at a right angle, and passing through, enters the bay to the north of the city. This disadvantage in situation is richly compensated in the abundant supply of water, cooling the air, enriching the soil, and refreshing every tree and plant and flower in their luxuriant gardens. The houses are good, and the streets well paved for oriental cities, and the markets clean and well supplied with the necessaries and most of the comforts of life, with not a few even of its luxuries. The climate is at least not unhealthy for eight months in the year, and by retiring to the adjacent mountains during the heat of summer, no better one can be desired. It is obvious, therefore, that Tripoli must be a very desirable place of residence, and such is the reputation which it sustains. This is also a wide and promising field for missionary operations, not only in the city and Mina, but in the country around. The large district to the south and southeast, called Koora, is very populous, embracing chiefly those of the Greek church. This region is open to all kinds of benevolent effort, and our book-distributor has been welcomed in every village. The mountainous region of Dunneeyeh to the east is also a pleasant field to labor in, and among the villages there are said to be very healthy summer residences. Besides these, there is the extensive diocese of bishop Zacharias, called Akkar, the inhabitants of which are Greeks and, in some parts Ansairea. Few places, therefore, in the country present wider or more promising fields to the missionary than Tripoli; and I sincerely hope that the day is not dis-

tant when two mission families will be located here.

10. We have had a delightful season of religious worship, and much christian conversation to-day with Aboo Yoosuf. The old man's piety seems to be very ardent, and, I doubt not, is sincere. There is no subject that he speaks of with such deep regret as the manner in which he spent nearly the whole of his life. He is very far gone in a consumption, and cannot last much longer. Of this he is fully aware, and appears to be quite willing to depart and be with Christ, which is far better.

[To be continued.]

### Southern Africa.

LETTER FROM DOCT. ADAMS, DATED  
UMLAZI, 29TH APRIL, 1840.

#### *Influence of the Boers—Common and Sabbath Schools.*

WRITING of the influence which the Dutch farmers, who have emigrated from the colony of the Cape of Good Hope to the Zulu country, may probably exert on the native population, and the measures adopted to improve their condition, Doct. Adams remarks—

We have no reason to apprehend that we shall meet with decided opposition, or that serious obstacles will be thrown in our way in the instructions of the natives. We can see nothing discouraging in the aspect of affairs, but rather the contrary. The door is open to the Zulus, and no policy that may be pursued here will be likely to exert a bad influence among them. The field appears to us white for the harvest, and it is our earnest desire and prayer that the Lord of the harvest will send out laborers into this harvest.

We cannot now lay plans for future operations among the people of this region with so much confidence as we could, if the government of the country was well established, and the question of their location permanently settled; but we may preach the gospel to them and instruct the rising generation; and in the Zulu country I see no reason why plans may not be laid with confidence, and operations prosecuted vigorously under the guidance of, and in humble reliance upon the Great Head of missions. We would trust that his kingdom may be established in this land whether the Dutch or English ultimately bear rule in it.

The state of things at this station is much the same as when I last wrote. The building which was commenced two years ago, and left in an unfinished state, designed for a meeting-house, we have concluded to finish for a school and dwelling, as it is not large enough for the congregation which usually assembles on the Sabbath. The house we now occupy will answer for the printing-press a year or two.

Within the year, since our return here, we have received four children into our family for the purpose of education mainly, though the services of some of them are valuable to us, and more than sufficient to cover the expense we incur on their account. Two more we have received on trial, to be retained as permanent scholars, if they prove sufficiently promising. Of the four we received soon after our arrival in 1830, one, a youth of about fifteen years of age, can read fluently in English and Zulu, and has made considerable progress in writing, arithmetic, and geography. For several months previous to our leaving for the colony, he was our only interpreter. Another, sixteen or seventeen years of age, accompanied Mr. Champion to the colony and lived in his family while there. He came with us from the colony and soon after went to his friends, with whom he has since resided, attending the school occasionally. We expect, however, that he will soon return to the station to remain permanently. His progress in learning is nearly equal to that of the one above mentioned. He is an active, amiable, and seriously disposed youth, and we hope will be very useful to the mission. The third is a boy of seven or eight years of age, whose proficiency has been very satisfactory. The fourth we did not think sufficiently promising to retain as a scholar. Of those received within the past year, two are boys and two girls, from six to ten years of age. Of the above number, nine in all, five act as monitors in the day and Sabbath schools, and are quite useful in that capacity, and two are qualified to act as interpreters and assistants.

We are persuaded that the establishment of a boarding-school on a more extended scale would be one of the most efficient and economical methods of advancing the cause here.

We have about fifty names on our list of day scholars, and the number attending daily varies from twenty-five to forty. Those that attend regularly make very good proficiency. From 200 to 250 children attend the Sabbath school. They

are arranged in classes under the boarding scholars as monitors, and instructed in reading about one hour. When a portion of Scripture is read and explained, and they are questioned upon the subject of the preceding Sabbath, etc. The same plan is pursued with the adult school.

The study of the language has occupied a due proportion of our time, and such progress has been made that we hope soon to be able to dispense with an interpreter altogether.

GENERAL LETTER FROM THE MISSIONARIES, DATED AT UMLAZI, 14TH JULY, 1840.

#### *View of the Mission and its Labors.*

OUR station at Umlazi has suffered in nothing by the late difficulties, except an interruption; but has on the contrary decidedly improved. Greater numbers attend public worship and the Sabbath and day schools. The Sabbath congregation numbers about five hundred, and most of them assemble an hour before worship for Bible class and Sabbath school instruction. About forty attend the day school. The children are taught chiefly in their own language, but a few have had special pains taken with them as candidates for teachers in future, and these are taught to read, speak, and write English; and some of them that have been longest taught are now very good interpreters, and are studying English books to advantage. In addition to the above Sabbath services, Doct. Adams rides every Sabbath about six miles, where he meets and addresses a collection of people who cannot conveniently attend at the station. The government has made a grant of a tract of land around Umlazi, of about four miles square, for the residence of such natives as would avail themselves of the advantages of the station, and several families have moved to it. Since Mr. Lindley came from the colony he has devoted his time chiefly to the Dutch. They built a camp, when they feared Dingaan, near Umlazi. Mr. L. has a house and school-room in the camp. The houses built for residence in time of exposure are now occupied by families collected for the purpose of educating their children. Other people, who cannot so well leave their farms, have sent their children from home to board and attend school, so that the school which commenced with forty has averaged a hundred pupils the



last four months, and now numbers one hundred and fifteen. Some of the scholars are nearly men and women grown. Some of them Mr. L. has taught the alphabet, and many of them could not read when they came into the school. A goodly number of them are now reading, writing, ciphering, and reciting a good orthodox catechism with tolerable fluency.

The reasons that in our minds have made it important that Mr. L. stop at least for a time with the Dutch are, 1. Their great need and desire of missionary help. They say they need it as much as the Zulus, and are willing to pay for it, if they can have it permanently. 2. They accuse us of loving the blacks more than them. 3. The natives are now all under their control, neither they nor we can do any thing without permission; and in order to beget confidence among them and to have a representation among them, this step seemed important. Still, regarding as we do things here in a forming state, we thought not best that Mr. L. should engage himself to them permanently as yet, and we have, therefore, to-day voted that he engage his services to them for the six months next to come, and that he give them an opportunity to support him for that time. And we think that in this way he may, at least for the present, do as much to promote our object as in any other. We are on good terms with the Dutch, and believe they honestly design to help us in our work as far as they can.

#### *Death of Dingaan—Present State of the Zulus.*

We hear that all of Dingaan's people, except a few who were implicated in the slaughter of the Boers, left him and put themselves under Umpandi; that Dingaan wandered off northeast, where he was taken by Sopusa, an enterprising chief, and put to death. Dingaan has twice, since we came to this country, sent his army and tried in vain to destroy Sopusa and his people. The feeling manifested by the people round about, at the intelligence of Dingaan's death, was very much like what is described in the fourteenth chapter of Isaiah. It is now estimated that Umpandi has as many men under him as we supposed Dingaan had in the beginning of the difficulties.

A few months ago Umpandi spent two weeks at Natal. He is described as an unambitious man, and possessed of a good

honest heart. He regards as well as fears the whites, and from all that we can hear, both he and his people will feel disposed to do all they can to maintain a friendly relation to them. Whatever may be his object, he has anxiously, earnestly, and repeatedly requested that he may have at least one missionary to dwell with him at his place. This desire may be grounded in fear, or in pure selfishness, but as it comes from a man who knows something about missionaries, and has at least heard of God, should not the waiting christian missionary listen to it as a voice saying, "Come over and help us?" It is no more than we have long prayed for, and wished for, and (may I not add?) expected. The Zulus no longer trust in the horses and chariots of their great numbers. They know that with all and the best they could do, they have killed but fifteen of the whites in fair battle, while their loss has been thousands. Their pride is now humbled, and who that prays and labors with something of the spirit of the apostles, cannot at least hope, that under these circumstances, the Spirit of God will work wondrously, by stirring up an anxious inquiry for the truth, and by producing such a state of mind as shall induce multitudes to embrace Jesus as their Savior when he shall be preached to them.

The thought has occurred to us that there may be a providence in causing this state of things to be brought about just as Mr. Grout has arrived among us. To be sure he tells us of poverty and hard times at home, and that we ought to keep still, if moving is to make expense; yet we think that under the circumstances we can so manage as not essentially to increase our expenses; at least the call is so direct and loud, that we think it best that Mr. Grout and one other member of the mission should make Umpandi a visit, and if things appear at the capital as we hear, see what can be done.

Umpandi is near Dingaan's old place, and his people are scattered over most of the country previously occupied by D.'s people, though they understand that they must remove from that part recently taken by the Boers whenever it shall be wanted by them. We hope and pray most earnestly, that if our present prospects are continued to us, we shall soon have help. We hear that the chief above alluded to, and who with his people appears to be next in importance to the Zulus, and with only a river for a separating line between them, has expressed

a wish that he might have a missionary with his people. May the Lord continue to work by his Spirit and word, work as he will by many or few, by means or without, till he whose right it is to reign shall come and reign king of nations. Even so, come Lord Jesus.

### Ceylon.

#### HISTORY OF THE FEMALE BOARDING SCHOOL AT OODOOVILLE.

##### *Origin and Importance of the School.*

THE statements here given bring the history of the school down to April, 1839.

At the commencement of the American mission in Jaffna, there were not, it is believed, in the whole province, more than a dozen purely heathen women who knew the Tamul alphabet. Reading and writing were not considered becoming in a female. It was thought to be quite sufficient for her to be able to superintend the affairs of her house and minister to the wants of her family.

The difficulties which the missionaries had to encounter, at first, in bringing girls under instruction, were therefore very great. When parents were requested to send their daughters to school, the usual reply was, "It is not our custom," and this was to them a satisfactory reason for declining the proposal. Those who finally gave up their daughters to be instructed, were subjected to no small degree of reproach for this departure from national and immemorial usage.

The girls, also, though quite young, appeared to feel that there was some impropriety in their learning to read and write; and it was not until they had each the promise of a small present when able to read fluently in the New Testament, that they could be induced to apply themselves successfully to study. These prejudices were gradually overcome, and the number of the pupils increased till, in 1823, there were supported at the five stations more than thirty girls.

In 1833 the school contained fifty girls. In 1836, the number reported was seventy-five; in 1837 it was increased to one hundred. At the beginning of the last year, it was found necessary for want of funds to dismiss a number of the girls, and eight of the least promising were sent back to their fathers' houses. Besides these ten have been married, and six have left for other causes. At

the beginning of the present year it was resolved to increase the number of pupils to one hundred, but only fourteen have as yet been added, so that the present number is ninety.

The national feeling that it is of no use for females to read and write still prevails to a great extent, but this prejudice has been so far removed that there is no longer any difficulty in obtaining as many female children as can be accommodated in the school. They are generally taken at the age of from six to eight or nine years, experience having taught us that girls past this age do not make good progress in their studies, and that their manners and habits of thinking and speaking are too much in accordance with the heathenism and corrupt morals of the country. It is designed generally to have them remain in the school till they are married.

Most of the pupils ten years ago were from poor families, but at present many of them are from families possessing considerable property, and all are children of respectable parents. They are of the common *vellala* caste, with the exception of three or four of the fisher, and about twice as many of other casts. No brahmin girls, or pure sivas, have ever been received, nor have they manifested any desire to avail themselves of the advantages of the institution. The vellalas are by far the most numerous class. They are the owners and cultivators of the soil. They are the ground work of society; which is so constituted, that great numbers, such as carpenters, blacksmiths, washermen, and barbers, and many persons of the lower casts are dependent on them.

Most of the girls are supported during their course of education by benefactors in the United States, who make specific donations for this purpose to the American Board of Commissioners for Foreign Missions. It is required that the donation be not less than \$20 per annum. Patrons usually send names for their beneficiaries.

The school was commenced in a bungalow. A brick school-room, fifty feet by twenty-seven, surrounded on three sides by a verandah of nine feet wide, has been erected within a few years. There are also a cook-house, bathing-room, etc., of stone. Beside these, the girls have a range of four dormitories in one building, 115 feet long and thirteen wide, surrounded by a verandah of seven feet wide, also a suit of ten small rooms near to and on a parallel with the last, for private devotions. The buildings are

all inclosed in a yard adjoining the one in which the mission-house stands, and communicating with it by a gate. This is the only entrance. Here they are kept almost constantly. Food and clothing are furnished them gratuitously. Two women are employed to do the harder part of preparing the food, and to teach the girls in this important department, three or four of whom at a time, taking turns, spend a day in the cook-house, and at the same time keep up their studies in their classes. The members of the two higher classes are required by turns, two at a time, to assist Mrs. Spaulding an hour each morning in household work, for the sake of improvement in their domestic habits.

When they take their food they sit in two rows, facing each other—each with a brass plate or basin or dish to receive her portion of rice and curry, or conjee. When all are served, one implores a blessing on the food, after which they begin to eat. They eat with the hand if it be rice, or with a leaf instead of a spoon if it be conjee.

Their dress is of white cotton cloth, consisting of a short loose jacket, and a cloth varying in length from two to five yards, according to their size, wrapped about them and flowing down to their feet. It is changed twice a week. Both in food and dress, it is thought best for them to follow the usages of native society.

The girls in the school, of whatever caste or family, all eat together, without complaint, though the parents of some of them would not associate with each other, nor their children eat together in their own houses.

At first it was necessary to allow them to go home once a month, then once in six weeks. The present arrangement is to give them leave of absence once in two months for four days only. In this way they are kept as much as possible from heathen influence until old enough to form a steady christian character.

The first object is to give them a thorough knowledge of the Bible, to store their memories with the text, and their minds with an accurate knowledge of its history and geography.

Formerly it was thought proper to confine the pupils to studies in Tamul; but as suitable books and maps were not to be had in the Tamul language, nor any thing which could give them general knowledge, the study of English was introduced in 1835. Other considerations in favor of the measure, such as variety of study, a wider range of thought, and

in many cases advantages after they are married, might be mentioned, but they will readily suggest themselves. In no case has any evil been known to result from it.

Reading and writing their own language with facility and accuracy, both on the ola and on paper; reading and writing English; the outlines of common popular geography and astronomy, and arithmetic through the rule of three and fractions, is the extent of the present course of study. They spend the afternoon in plain sewing. The making of lace, and fancy needle-work has been attended to by a few, but it has not been much encouraged for want of time and profit. They have attended a little to singing. Some of them have good voices, and all manifest a desire to sing.

Much of the instruction is given by native teachers. In January 1837, Mr. Nathaniel Niles, a native preacher, was removed from Batticotta, where he had been for some years employed as an assistant in the seminary, to Oodooville, to aid in the superintendence and instruction of the school. There are two other teachers, one of whom, Jonathan Homer, was educated at the mission seminary. The other was formerly a village school-master. Mr. Spaulding's time has hitherto been occupied necessarily with other missionary labor so that he could not, excepting occasionally, engage in the business of direct teaching. Mrs. Spaulding has been able to do more in this way of late than her family cares would formerly allow. The school is examined by a committee three times in a year. One of these examinations may be public.

The institution has been remarkably favored in regard to the health of the pupils. Slight ailments have not been uncommon, but cases of serious illness have been rare. Only three girls have died while members of the school, and two of these were at home at the time. Of those who have been married and left, five have died in the exercise of christian faith.

With one or two exceptions, all who have remained in the institution till they were of suitable age to leave, have given good evidence of a change of heart, and have been married to pious native assistants at the time of leaving. Two, when married, removed to Madura, one to Penang, and two to Madras. Forty-eight have been thus married, and are now the mothers of more than fifty children, whom they train up in a christian manner. Five or six of these children are



now scholars in the mission seminary at Batticotta or in this school, and three of them give evidence of a change of heart and are members of the church.

Those who have left the school and are favorably situated for such a purpose, are employed more or less in teaching; some in villages, and some in mission compounds. The prospects of usefulness in this respect are encouraging. It is also very encouraging to witness their cleanliness and modesty in dress, and the care they manifest in their domestic affairs as well as their anxiety to keep their children from the bad morals, and the corrupt conversation of the heathen.

The whole number admitted to the school since the commencement is 167. Of these forty-eight have been married, and ninety are now in the school. The remaining twenty-nine, with one or two exceptions, left while young. Some of them were enticed away by their heathen relatives, or not allowed to return when they had gone home, some were dropped as unworthy, or as already mentioned, for the want of funds. Even in these cases, however, good has been done. A part of them could read well, and a few gave evidence of piety. Of the ninety now in the school, twenty-five are members of the church, twenty-five the children of church members, and several others are sisters of pious lads in the seminary at Batticotta. The influence of the pious girls on the morals of the school is most happy. Meetings among themselves and with the other girls, for reading the Bible, exhortation and prayer are a delight. Several revivals of religion have been experienced since 1824, in which there have been manifest evidences that the Holy Spirit was present. Cases of the most deep conviction of sin, of loss of hope, of despair, etc., have not been very numerous compared with the number hopefully converted, but yet so many as to show most decidedly the workings of the Spirit in convicting of sin, of righteousness, and of judgment.

It is not uncommon that these children exert a very favorable influence on their parents and other friends, when they go home in their vacations, by reading portions of the Bible or tracts, by answering inquiries, and by urging the claims of Christianity. Though not always equally successful, still much good is done.

Further experience and observation confirms the correctness of the following remarks, made in a former notice of the school.

"The bearings of this school on the future prospects of the mission are most interesting. The objections and prejudices against female education are shown to be without foundation, and the happy contrast between an educated and pious wife and an ignorant heathen one, is seen and acknowledged, not only by Christians but by many heathens around us. Besides, it should never be forgotten, that, until the females are raised by education so as to hold their proper rank in society, and until their hearts are brought under the influence of Christianity, there is little hope that the people of India will rise from idolatry and sin to the dignity and happiness of a christian people."

This last remark is important, and deserves the special notice of every missionary. If India is to be converted by "native agency," as is often urged, it is strikingly obvious that pious and educated young men should have pious and educated wives. A heathen wife is a source of constant trial to her husband, and not unfrequently of ruin to the children. The experience of the American missionaries proves, to themselves at least, that pious wives are the safety and ornaments of their native assistants, and with the blessing of God they will be the life and stability of the rising church.

### Catalogue of the Pupils.

For the satisfaction of the patrons of the school, who have given names to the pupils and furnished the means of their support, the names of all who have been members of it are given below, with the time of their birth, when they were taken, and when they left the school. Those to whose names figures are affixed are married, and the names of their husbands, respectively, are placed at the bottom of the column. Names to which a star is prefixed are those of church members. The first column of figures shows only the estimated period, as the true one is unknown.

<i>Name.</i>	<i>Birth.</i>	<i>Taken.</i>	<i>Left.</i>
Elizabeth Abbott,	1828	1837	
Augusta Anketell,	1828	1836	
Susanna Anthony,	1805	1821	1824
*Elizabeth Appleton,(1)	1810	1822	1830
Susanna Armstrong,	1830	1836	
Mary Austin,	1823	1836	1838
Jane Backup,	1824	1830	
Fanny Baker,	1813	1822	1825
*Anna Bates,(2)	1817	1830	1835
Susan H. Bennett,	1824	1832	
Martha T. Biglow,	1828	1835	
Sarah Bracket,	1827	1837	

(1)Elias Cornelius,

(2)Cyrus Mann.

Name.	Birth.	Taken.	Left.	Name.	Birth.	Taken.	Left.
Mary Brewster,	1828	1835		Diana Isham,	1828	1835	
Catharine Brown,	1818	1826	1829	*Amelia Jenkins,	1824	1832	
Rebecca R. Brundage,	1831	1837		Juliana Johns,	1832	1839	
*Charlotte Burnell,(1)	1812	1823	1835	*Ann H. Judson,	1825	1833	
*Experience Carpenter,(2)	1822	1830	1838	*Anna Kent,	1821	1832	
Helen Chambers,	1833	1839		*Joanna Lathrop,(1)	1818	1821	1831
*Caroline Chester,(3)	1817	1826	1837	*Paulina LeGrand,(2)	1820	1833	1835
Betsey W. Chickering,	1821	1826	1829	Dorcas Leland,	1830	1839	
Frances Chickering,	1823	1837		*Harriet H. Lewis,	1820	1826	1837
Alvira H. Clark,	1827	1835		Huldah Little,	1836	1839	
Mehetable Cleveland,	1826	1837		Margaret Lock,	1828	1835	
Hannah Clough,	1827	1837	1839	Mary Loomis,	1816	1822	1824
*Mary Codman,	1825	1830		*Ann Magee,	1827	1835	
*Fanny Coit,(4)	1817	1827	1833	*Elizabeth McFarland,(3)	1818	1822	1835
*Sarah Coit,(5)	1820	1832	1839	Mary J. Mc Naughton,	1829	1835	
Eliza Conkling,	1828	1836		Eliza Merrill,	1827	1835	
*Harriet B. Cooke,	1823	1833		*Sarah Miller,(4)	1819	1832	1836
Maria H. Cooke,	1827	1833		Eliza Mills,	1829	1836	
*Elizabeth Cowles,(6)	1819	1833	1835	Maria Montgomery,	1816	1822	1830
Mary E. Crocker,	1829	1837	1838	Hannah Moore,	1817	1826	1829
Eleanor Cuyler,	1827	1835		*Margaret Morrow,(5)	1820	1827	1838
Abigail L. Davis,	1831	1836		*Caroline H. Murfree,(6)	1820	1832	1837
Martha L. Davis,	1829	1837		Mary L. Nevins,	1833	1839	
Harriet Day,	1830	1836		Harriet Newell,	1823	1832	1834
*Mary Dayton,(7)	1812	1823	1831	*Harriet Newell,(7)	1807	1819	1823
*Sarah DeWitt,(8)	1819	1830	1835	Margaret E. Nitchie,	1829	1837	
*Catharine Dimmick,(9)	1822	1830	1837	Jerusha Northam,	1826	1835	
Mary Dundas,	1828	1837		*Harriet Osborn,(8)	1822	1833	1837
*Susan Eaton,	1826	1830		Mary C. Oxnard,	1830	1837	
*Mary J. Edmonds,(10)	1823	1833	1837	Louisa Park,	1830	1839	
Abby A. Egerton,	1830	1836		*And L. Payson,(9)	1821	1826	1836
Jane N. Egerton,	1829	1836		Mary G. Payson,	1825	1832	1838
Nancy Ellingwood,	1822	1830	1836	Maria B. Peabody,	1830	1836	
Elizabeth A. Ely,	1832	1839		Huldah Purley,	1813	1823	1829
*Elizabeth Emerson,	1824	1830		Jane S. Perviance,	1828	1835	
*Mary P. Emerson,	1825	1833		*Sarah Pierce,(10)	1821	1830	1837
Lucy Emerson,	1817	1823	1829	*Betsey C. Pomeroy,(11)	1805	1821	1826
Lucy Fuller,	1828	1836	1833	*Mary Poor,(12)	1801	1819	1823
*Louisa Glenie,(11)	1817	1825	1835	Betsey Pratt,	1826	1837	
Caroline S. Gomez,	1827	1836		*Julia A. Prime,(13)	1805	1821	1824
*Lydia M. Goodell,(12)	1821	1832	1836	Harriet Putnam,	1826	1833	
*Lydia M. Goodell,(13)	1823	1830	1839	*Martha Ramsey,(14)	1822	1832	1837
*Isabella Graham,(14)	1822	1832	1839	*Almira L. Rice,	1824	1832	
Isabella Graham,	1828	1837		Harriet L. Richardson,	1831	1839	
Isabella Graham,	1830	1837		Eunice Richardson,	1831	1839	
*Louisa Green,	1825	1832		Sarah Ridgeley,	1824	1832	
*Fanny Hall,(15)	1805	1822	1828	Mary Riggs,	1830	1839	
Fanny M. Hall,	1830	1837		*Naomi Rockwell,	1825	1832	
Frances A. Hall,	1828	1836		*Susanna B. Rockwood,	1825	1832	
Mary Harbison,	1832	1839		*Miranda Safford,(15)	1802	1819	1822
*Eliza Hassell,(16)	1820	1830	1837	Mary Sanger,(16)	1825	1836	1838
*Louisa Hawes,(17)	1812	1822	1830	*Mary L. Sanger,	1823	1831	
Emeline Hawley,	1821	1830	1835	*Nancy B. Scales,	1825	1835	
Silence Hayward,	1820	1828	1837	Susanna B. Shober,	1828	1837	
*Agnes Henry,	1825	1835		*Caroline E. Smelt,(17)	1817	1826	1834
Ann M. Henry,	1829	1836		Jane Smith,	1811	1820	1827
*Julia A. Henshaw,	1821	1832		Mary Smith,	1829	1836	
*Frances M. Hill,	1825	1833		Mary Smith,	1805	1819	1822
*Susan Hopkins,(18)	1805	1818	1825	Sybil W. Smith,	1826	1832	1833
*Susanna Hopkins,(19)	1821	1828	1838	*Anna M. Spence,	1823	1832	
Eliza M. Hubbell,	1829	1837		*Altia Steele,	1822	1832	
Mary H. Huntington,	1819	1822	1826	Sarah M. Steele,	1829	1835	
*Susan Huntington,(20)	1814	1821	1831	*Elizabeth Stetson,(18)	1810	1823	1833
Susan Huntington,	1832	1839		*Abigail Stone,	1825	1836	
*Marcia Hutchinson,(21)	1818	1822	1836	Elizabeth A. Stone,	1828	1836	
				*Mary Sweetzer,(19)	1812	1822	1830

- (1) Henry Martyn, (12) Charles A. Goodrich,  
 (2) Samuel Downer, (13) John Rabin,  
 (3) Henry Gloucester, (14) Henry Lord,  
 (4) Nathaniel Niles, (15) Asa McFarland,  
 (5) Appaswamy, (16) Benjamin Leavens,  
 (6) Ebenezer Walker, (17) George Payson,  
 (7) Cyrus Kingsbury, (18) Jordan Lodge,  
 (8) William Morrison, (19) William Tennant,  
 (9) Andrew Tissera, (20) Thomas Adams,  
 (10) William Marsh, (21) John Chester.  
 (11) John,

- (1) Philip, (11) Samuel Davies,  
 (2) Joseph S. Ropes, (12) Ebenezer Porter,  
 (3) Joseph Lyman, (13) Daniel G. Gautier,  
 (4) Samuel, (14) Solomon,  
 (5) Cornelius, (15) Daniel Smead,  
 (6) Jeremiah Evarts, (16) Thomas Mortimer,  
 (7) Samuel Ambrose, (17) Azel Backus,  
 (8) Seth Payson, (18) Alexander Lovell,  
 (9) Timothy Dwight, (19) John B. Lawrence.  
 (10) Nathaniel Taylor,

Charlotte L. Tappan,	1823	1830	1833
Jane Thomson,	1818	1830	1834
Margaret Thomson,	1820	1832	1833
Mary Todd,	1831	1837	
*Lucy Todd,(1)	1821	1835	1838
*Esther Tyler,(2)	1824	1832	1838
Maria L. Tyler,	1829	1836	
Jane Wallace,	1829	1837	
*Martha Washington,(3)	1805	1822	1825
*Mary Waterman,	1826	1835	
Mary E. Whipple,	1826	1832	1838
Caroline Whittlesey,	1826	1835	
Phila Willard,	1827	1836	
*Jane Williams,	1827	1837	
*Sarah Wills,	1826	1833	
Harriet Winslow,	1828	1837	
Harriet L. Winslow,	1829	1836	
Charity Woodbridge,	1812	1822	1823
Gertrude Woodhull,	1831	1839	
*Sarah Woodhull,(4)	1812	1822	1832
Sarah Woodhull,	1825	1834	
*Elizabeth Worcester,(5)	1805	1818	1828
Elunice W. Worcester,	1828	1836	
Charlotte Wright,	—	1820	1822

(1) Parker K. Hasseltine, (4) Michael B. Latimer,  
 (2) Nathan H. Raymond, (5) Cyrus Mann.  
 (3) Peraan,

## RECENT INTELLIGENCE.

**CHINA.**—June 24th, Doct. Parker, who had left Canton and come down to Macao, writes from the latter place just before the blockade by the British squadron was expected to be carried into effect—

I am constrained to look back upon the present state of things not so much as an opium or an English affair, as a great design of Providence to make the wickedness of man subserve his purposes of mercy towards China, in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and christian nations.

Writing on the same day Mr. Bridgman remarks—

There has of late years been much intercession made to God in behalf of China. And we know he will, in his own time, and in his own way, bring the Chinese to acknowledge his supremacy, and to bow to his peaceful and holy commands. I cannot for one moment entertain the idea that China is to be closed, like Japan, and for centuries, or even for tens of years, exclude the light of God's glorious gospel. Neither can I believe that those who bring glad tidings and publish peace are much longer to be hindered from their work. The pride and the haughtiness of man God will humble. The mountains shall be levelled, and the rough places be made smooth. Jesus shall reign. More and more do I long for the time when I may go among this people, and day after day, and hour after hour, discourse to them about the things of God and heaven.

We are on the eve of a new era, and a great revolution has commenced. We have long mourned over the evils and the desolations around us. For these the gospel is the only remedy. And now we trust the God of nations is about to open a highway for those who will preach the word.

I have a very recent date from my boy Ateh. He does not forget the lessons he has received, nor lose his love for the truth. His father, Afa, is again with his family, and has by his exile been strengthened in the faith.

Doct. Parker is now here, and Doct. Diver in Canton. We shall hold our semi-annual meeting this week, and our general letter will tell you of our affairs in general and particular.

June 25. A British squadron has arrived, and a blockade of the port and river of Canton is declared, to take effect on the 28th instant. We do not think the struggle will be of long continuance.

Doct. Parker arrived at New York in the ship *Ninantic*, December 10th.

**SYRIA.**—The latest date received from the missionaries at Beyroot is August 22d, previously to the bombardment of the city, which commenced on the 10th of September. Respecting the exposure of themselves and the mission property to danger Mr. Thomson remarks—

I have taken every precaution in my power. Guards and a flag have been placed at each of our houses, and we intend to rest quietly in the confidence that duty has been performed, and the result must be committed to God. I sent to the emeer privately, and have received very kind assurance that no one will molest us. As we are well known and have many friends in Lebanon, I hope that we shall escape, even in the event of a civil war, which is not very improbable. The emeer may yet decide to stand by the pasha, in which case civil war is inevitable, and we may suffer in its ravages.

We have now here the United States' corvette *Cyanne*, captain Latimer. The captain has manifested the greatest kindness, and has decided not to leave Beyroot until he can be satisfied that we are secure. His prompt and generous kindness requires an acknowledgment in handsomer terms than I can command, and I hope you will notice it in some suitable manner.

Pray for us. It is a time of unexampled trial for us and our friends. We have the boys of the seminary with us at Arayah, and they are doing well. Mr. Wolcott and family are comfortable at Abadieh, one hour further up the mountains. The sickness on the mountains is very general. Most of those who fled from their houses during the rebellion have returned sick.

In a letter from Mr. Temple at Smyrna, written subsequently to the destruction of Beyroot, it is stated that Messrs. Thomson and Wolcott had retired to the island of Cyprus.

**CHEROKEES.**—On the 10th of October Mr. Worcester writes from Park Hill that, while most of the mission churches could not be said to be in a flourishing condition, that at Honey Creek, under the pastoral care of Mr. Huss, a Cherokee preacher, was receiving tokens of the divine favor, and the Holy Spirit was giving efficacy to the means of grace dispensed there. In April, 1839, two Cherokees were received to that church on profession of their faith; in April, 1840, five more; in August seven; and in October two; making fourteen during the year 1840.



Seven others were candidates for church fellowship when Mr. Worcester wrote.

The school at Park Hill was flourishing, numbering sixty-two pupils and having an average attendance of thirty. Nineteen of the pupils were boarded in the vicinity of the school at the expense of their parents.

Two additional missionaries are much needed for this mission.

Mr. Butrick writes from Fairfield, under date of August 31st, as follows :

Yesterday we enjoyed the privilege of celebrating the love of our divine Redeemer. The assembly was large and solemn. Five persons were added to the church, two by letter, and three on examination. The meeting was interesting, and I feel under great obligations to the Head of the Church for permitting me the unspeakable privilege of baptizing some in his sacred name, in this dark benighted region. For a long time our heaven has been brass, and our earth iron.

## HOME PROCEEDINGS.

### ANNIVERSARIES OF AUXILIARIES.

**CONNECTICUT.**—The annual meeting of *Windham North Auxiliary* was held at South Woodstock, September 15th. Rev. R. Whitmore presided. Rev. G. J. Tillotson made a report as secretary. The treasurer, Job Williams, Esq., reported the receipt of more than \$1,700 from the congregations, which was an increase of more than \$400 over the amount of last year, but falling short of the resolution passed at the last anniversary to raise at least \$2,000. The attendance of clergymen and interested individuals from the congregations belonging to the society was better than the last year. The audience listened with deep interest to the speeches delivered by Rev. Willard Child from Vermont, and the Rev. Orson Cowles and the Rev. C. Eddy, who attended as a deputation from the Board. The next annual meeting will be in Pomfret on Tuesday after the second Wednesday in September. 1841.

The *Tolland County Auxiliary* held its anniversary at North Coventry, 16th of September. Hon. John Hall presided. Rev. A. Marsh, from Tolland, in the absence of the treasurer, read his report, from which it appeared that about \$200 more had been contributed than during the year preceding. Rev. Ansel Nash of Vernon read the secretary's report. Addresses were delivered by Rev. O. Cowles, Rev. Eli Smith from Syria, and Rev. C. Eddy. Most of the clergymen and some other friends from the different congregations were present. The audience was quite respectable and appeared highly gratified. The meeting is to be held next year at Bolton on the third Wednesday in September.

September 18th the *Windham County Auxiliary* held its anniversary at Windham. Rev. A. King presided. Z. Storrs, Esq., treasurer, reported the receipt of a little more than \$900, which is an increase of more than \$100 over the amount of any previous year. Addresses were delivered by Rev. Messrs. Cowles, Smith, and Eddy, to a deeply interested audience.

## Donations,

### RECEIVED IN NOVEMBER.

**NOTE.**—Most of the churches and congregations in the New England States, contributing to the funds of the Board, are connected with auxiliary societies, embracing counties or other districts. Many donations from within the limits of these auxiliaries are, however, sent directly to the treasurer of the Board, and not through the treasurer of the auxiliary. Heretofore these have been acknowledged in the *Missionary Herald*, not under the name of the auxiliary from within whose limits they came, nor in that part of the list containing the receipts from auxiliaries; but under the name of the town or city where the donor resided, and in that part of the list embracing various collections and donations. Hereafter, for the purpose of sustaining the systematic organizations in aid of the Board, and exhibiting more fully the amount raised within the limits and under the influence of each auxiliary, all donations received from within the bounds of any auxiliary, whether forwarded through the treasurer of that auxiliary, or directly to the treasurer of the Board, will be acknowledged in that part of the list embracing the donations from auxiliaries; and associations and donors are requested to look to that part of the list for their donations, and under the name of the auxiliary within whose bounds they are.

#### Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
(Of which fr. miss. so. Kinderhook, for sup. of Dr. Van Dyck, Syria, 275; fr. juv. miss. so. of 1st Ref. D. chh. Philadelphia, for Mr. Nevius, Borneo, 120;) 800 93	
<i>Auburn and vic. N. Y.</i> By H. Ivison, Jr. Agent, Auburn, 1st presb. chh. 103,32;	
H. H. 1;	104 32
Cincinnati,	36 00
Clyde, For <i>Smith Ely</i> , Ceylon,	30 00
De Ruyter,	3 80
Dryden, Coll. 80; fem. miss. so. 20;	100 00
Homer, Coll.	30 00
Junius, Rev. J. Merrill, 12; presb. so. 1;	13 00
Lysander,	14 55
Marcellus, 1st presb. so. coll. 32,50; mon. con. 5;	37 50
Otisco, Coll.	47 66
Scott,	15 00
Sennett, Cong. chh.	7 29
Spencer,	52 00—491 12
<i>Barstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
North Falmouth,	10 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. S. Keep, for Maharratta miss. 50;) 290 37	
<i>Brookfield Asso. Ms. A. Newell, Tr.</i> 327 56	
Barre, Eva'n. chh. and so.	101 39
Dudley, Gent. 16; la. 35,29; mon. con. 17,35;	68 64
East Ware, Gent. la. and mon. con.	235 00
Hardwick, do.	285 13
New Braintree, do.	243 31
Oakham, do.	117 49
Southbridge, do.	200 00
South Brookfield, do.	133 44
Spencer, do.	157 20
Storrsville, do.	34 75
Sturbridge, do.	256 57
Warren, do. and la. benev. so.	225 26

West Brookfield, Mon. con.	24 68	Junius, Presb. chh.	33 25
West Ware, Gent. la. and mon. con.	62 13	Kennedyville, Mon. con.	5 00
	2,472 55	Lyons, La.	2 00
Ded. prev. ackn.	2,070 91—401 64	Naples, Presb. chh. mon. con.	10 00
<i>Caledonia co. Vt. Confer. of Chhs.</i>		Ovid, do.	29 00
E. Fairbanks, Tr.		Phelps, 1st presb. chh.	35 00
Hardwick, D. French, to constitute Mrs. SARAH FRENCH an Hon. Mem.	100 00	Portageville, 1st cong. chh.	10 68
Walden, La.	12 56—112 56	Vienna, Presb. chh.	41 13—353 83
<i>Charles and vic. S. C. Aux. So.</i>		<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
R. L. Stewart, Tr.		Bath, E. Gates, a rev. pen.	15 80
Washington, Ga. Teachers of fem. sem. 35; juv. miss. so. of do. for Sarah W. Brackett, Ceylon, 25; ded. loss on remittance, 3,50;	56 50	Hanover, Dartmouth coll. theolog. so. mon. con. 10; Plain, fem. benev. so. for sch. in Ceylon, 30; 40 00	
<i>Cheshire co. N. H. Aux. So. S. A.</i>		Haverhill. S. par. sab. sch. for Joseph Gibbs and Abel K. Merrill, Ceylon,	14 00
Gerould, Tr.	5 00	Lyme, Fem. benev. so.	9 00—78 80
Dublin, A friend,	1 00	<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Jaffrey, Chh.	22 57	Monson, A. W. Porter,	200 00
Keene, Heshbon so. 135; juv. Heshbon so. 20; for Ind. miss.; gent. 5,50; mon. con. 4,65;	165 15	<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Nelson, La.	12 00	Coll. at ann. meeting,	60 50
Walpole, Mr. Jackson's chh. and so. mon. con.	33 00—238 72	Deuglass, Mon. con.	5 00
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>		Grafton, La. miss. so.	24 11
Salem, United mon. con. in S. chh. 16,30; Howard-st. chh. mon. con. 16,02;	32 32	Millbury, 1st chh. la. 118,37; gent. 61,61; mon. con. 66,02; s. s. class, 4; to constitute LYMAN GOODSELL and JOHN LAND. Hon. Mem.; 2d chh. mon. con. and coll. to constitute NATHANIEL GODDARD an Hon. Mem. 130; C. Hale, 10;	390 00
<i>Fairfield co. West. Ct. Aux. So. M. Marvin, Tr.</i>		Millville, Mon. con.	10 21
Bridgeport, Mon. con. 68,37; coll. 31,63;	100 00	North Mendon, do.	16 00
Darien, Coll.	69 18	Sutton, Gent. 38,49; la. 47,50; mon. con. 16,25; to constitute TYLER PUTNAM an Hon. Mem.	102 24
Fairfield, Coll. and mon. con. 162,50; Mrs. Mills and daughters, for George A. Mills, Ceylon, 20; sab. sch. for Minot Sherman, Ceylon, 20;	202 50	Upton, La.	26 55
Greenfield, Gent. and la.	17 75	Uxbridge, Gent. 64,32; la. 35,27; mon. con. 62,72; to constitute EPHRAIM BAYLIES an Hon. Mem.	162 31
Greensfarms, Coll. and mon. con. (of which to constitute Rev. DANIEL C. CURTIS an Hon. Mem. 50;)	70 87	Westboro', La. (of which for E. Rockwood, Ceylon, 25; for S. Rockwood, do. 20;)	54 00
Greenwich, 1st cong. chh. 15; mon. con. 12,18;	27 18	Whitinsville, Mon. con. and coll.	85 58—936 50
New Canaan, Gent. 76,92; la. 63,08; mon. con. 18,50;	158 50	<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Norfield, Gent. and la. 18,25; mon. con. 16,25;	34 50	Avon East, Gent. 27,11; mon.	33 46
North Fairfield, Gent. and la. 24,90; mon. con. 12,62;	37 52	Canton, Gent. 33,19; la. 27,12;	60 31
North Greenwich, Gent. 33; la. 79,37; mon. con. 22,70; which constitutes Mrs. SALLY CLOSE an Hon. Mem.	135 07	East Windsor Hill, Theolog. Ins. mon. con.	12 00
North Stamford, Gent. and la.	36 18	Hartford, N. so. gent. and la. 703,28; 1st so. la. 415,28; 4th so. gent. and la. 218,50; mon. con. 81,50; W. so. gent. 137; mon. con. 15,10;	1,570 66
Norwalk, Gent. 128,25; la. 73,88; mon. con. 71,87; to constitute Rev. NATHAN BURTON, of Ridgebury, LANCELOT HYATT, and NOAH S. BARNUM Hon. Mem.	274 00	Suffield, 1st so. gent. 30,19; la. 36,82; mon. con. 10;	77 01—1,753 42
Ridgebury, Gent. and la.	22 14	<i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Ridgefield, Mon. con. 59,06; coll. 26,16;	85 22	Wethersfield, Rocky Hill, Gent. 26,67;	71 00
Stamford, Gent. and la.	50 00	<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Stanwick, Coll. which constitutes CALVIN HOYT and DAVID BANKS Hon. Mem.	200 00	Amherst, Gent.	26 50
West Greenwich, Coll. 213; fem. miss. so. 53; mon. con. 44,26; fem. hea. sch. so. 30; la. asso. 27;	367 26	Antrim, Mrs. Mary Averill, dec'd,	10 75
Wilton, Coll. 35; mon. con. 15;	50 00	Francetown, Mon. con.	16 70
	1,937 87	Hancock, Sab. sch. for Mr. Boutwell,	5 62
Ded. expenses paid by aux. so.	1 49—1,936 38	Hillsboro' Centre, La. 12,50; S. G. 10; Bridge, miss. so. 40,25;	62 75
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>	503 00	Nashua, Mr. McGee's chh.	65 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>		New Boston, Miss. asso. 62,50; sab. sch. 12,33; mon. con. 10,27; 85 10—272 42	
Avoca, Mater. asso.	1 00	<i>Jefferson co. N. Y. Aux. So. A. Ely, Tr.</i>	
Bristol, A la. for Oregon miss.	5 00	Bellville, Cong. chh.	6 67
Castile, Presb. chh.	11 44	Brownville, do.	20 00
Castleton, J. Jewett,	5 00	Clayton, do.	13 00
Fairport, Presb. chh.	6 00	Orleans, do.	9 00
Geneva, Presb. chh. 4,50; C. A. Cook, 50; la. 104,83;	159 33	Rutland, Cong. chh. mon. con.	27 61
		Watertown, B. R. lit. rel. ins.	23 68
		21,68; S. C. 2;	16 00—115 96
		Woodville, Cong. chh.	
		<i>Kennebec, Me. Confer. of chhs. B. Nason, Tr.</i>	
		Hallowell, S. cong. chh. contrib.	132 88
		108,04; mon. con. 24,84;	10 56—143 44
		Winthrop, Mon. con.	
		<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
		Bristol, Cong. chh. and so. coll. 33; mon. con. 24;	57 00

Waldoboro', Mr. Mitchell's chh. and so.	73 00—130 00	New York City and Brooklyn, Aux. So.	
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		W. W. Chester, Tr.	
Av. of unc. money rec'd at ann. meet.	303 93	(Of which fr. Brooklyn, 3d chh. 54,60; chil. of mater. asso. in Brainerd chh. for sch. at Madura, 5)	277 34
Cornwall North, Coll. to constitute Rev. JOSHUA L. MAYNARD of Washington, an Hon. Mem.	50 00	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Cornwall South, Coll.	63 83	Brookline, A friend,	10 00
Goshen, do.	4 00	Dorchester, do.	5 00
Roxbury, do.	57 61	Foxborough, Mon. con.	34 66
Torrington, do.	52 90	Roxbury, Eliot chh. and so. 40; mon. con. 17,38;	57 38—107 04
Washington, do.	118 31—650 58	Northampton and vic. Ms. Aux. So.	
Lowell and vic. Ms. Aux. So. W. Davidson, Tr.		J. D. Whitney, Tr.	
Lowell, Appleton-st. chh. sab. sch. miss. so.	14 00	Amherst, 1st par. Gent. 163,25; la. 85,12; mon. con. 108,92; 2d par. mon. con. 12,82; officers and students of Amherst coll. 92,25; N. par. gent. 31,48; la. 22; mon. con. 16,52;	532 36
Middlesex North and vic. Ms. Char. So.		Belchertown, 1st chh. coll.	90 57
J. S. Adams, Tr.		Easthampton, Gent. 130; la. 56,35; mon. con. 142,21;	328 56
Ashby, Asso.	18 99	Goshen, Gent. 33,03; la. 28,54;	61 57
Bolton, La. benev. so.	10 25	Granby, Gent. 160,52; la. 58,07; mon. con. 58,75; mater. asso. 4,08; inf. class, 1,75;	283 17
Dunstable, Asso.	39 93	Hadley, 1st par. Gen. benev. so. 100; N. par. coll. 72,37; mon. con. 22; to constitute Rev. WARREN H. BEAMAN an Hon. Mem.; la. 29,09;	223 46
Groton, do.	82 94	Hatfield, Mon. con. 148,13; a pensioner, 10;	158 13
Harvard, do.	81 87	Middlefield, Gent. to constitute Rev. EDWARD CLARK an Hon. Mem. 69,50; la. 20,06; mon. con. 34,91;	124 47
Littleton, do.	9 00	Northampton, 1st par. mon. con. 78,77; balance of extra effort, 9,50; Edwards chh. mon. con. 24,38; benev. so. 7; Abigail Warner, dec'd, 26,80; Gaius Burt, dec'd, 20;	166 45
Lunenburg, To constitute Rev. E. W. HARRINGTON an Hon. Mem.	50 00	Norwich, Contrib. 18,45; a friend, 50c.	18 95
Sterling, Fem. so.	12 00	Southampton, La.	17 35
	304 98	South Hadley Canal, Gent. to constitute Rev. JOHN D. PARIS an Hon. Mem. 54,41; la. to constitute Rev. DANIEL DOLE an Hon. Mem. 56,53; mon. con. 31,06; 1st par. gent. 64; fem. cent. so. 58,70; Mrs. David and Miss Pamela Smith, 50; to constitute Mrs. MARY G. CONDIT, an Hon. Mem.	314 70
Ded. expenses paid by aux. so.	3 00—\$01 98	Westhampton, Gent. 30,53; la. 11,39;	41 92
Monroe co. N. Y. Aux. So. E. Ely, Tr.		Whately, Coll.	81 31
Bergen, Rev. H. Snyder, so.	10 00	Williamsburgh, do.	124 90—2,567 87
Churchville, Fem. miss. so.	33 00	Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
East Avon, Presb. chh.	10 00	Paris Hill, Cong. so.	9 80
Fowersville, do.	49 16	Trenton, L. Younglove,	8 68
Livonia, Fem. mite so.	13 19	Waterville, Presb. so. mon. con.	24 00—42 48
Mendon, L. Russell,	1 00	Orange co. Vt. Aux. So. H. Hale, Tr.	
Millville, Cong. chh.	12 56	Vershire, Cong. chh. and so.	13 25
North Bergen, Presb. chh. 13,50;		Williamstown, Cong. chh. and so. 45,63; mon. con. 12,78; A. Smith, 20; J. Kilburne, 12;	90 41—103 66
Lyme, presb. chh. 11,62;	25 12	Orleans co. Vt. Aux. So. S. S. Clark, Tr.	
Nunda, Chil. of mater. asso.	2 22	Craftsbury, Mon. con. 11,76; la. miss. so. 25; juv. so. for Ceylon miss. 6,42; a friend, 1;	44 18
Ogden, Presb. so.	150 00	Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Parma and Greece, Cong. chh.	22 00	Bangor, 1st cong. so. mon. con.	26 52
Pembroke, Presb. chh.	18 00	Rockingham co. N. H. Confer. of Chhs.	
Pine Hill, Miss. so.	1 50	J. Boardman, Tr.	
Rochester, 1st presb. chh. (of which fr. F. Starr, which and prev. dona. constitute Mrs. LUCY ANN STARR an Hon. Mem. 50; 370,99; Brick do. 252; Bethel do. 114,37; young la. sew. so. for Sarah Boardman, Ceylon, 20;	757 36	Candia, Gent. 50,52; la. 48,47; mon. con. 14,85; (of which to constitute Rev. NATHANIEL WELLS of Deerfield, an Hon. Mem. 50;)	113 84
Scottsville, Presb. so. 9,55; M. and E. E. 3; G. A. H. 9c.	12 64	Kingston, Cong. chh. and so. 7; la. 12,12;	19 12
Sweden, Presb. chh.	28 00	Northwood, Gent. and la. 37,62; mon. con. 15,12;	52 74
Warsaw, do.	80 00	Nottingham, Gent. and la. 26,12; chh. and so. 9,01;	35 13
West Bloomfield, Cong. chh. sab. sch. for Harvey Bushnell, Ceylon,	20 00—1,245 75	Rye,	3 10—223 93
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.			
Brewsterville, Sab. sch. for schs. in Ceylon,	4 00		
Durham, Benev. so.	30 00		
New Haven, Centre chh. and cong. 272,87; 1st so. united so. and Chapel-st. chh. mon. con. 23,57; Church-st. chh. do. 18,43; Yale coll. do. 17,30; 3d chh. do. 8,75; a friend, 50; Miss H. G. M. 10; Misses M., J., and F. G. for miss. to Syria, 4;	404 92—438 92		
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.			
Guilford, La.	46 01		
Madison,	62 12		
Meriden, Chh. and cong.	108 66		
North Haven, Chh. and cong. 150,52; ack. in Dec. as fr. Cheshire.	—216 79		
New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.			
Derby, 1st so. coll.	79 88		
Hamden, Mt. Carmel, La.	2 10		
Milford, 1st so. D. S. Jr.	3 00		
Naugatic, Miss. asso.	20 59		
Wolcott, Gent.	15 00—120 57		



<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Castleton, Cong. chh. and so. 45;	
W. Denison, 10;	55 00
Orwell, Juv. benev. so. for <i>Philip Henry Morris</i> , Ceylon,	20 00
Pawlet, Cong. chh. (of which to constitute Rev. Ely W. Plumb an Hon. Mem. 50);	100 00
Poultney, Cong. chh. fem. cent so. 15 00	
West Rutland, Cong. chh. 8,31;	
Miss L. B. 5;	13 31—203 31
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Mansfield, Miss A. Pratt,	2 00
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Columbia, Gent. 29,59; la. 29,91; sab. sch. 2; (of which to constitute Rev. CHARLES KITTEREDGE an Hon. Mem. 50);	61 50
East Stafford, Gent. and la.	44 35
Ellington, Gent. 51,39; la. 60,62; mon. con. 4,52;	116 53
North Coventry, Gent. 30,11; la. 20,11;	50 22
Tolland, Gent.	20 36
Vernon, 1st so. gent. 150,83; la. 79,69; sab. sch. 73,25; 2d so. gent. 125,30; la. 42,67;	471 74
West Stafford, Gent. and la.	43 00
	807 70
Ded. ack. in Nov.	600 00—207 70

<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	566 48
<i>Windham co. Vt. Aux. So. C. Kidder, Tr.</i>	
Jamaica, Cong. so. mon. con.	3 85
Wilmington, Mr. Butterfield's so. mon. con.	4 06—7 91
<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	5 00
South Woodstock, Miss S.	
<i>Windsor co. Vt. Aux. So. B. Swan, Tr.</i>	25 00
Norwich, Young la.	
<i>Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.</i>	
Boylston, Mr. Sanford's so. 67,69; ded. counterf. 1;	66 69
East Douglass, Mon. con. 41,15; la. 28,37; gent. 20; coll. in Manchoag vill. 12,19;	101 71
Holden, Gent. 186,66; la. 136,84; mon. con. 88,58;	412 08
Leicester, Gent. 250; la. 125; mon. con. 85; so. of inq. in acad. 13;	473 00
Oxford, Mon. con. 173,32; gent. 130,58; la. 119,60;	423 50
Paxton, Gent. 59,22; la. 41,25; mon. con. 7,10; mater. asso. 2,45; Miss E. T. M. 5;	115 02
Princeton, Gent. 28,07; la. 29,88; mon. con. 38,50; (of which to constitute Rev. WILLARD M. HARDING an Hon. Mem. 50);	106 45
Rutland, Gent. 62,41; la. 57,21; mon. con. 25,38;	145 00
Shrewsbury, Gent. 86; la. 71,14; mon. con. 54,95;	212 09
Webster, Mon. con.	27 90
West Boylston, Gent. 51,50; la. 59,52; mon. con. 37;	148 02
<i>Worcester, Mr. Miller's so. mon. con. 198,48; gent. 64,75; la. 62,02; Mr. Sweetser's so. mon. con. 439,74; la. 230,12; gent. 95,34; la. sew. so. 13; Mr. Smalley's so. mon. con. 420; gent. 91; la. 54,62; attendants in State Lunatic Hospital, 40;</i>	1,709 07
	3,940 53
Ded. prev. ack.	333 00—3,607 53

<i>Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.</i>	2 68
Ashburnham, Gent. 38,50; la. 30,03; mon. con. 9,50;	78 03
Athol, Gent. 41,79; la. 22,84; mon. con. 50,51;	115 14
Gardner, Mr. Lincoln's so. 10,90; mon. con. 5,38;	16 28

Hubbardston, Gent. 20,40; la. 22;	42 40
Royalston, Gent. 35; la. 50,07; mon. con. 20;	105 07
South Royalston, Gent. 9,30; la. 15,98; mon. con. 15,86;	41 14
Petersham, Mon. con. 34; a fem. friend, 1,10;	35 10
Phillipston, Gent. 54,36; la. 51,89;	106 25
Templeton, Gent. 30; la. 36,38; mon. con. 180;	166 38
Westminster, Gent. 54,40; la. 44,97; mon. con. 48,63; which and prev. dona. constitute JOHN MORDOCK and BENJAMIN F. WOOD Hon. Mem.	148 00
Winchendon, Gent. 57,66; la. 61,08; mon. con. 26,62; a friend, 3;	148 36
Rev. D. O. Morton, 4; friends, 1,25; prev. rec'd.	
	1,004 83
Ded. exp. paid by aux. so. 18; dis. 80c.	18 80—986 03
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i>	
Biddeford, 2d cong. chh. mon. con. 15 00	
Parsonsfield, I. Hodgdon,	3 00—18 00
Total from the above sources,	\$20,939 50

## VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh.</i>	72 66
<i>Andover, Ms. W. par. Juv. so. for Joseph W. Barr and Sarah L. Holt, Cape Palmas, Athens, Pa. Presb. chh. mon. con. 16,18; S. W. 1;</i>	40 00
<i>Avails of two rings, by Rev. Mr. Paris,</i>	1 00
<i>Bedford, Ms. Fem. asso.</i>	14 33
<i>Blawevilstville, N. Y. Cash,</i>	2 00
<i>Bloomfield, N. J. Presb. chh. mon. con. 20; miss. so. in fem. sem. for H. B. Cook, M. H. Cook and M. Seymour, Ceylon, 40; miss. so. of centre sab. sch. for Ebenezer Seymour, do. 20;</i>	80 00
<i>Bridgeport, N. J. Fem. miss. so. 23,50; a friend, 20;</i>	43 50
<i>Burlington, Ms. Mon. con.</i>	17 82
<i>Cambridgeport, Ms. La. miss. so. for William A. Stearns, Ceylon,</i>	20 00
<i>Camden, Me. Cong. chh. mon. con. 30; indiv. 32; fem. miss. so. 26,75;</i>	88 75
<i>Cape Vincent, N. Y., R. T. Lee,</i>	5 00
<i>Cedarville, N. J. 2d presb. chh. mon. con.</i>	6 00
<i>Charlestown, Ms. La. sew. cir. in 1st chh.</i>	25 53
<i>Chelsea, Ms. A young la.</i>	1 00
<i>Cleveland, O. Bethel sab. sch. for hea. chil.</i>	10 00
<i>Dauphin co. Pa. A marriage fee,</i>	10 00
<i>East Bloomfield, N. Y. Coll. in Mr. Hill's cong.</i>	323 50
<i>Fort Towson, Ark. Mon. con.</i>	9 06
<i>Gilbertsville, N. Y. Presb. chh.</i>	126 55
<i>Glen's Falls, N. Y. Presb. chh. mon. con.</i>	20 00
<i>Gravesend, N. Y., T. Rowell,</i>	2 00
<i>Harpersfield, N. Y. Mrs. A. Dayton,</i>	10 00
<i>Head of the Delaware, N. Y. Mrs. L. Champlin,</i>	5 00
<i>Hunter, N. Y. Presb. chh. mon. con.</i>	12 00
<i>Ithaca, N. Y. 1st presb. chh. and cong. 475; la. 139; la. so. 120; gent. 36; mon. con. 42,95; sab. sch. 25,09;</i>	838 04
<i>Jackson, Me. J. Frost,</i>	6 00
<i>Jaffna, Ceylon, Rev. G. H. Apthorp, for Isaac Paul, 48; Eliza Brenda, Amelia Coleman, Harriet Abbott, Mary H. Green, Ann Rice, Jane Wilson, Charlotte C. Armstrong, Mary Elizabeth Tumben, Harriet Tumben, Sarah Wisner and Hannah Paul, Ceylon, 177;</i>	225 00
<i>Johnson, Vt. S. Meriam,</i>	5 00
<i>Kingsboro', N. Y. Indiv. 20,87; U. M. Place, 20; E. G. Burr, 10; H. S. 5; E. J. 3;</i>	58 87
<i>Lansingburg, N. Y. 1st free presb. chh. mon. con.</i>	20 00
<i>Lexington Heights, N. Y. Fem. benev. so.</i>	15 36
<i>Lisle, N. Y. 1st cong. chh. to constitute REV. HENRY FORD an Hon. Mem.</i>	50 00

<i>Machias</i> , Me. Mon. con.	20 00
<i>Marlboro'</i> , N. Y., W. neigh. mon. con.	14 11
<i>Michigan City</i> , Ind. Presb. chh.	16 00
<i>Moravia</i> , N. Y. 20; cong. chh. 100,25;	120 25
<i>Morristown</i> , N. J. A friend,	5 00
<i>Newark</i> , N. J. 3d presb. chh.	156 89
<i>New Glasgow</i> , L. C., J. Lloyd,	4 13
<i>Oxbow</i> , N. Y. Friends,	15 25
<i>Pencader</i> , Del. Chh. mon. con.	7 50
<i>Philadelphia</i> , Pa. E. Backus, 200; 1st presb. chh. mon. con. 544,50; la. 714; G. W. Fobes, 100; cash, 150; A. White, 100; J. Fassitt, 75; Rev. A. Barnes, 75; C. S. Wurt, 50; old subscrip. 75; A. Fullerton, 50; a friend, 50; I. Dunton, 50; J. Eckel, 50; J. W. Paul, 50; W. Wurt's, 40; J. Bayard, 30; W. Davidson, 30; T. Biddle, 30; C. Tingley, 25; W. Purves, 20; J. Bruen, 20; B. W. Tingley, 20; H. S. Williams, 20; J. H. Dulles, 20; B. W. Richards, 20; A. Fassitt, 20; W. Raiguel, 20; indiv. 123; 5th presb. chh. W. Worrell, 50; J. M. Kennedy, 20; H. Sloan, 15; indiv. 84; J. H. Agnew and chil. for <i>Charlotte Agnew</i> , Dindegal, 12; juv. mite so. in Miss Giles' sch. 24,86; juv. sew. so. for fem. schs. Bombay, 16; ded. loss on remit. 83,63;	2,909 73
<i>Poughkeepsie</i> , N. Y. Presb. chh.	6 00
<i>Providence</i> , R. I. Richmond-st. chh. and so. indiv. 251; mon. con. 187;	438 00
<i>Rochester</i> , N. Y. 1st chh. sab. sch. for Mr. Ward, Madura,	20 00
<i>Slatersville</i> , R. I. Mon. con.	10 00
<i>Stamford</i> , N. Y. Dis. sab. sch. for sch. in Bombay,	4 85
<i>St. George</i> , Del. Fem. asso. for <i>Letitia Hamill How</i> , Dindegal,	20 00
<i>St. Louis</i> , Mo. Miss D. Cook, 10; E. B. C. 5; Mrs. S. 3; Miss A. 1;	19 00
<i>Toronto</i> , U. C. Mem. of Mr. Harris's cong.	113 00
<i>Trenton</i> , N. J. Presb. chh. sab. sch. for <i>James F. and Susannah Armstrong</i> , Ceylon,	40 00
<i>Triangle</i> , N. Y. 1st cong. chh.	5 25
<i>Troy</i> , N. Y., J. Lyman,	20 00
<i>Walton</i> , N. Y. 1st presb. chh.	30 00
<i>West Brookfield</i> , N. J. Presb. chh.	17 00
<i>West Harpersfield</i> , N. Y. Mrs. L. H.	5 00
<i>Wilmington</i> , Ms. Mon. con.	13 68
<i>Winchester</i> , Va. Av. of gold ring,	3 00
	\$27,054 29

## LEGACIES.

<i>Charlestown</i> , Ms. Henry Gardner, by Mrs. Susannah L. Gardner, Ex'r, (prev. ack. 100;)	100 00
<i>Fort Towson</i> , Ark. John R. Smith, by Rev. C. Kingsbury,	57 12
<i>Washington</i> , Vt. Elisha Smith, by John W. Smith, Ex'r, (prev. ack. 173,45;)	42 00
<i>Winchester</i> , N. H. Miss Lucinda Fairbanks, by W. Howard, Ex'r,	10 00
	\$209 12

Amount of donations and legacies acknowledged in the preceding lists, \$27,263 41. Total from August 1st, to November 30th, \$76,629 87.

## DONATIONS IN CLOTHING, &amp;c.

**NOTE.**—Boxes frequently reach the Missionary House, without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

*Albany*, N. Y. (via) A box, for Mr. Pohlman; do. for Mr. Conde, Sandw. Isl.  
*Bangor*, N. Y., A box.

<i>Bolton</i> , Ms. Shirts and socks, fr. la. benev. so.	
<i>Boonville</i> , N. Y., A box, for Choc. miss.	
<i>Brattleboro' West</i> , Vt. A box, fr. la.	60 00
<i>Burke</i> , Vt. A box, for Rev. D. Ladd, Cyprus.	
<i>Chittenango</i> , N. Y. (via.) A box, for Mr. Hall, Alleghany miss.	
<i>Churchville</i> , N. Y., A barrel, for Mr. Robinson, Bankok.	
<i>Claremont</i> , N. H., A box, fr. la. benev. asso. for Mr. Locke, Sandw. Isl.	
<i>Cleveland</i> , O. Kingsbury on the Sabbath, 100 copies, fr. the author.	
<i>Conneaut</i> , O., A box, fr. fem. char. so.	80 09
<i>Coventryville</i> , N. Y. Do. fr. Mr. McEwen's so. for Oregon miss.	45 00
<i>East Hartwick</i> , N. Y., A box.	
<i>Franklin</i> , Vt. A box, fr. cong. chh. and so.	31 16
<i>Freehold</i> , N. J., A box, fr. la. for John Woodhull, Ceylon,	20 00
<i>Georgia</i> , Vt. A box, fr. la. asso. for Dwight,	70 00
<i>Greenfield</i> , Ms. A box, fr. 1st cong. so. for Mr. Smith, Sandw. Isl.	
<i>Hancock</i> , N. H., A box, fr. la. of acad. for Fair Hope, Cape Palmas.	
<i>Harford</i> , Pa. A box, fr. la. read. so. for Mr. Hotchkinn, Choc. miss.	75 00
<i>Hillsborough</i> , N. H., A box, for Mr. Jones, Persia.	
<i>Lakeville</i> , N. Y., A box, fr. fem. miss. so.	35 37
<i>La Porte</i> , Ind. A box, fr. fem. miss. so. for Sandw. Isl.	
<i>Litchfield Corner</i> , Me. A quilt, fr. la. sew. cir.	5 50
<i>Livonia</i> , N. Y., A bundle, fr. fem. mite so.	8 91
<i>Lyme</i> , N. H., A box, fr. fem. benev. so. for Wheelock,	25 00
<i>New Boston</i> , N. H., A box, fr. fem. benev. so.	48 33
<i>New York City</i> , A box, fr. Mrs. Scudder, for Mr. Pohlman; (via) do. for Mr. Wright, Wheelock; a barrel, for do.	
<i>Ohio City and Cleveland</i> , O., A box, fr. ladies, for Dr. Adams, Port Natal,	89 00
<i>Oswego</i> , N. Y., A box, fr. 1st presb. chh. for Mr. Rice.	
<i>Otisco</i> , N. Y., A box, fr. young la. sew. so.	75 00
<i>Peterboro'</i> , N. H., A box, for Mr. Locke, Sandw. Isl.	
<i>Philadelphia</i> , Pa. A box, fr. Am. S. S. Union, for Mr. Youngblood, Borneo; do. fr. fem. so. for ed. of hea. youth, for Mr. Graves, Bombay; do. fr. J. P. Diver, for Dr. Diver, Macao.	
<i>Pompey Hill</i> , N. Y., A box, fr. la. benev. so. for Cattaraugus miss.	26 00
<i>Princeton</i> , Ms. A box, fr. fem. benev. asso.	
<i>Rochester</i> , N. Y. Do. fr. L. Ward and others, for Mr. Ward, Madura.	
<i>Ronne</i> , Ms. A box, fr. fem. miss. so. for Mr. Thomson, Beyroot.	
<i>Southbridge</i> , Ms. A box, fr. ladies, for miss. at Constantinople, care of Mr. Dwight.	
<i>Springfield</i> , Ms. A box, fr. Mrs. Sackett, for Mrs. Hume, Bombay.	
<i>Starkey</i> , N. Y., A barrel, fr. la. effort so. for Oregon miss.	78 12
<i>Turin</i> , N. Y., A box, fr. fem. miss. so. for Mr. Hall, Alleghany miss.	
<i>West Durham</i> , N. Y., A box, for Sandw. Isl. miss.	51 81
<i>Westfield</i> , Ms. A box, fr. la. in Mr. Davis's cong. for Mr. Armstrong, Sandw. Isl. miss.	
<i>Worcester</i> , Ms. A bedquilt, fr. la. sew. cir. of union so. for Mrs. Hamlin, Constantinople.	
<i>Worthington</i> , Ms. A box, fr. fem. benev. so. for Sandw. Isl. miss.	57 68

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XXXVII.

FEBRUARY, 1841.

No. 2.

## American Board of Commissioners for Foreign Missions.

### Nestorians in Persia.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

#### *Favor of the Princes—Firman from the Shah.*

March 26, 1840. Prince Malek Mansoor Meerza sent to me, inviting the gentlemen of our mission to join him tomorrow morning, and go out a few miles and meet his brother, Malek Kasem Meerza, who was expected then to arrive here, as the prince-governor of Ooroomiah.

27. In accordance with the above invitation, we started about seven o'clock in the morning, with prince Malek Mansoor Meerza and his great train, and rode about six miles on the Maraga road, where we met his brother. Most of the male inhabitants of the city and villages, a vast concourse, were out on the occasion, and testified their satisfaction in welcoming their new governor, and tendered their loyalty to him by slaying animals, such as calves and sheep, and throwing their heads under the feet of the prince's horse, as he advanced to the city. The prince-governor, as well as his brother whom we accompanied out, showed us much attention and kindness, assigning us a place next themselves in the procession, in front of all the khans, moolahs, and other high dignitaries of the city. The prince-governor called us repeatedly to his side and inquired very particularly after our welfare and our work, and mentioned his wish to have Mr. Stocking become his instructor again in the English language. When here on a visit, a year and a half ago, Mr. Stocking gave him lessons. He has improved much in the use of our language since that time.

Before the prince-governor reached the vast procession who went out to meet him, he sent forward strict orders that the native musicians (i. e. the players of native music) should not play on the occasion, a circumstance of interest, as it indicates the strong desire of this prince to do away the noisy, barbarous practices of his countrymen, and introduce in their place European manners and customs. In the ardor of their loyalty, however, those musicians disregarded the orders; and the prince was, as usual on such occasions, escorted by incessant "music and dancing" and palestrian gambols, during the last two or three miles, until he reached the door of his palace.

28. We waited on the prince-governor to offer him our congratulations on his entrance on the high prerogatives of his office. He received us with his usual paternal kindness, and dispensed with Asiatic etiquette so far as to inquire after the health of our ladies, and proposed to visit us soon and pay his respects to them. We have reason to recognize the good hand of the Lord, in the appointment of this prince to the government of this province, so warm a friend has he ever shown himself to us and our object.

April 3. Prince Malek Kasem Meerza sent to me the firman, which he procured for us last summer from the king of Persia, when he visited his majesty at Tehran. This favor is the more gratifying, as it was procured by the prince entirely unsolicited by us, and even without our knowledge. Our friends at home of course know enough of Persian rhetoric, to understand the pompous flowers, figures, and epithets of its style. With due abatement for these, the real object of the firman is to protect and encourage us in our labors, and it cannot fail to contribute much to that object. My



name only is used in it, I suppose because, having been longest in this country, I am best known to the Persian authorities. It was intended, as the prince himself stated, for the benefit of all the members of our mission. The following is a literal translation of the firman.

'In the name of God, lofty in exaltation.

[Here is the king's seal containing the following inscription.]

The almighty God! Mohammed Shah, the arbiter and master of crown and signet hath come; the light of the realm and of nations, the lustre of laws and religion hath come.

In the name of Almighty God! we command to be obeyed by the world: It is this: that the high in station, quick of understanding, the noble, the perfection of intelligence and dignity, and the fulness of exaltation and grandeur, the greatest of christian priests, and the highest of the perfect followers of Jesus, Mr. Perkins, who has labored with inestimable kindness, for the sake of the high and refulgent king of kings, for the purpose of exalting and gratifying, (Mr. P.,) let him know that, in accordance with a representation to his refulgent and fortunate majesty, by his beloved and exalted uncle, Malek Kasem Meerza, that the said "high in station," in accordance with his calling and inclination, has, in the country of Ooroomiah, established a school, and has been, with the most assiduous care and attention, engaged in the instruction of children and the education of the young and the diffusion of science and knowledge,—these are the reasons of the manifestation of the graciousness and favor of the king of kings to the said "high in station," and it is that the abundant graciousness of the king of kings may be displayed to exalt and honor him, that this auspicious command is issued.

It is requisite that the said "high in station" increase his attention to education and instruction of the young, and with even greater zeal than hitherto, teach them the science of history, geography, geometry, and mathematics; and in the performance of these services, his majesty's graciousness and favor will rest upon him.

Written on the 27th day of  
Rabbeeool Evvel, 1255.

The king's auspicious seal  
hath reached this: "

[The prime minister.]

The strong disposition of the king and many others high in rank and authority, to encourage the introduction of light and knowledge into this country, should be thankfully recognized as a cheering sign of the times, betokening that the set time to favor Zion here is also at hand. At the same time, neither we nor our patrons should ever, for a moment, forget that in the enjoyment of even royal favor, without Christ we "can do nothing."

### *Discussions with Jews—Fruits at Ooroomiah.*

4. Received a visit from the Jewish physician. The Nestorian priests immediately fell into discussion with him, on the subject of the Messiah. I put into his hands my Hebrew New Testament, opening to the Epistle to the Hebrews, from which I requested him to read. He never had seen a New Testament before, and was much amused with it. In reading the first chapter of Hebrews; "This," said he, "is from our psalms; but how you have mixed it up; this is your work, Sir!" I told him that so far from being my work, it was about eighteen hundred years old; and the work of an apostle of our Lord. He excused himself from discussion, being, as he said, a physician and not a rabbi.

10. A gardener brought me a present of some very fine pears. I measured the largest pear, and found it just twelve inches in circumference. The fruit of Ooroomiah is among the finest in the world, and is very abundant. Cherries, of which there are several kinds here, are ripe about the eighth of June; and after that period one species of fruit ripens after another, in quick succession, as apricots, plums, apples, melons, peaches, pears, grapes, quinces, etc. etc., until winter sets in; and the grapes and some other kinds of fruit are preserved in tolerable freshness through the winter and spring, until near the period when cherries come again.

11. The Jewish doctor again visited me, bringing with him the chief rabbi and several other Jews for religious discussion. We had a long and rather interesting conversation, in the course of which I requested the rabbi, an old man, with a venerable white beard, to read Peter's sermon on the day of Pentecost, Stephen's dying appeal, and several other most interesting portions of Scripture, both in the Old and the New Testament. The great argument which the rabbi brought against the messiahship of our

Savior was, that Jesus is not predicted by the prophets. I told him that he is called in the New Testament not Jesus simply, but Jesus Christ. He and his companions, however, seemed much more disposed to cavil, than to be enlightened and benefitted. The Nestorian ecclesiastics at length came into my study and joined in the discussion. Among other portions of Scripture, priest Dunka read to them the fifteenth chapter of Isaiah, "Who hath believed our report," etc.; and when the Jews laughed at the idea of its referring to our Savior, priest Dunka, at my suggestion, told them, "You are witnesses this day to the true application of this scripture to the Messiah, in your rejection of him." This unexpected *ad hominem* application struck them with surprise and a degree of solemnity, which, however, soon gave way to noisy discussion. The Jews on one side and three Nestorian bishops and a priest or two on the other, all with their warm Asiatic temperaments, found it very difficult to keep cool on so exciting a subject, even with the occasional interference of Mr. Holladay and myself, as moderators. Becoming so boisterous that they could scarcely hear each other, the parties at length, by mutual agreement, adjourned.

I felt deeply grieved at the manifest blindness and hardness of heart of these Jews. The arguments and passages of scripture which I brought before them seemed often to confound but failed to convince them; and the reflection was very painful to me, when they left, that the fearful imprecations of their fathers, "His blood be upon us and our children," is still resting upon them. A few weeks ago one of these same Jews visited a member of our mission, and was understood to admit that the Messiah had come, and had returned again to heaven—an admission which seemed novel, and perhaps encouraging. To-day I questioned him on that point. "Oh," he replied, "but I meant your Messiah, the Christians' Messiah; our Messiah has not yet come; we are looking for him daily." He must therefore have been misunderstood, on the former occasion; or, what is more probable, designedly equivocated.

On their leaving to-day, I proposed to procure for them copies of the New Testament in Hebrew, with which they seemed gratified. There is no difficulty in gaining access to the Jews of Ooroomiah. Indeed they come to us often uninvited, and some of them have urged us to open for them a school. The Spirit

of the Lord, we know, is able to soften their hearts, and this is our only hope in relation to any of the perishing multitudes by whom we are surrounded.

*Visit from the Governor—Priest Dunka  
—The Governor's Work-Yard—Papists  
at Bagdad.*

16. The prince-governor visited our seminary and Mussulman school, with both of which he seemed much pleased. He commended and encouraged the scholars, and to the eldest class in the seminary pronounced, "Bravo," when their examination was ended. After examining the schools he dined with us. He appears ardent and zealous as ever in his plans and labors for the introduction of civilization among his countrymen. We trust that his coming here will prove beneficial to our mission. He appears very friendly to us, and three of his nephews, one of them of the blood-royal, a celebrated poet and one of the most distinguished scholars in this part of Persia, attend our Mussulman school.

19. To-day, priest Dunka opened our Nestorian service with an extemporaneous prayer. This constitutes quite an era among the Nestorians. Never, until quite lately, have any of their ecclesiastics attempted to pray extemporaneously in public. I requested priest Dunka to consult the bishops on the subject, which he did, and readily obtained their full approbation of the measure. "I cannot pray extempore," said mar Yohanna, "but if you are able to do so, do it by all means." The matter of the priest's prayer was very appropriate, and his manner solemn. The attention of the congregation was better to-day during all the services, than on any previous occasion when I have addressed them. The chapter in course was the third of Hebrews, a very practical portion of Scripture. I trust that all the seed thus sown will not be lost.

22. Engaged in translating the 11th chapter of the Epistle to the Hebrews. The portion in relation to the spirit with which Christians should recognize and receive divine chastisements deeply interested priest Dunka, who has of late been severely afflicted in the loss of nearly all his earthly substance by the plundering of his village by the Koords, and in the death of his wife and a favorite brother. The priest artlessly remarked, therefore, as we were translating the portion above named, "Had it not been for such precious scripture as this, my heart would have been broken all to

pieces during the last few months." I cannot doubt that this priest is a true child of God, and really does draw precious consolation from the Bible. Both he and priest Abraham appear to be in a delightful frame of mind, "growing in grace and in the knowledge of our Lord Jesus Christ."

*May 16.* Visited the prince-governor. He took us back of his palace to his work-yard, where many and various operations are in progress. Some workmen were building a small ship, which is to go down the river and navigate the lake; others were building a China-ware manufactory; others were testing the properties of different kinds of earth, which had been collected from various places, some a hundred miles distant, that the best may be selected for making China ware, an art which the prince hopes to introduce into this part of Persia. On the whole, his work-yard presents one of the liveliest and most interesting scenes that I have witnessed since I left America. He is expending an immense amount of money on undertakings of this kind, is very enterprising himself, and ardently desirous to benefit his countrymen, by the introduction of European arts and sciences and general improvement and education. Unfortunately, however, he obtains but miserable assistance. A few strolling Europeans, Frenchmen, Italians, or Poles, who pretend to know every thing, but really know little, and do still less, are the only professional artists he can procure. The prince himself is so persevering, however, that there is little doubt of his ultimate success in introducing important improvements into Persia. Every rose in this world has its thorn. All these strolling Europeans, about the prince are papists, probably not over virtuous in their influence upon him, and they may prove zealous in seeking to promote the interests of the pope in this country. What success might crown the efforts of the prince, and what good result to Zion, were he to enjoy the assistance of a few pious, energetic American mechanics! These things are interesting in their secular bearings, and they cannot fail to do much also to allay prejudice, diffuse light, and thus prepare the way for the triumphs of the gospel in this country.

25. Mrs. Perkins received a letter from Mrs. Nisbet, a pious English lady who has spent the last year at Bagdad, in which she says, "The religious state of this city is unsatisfactory. The Roman catholics carry the day in every way. There are many priests who have

been educated at the propaganda, at Rome, possessing all the subtlety of Jesuits. The French consul supports them and fights for them in all their mundane concerns. A large body of bishops and priests are going to Mosul in a day or two, to form a convention to endeavor to bring over all the Chaldeans to the papal faith."

Such are their plans and the pompous proclamations of the papists in these regions. They should at least quicken protestant Christians in their efforts to counteract these agents of the "man of sin." The Nestorians, however, are now awake to their designs and intrigues, and will not easily be ensnared by them.

#### *Breakfast at the Governor's Palace.*

*May 21.* Received the following note, in English, from the prince-governor.

"His royal highness will be very much pleased if all the American gentlemen with their ladies, accept a tea, according to the European way, and after, a breakfast, according to the Persian way, tomorrow morning, Friday, 22d of May, 1840, at the garden of Seea Khosh."

22. In compliance with the above invitation the gentlemen of our mission and three of the ladies, (the other being ill,) waited on the prince at his summer palace, in the garden Seea Khosh. This garden is about a mile from the city. It is a grand plot of ground, a mile and a half long and fifty rods wide, regularly laid out with a broad central avenue, side walks, and at regular intervals, cross-alleys, all studded with lofty sycamores at a few feet distant from each other, and lined with rose bushes and other small shrubbery. The plot of ground gradually descends from each end to the centre, where it is crossed by the city river, as the stream is called. At one end, at the head of the central avenue, is a splendid palace, with its artificial pond, fountains, arbors, etc. Our entertainment was in this palace. The view from it, at this season of the year, as one looks over the vast garden and the adjacent country, dressed in the most charming foliage, and farther back upon the beautiful hills, enveloped in the green carpet of spring, and above them, high mountains, with here and there a patch of snow still sparkling under the pure sky, is quite enchanting. There is no pleasure garden in Northern Persia that equals this in beauty.

The entertainment of the prince was liberal and in excellent taste. It had



nothing of the "Persian way," save that we sat upon the floor, the palace not having been fitted up yet with chairs and other furniture, since the prince's arrival, which he said he intended soon to do. His royal highness treated us with all the cordiality and kindness which he could have shown to brothers and sisters. At breakfast with him, besides our party, was an Italian doctor, who serves him in the triple capacity of physician, privy counsellor and secretary, and member of his executive council,\* a French adventurer and his wife, Moslin Meerza, a nephew of the prince-governor, (the celebrated poet,) and a Mohammedan noble. The most interesting circumstance attending the meal, which was itself good, was the fact that at the commencement, the prince, knowing it to be our custom, requested me to implore a blessing. I did so; and while I do not regard the circumstance as indicating any deep religious interest in him, it certainly evinces a liberality of sentiment, especially when we consider that there were other Mohammedans at his table, which is, at present a most cheering sign of the times among the Mohammedans of this country. All were attentive while the blessing was implored, save the doctor, who, with a mingled tone of levity and profaneness, repeated a Mohammedan invocation in the Turkish language, not apparently from disrespect to us, but rather to improve the opportunity to remind us of his daring infidelity, perhaps atheism, which he often and strongly avows. Shall the Mohammedans of Persia be abandoned to the influence of such irreligious stragglers? With their ardent desire for intelligence and improvement, they will seek and obtain European instructors of some kind; and if Christians neglect, infidels will occupy so interesting and fruitful a field. Our Mohammedan school, which has been in progress about five months, will, we trust, do something to discharge the responsibility of the American churches in this matter; but still more should be done. This school now numbers twenty-five scholars, from the first families in this city, who seem to commit their sons to our instruction and influence with entire confidence.

While we would by no means turn from the Nestorians, to labor for the

Mohammedans, the latter should not, and must not, be entirely neglected, as we prize the advancement of the great cause in this country. Their own claims and the security of our labors among the Nestorians demand that we do something else for them.

23. Young Mr. Glen, who has been employed some months, by our mission, in teaching, is seriously ill of fever. His sickness throws an almost insupportable weight of care and labor in the Mohammedan school upon my hands. This school I had before superintended and heard one recitation in it; but am now obliged to devote four hours per day to instruction in it, in addition to my translation and other labors for the Nestorians, and some attendance on Mr. Glen, who is a member of my family. We find it a great relief and comfort, in such circumstances, that all the families of our mission reside on the same premises, and are thus able the more readily and effectually to relieve and assist each other. In health we are almost overwhelmed with the weight of missionary labors that rests on our hands. When therefore we are weakened by sickness, we cannot help feeling the weight of the burden. At present we are still farther weakened, and the labors of the brethren correspondingly increased, by the absence of Mr. Stocking, who has gone to Tabreez on business of the mission.

#### *Preaching to Nestorians—Jews—Prayer for Rain.*

24. Sabbath. In the morning went to Geog Tapa and preached to about three hundred Nestorians in their village church. This service is usually attended by Mr. Stocking and priest Abraham. It has grown out of a Sabbath school, which Mr. S. opened in the village some months ago, and it now embraces a considerable portion, and the most respectable part, of the inhabitants of that large village. It is impossible adequately to describe the interest of preaching to such a congregation. Every eye to-day, was fixed upon the speaker, and every ear intent to catch the words as they fell from his lips. The body of the large church was very well filled, the assembly being made up of both sexes and all ages, from children upward to decrepid old age. I have not preached to so large a congregation before, since I left America. Our subject was the parable of the vineyard, in the fifth chapter of Isaiah, which had been previously selected by priest Abraham. The application of this

\* This council has just been established by the prince. It consists of ten persons, all Mohammedans save the doctor in question. Minor business is transacted by it according to the vote of the majority. It is an interesting innovation on the arbitrary usages of despotism.

passage to the Nestorians, was ready and easy; and warmed, animated, and affected by the scene before me, I enjoyed a degree of freedom in preaching in the native language, which I never felt before. Our meeting was solemn and to me intensely interesting. Seldom, however, have I felt so humbled, as when, on our way home, priest Abraham told me that the Nestorians are giving me the epithet, "Paul the apostle." A sense of my unworthiness of such an appellation exceedingly mortified me.

We now realize the advantage of having early directed our efforts to the instruction and benefit of influential Nestorian ecclesiastics. Enlightened, and some of them, as we trust, really pious, they are not only ready to allow us to preach in their churches, but urge us to do so; and are forward themselves in every good word and work; and the people receive the word with gladness, when presented to them by us, while their own clergy thus co-operate with us. Those ecclesiastics who have been long with us now form, if we may so express it, a veteran disciplined company, on whom we can rely for efficient agency in almost any kind of service. How different would be the case, were an equal number of the lay population interested in our object and operations; but these same ecclesiastics arrayed against us!

In the afternoon my service with the native congregation on our premises, which is composed of the members of our seminary and female boarding-school, was, as usual, very interesting. Our field here seems to be opening and the harvest maturing, at present, in a manner more rapid than at any previous period. Mr. Holladay has an interesting congregation of Nestorians, in this city, to whom he preaches on Sabbath morning. He and Mr. Jones also superintend a Sabbath school on our premises, and numbering from seventy to eighty scholars; and the indications which we have of unusual interest, in some around us, on the great concerns of their salvation, are such as to encourage us and our patrons to believe and expect, that if we open our mouths wide in faith and prayer, for a blessing, the Lord will fill them.

26. Received a visit from several Jews. Conversed with them on various topics, with about the same interest as on our former occasions. They stated that they are descended from the Jews who were carried into captivity by the kings of Assyria. They scoffed at the idea of our calling the Messiah the Son of God;

just as the Mussulmans do, saying that they are looking for a Messiah who is to be only a man. John, our Nestorian boy, pointed to the passage in the second psalm, in which it is said, "Thou art my son, this day have I begotten thee," (which he was able to do in Hebrew,) but they paid little deference to the proof-text, thus adduced against them. Verily blindness hath happened unto Israel.

28. This day the Mohammedans of this city set apart as a day of humiliation and special prayer for the descent of rain, the season being very dry, and grain and other crops having suffered for some time. I inquired of the Mussulman scholars by whom this day was appointed to be observed, and they replied, "By the astrologers, who, by consulting their books, found this day to be auspicious for the object."

29. Cloudy weather and some rain. Had the prayers of the Mohammedans yesterday any influence\* in procuring the rain? While God may send rain on the just and on the unjust, in answer to their prayers, we know that it is only to the justified, through faith in the name and in the blood of Christ, that he will grant the blessings of salvation.

### Constantinople.

#### JOURNAL OF MR. DWIGHT ON A VISIT TO NICOMEDIA.

For a full account of the beginning and early progress of scriptural knowledge in the Armenian community at Nicomedia, of the farther advance of which notices are given below, the reader is referred to pages 425 and 461 of the volume for 1833. It may be stated here in a word, that Mr. Goodell, while on his way to Broosa eight or nine years ago, passed through Nicomedia, and there gave a tract, the Dairyman's Daughter in Armeno-Turkish, to an individual, which afterwards fell into the hands of two priests, who, by the blessing of God, were enlightened by it, and made the means of imparting this light to a number of their countrymen. See pp. 96—98 of the volume for 1839. Mr. Dwight left Constantinople on the third of June, 1840.

#### Conversation with Fellow Passengers.

Among our fellow passengers were several respectable Armenians from the

\* "Seest thou how Abah humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days."—1 Kings 21: 29.

capital on their way to Armash, about nine hours distant from Nicomedia. At that place there is an Armenian convent of great renown, to which pilgrimages are made; and these individuals are going there to perform a vow. It is believed, even by the Turks, that miraculous cures of diseases take place there. Many invalids, whose case medicine would not reach, by going there have been perfectly restored! So say some, even of the enlightened Armenians of Nicomedia, and the statement is, no doubt, to some extent true. Many diseases, which, in one situation, baffle all medical skill, in another, in consequence of a change of climate and of scene, are cured entirely without the use of medicines. Armash has an elevated position, and has the advantages of pure water and a salubrious atmosphere. No wonder, therefore, that invalids, who have been languishing in the confined air of cities, should be suddenly invigorated and restored, when removed to this healthy position.

We conversed freely with most of the Armenians on board our boat on various religious topics. Some two or three of them privately avowed themselves to be evangelical in sentiment, and all, without exception, professed to approve of the sentiment which we frequently advanced in one shape or another, that the Scriptures are our only rule in matters of religion. Although these men were from Constantinople, and had heard much of us, yet probably no one of them had ever before had an opportunity of conversing with a missionary. They were, therefore, very curious to know what our belief is in regard to many topics on which we have been represented as heretics. We were very glad of such an opportunity of answering their questions, and endeavoring to disabuse them of some of their prejudices. Among the subjects about which they made inquiries are the following, namely, fasting, confession to priests, the intercession of saints, pictures in churches, mass, making the sign of the cross, marriage of the clergy, and divorces. We endeavored to lead them to practical views of religion, at the same time answering their questions candidly, always referring them to the sacred Scriptures, as the only ground of faith and practice. They seemed very well satisfied, and we cannot but believe that some good impressions were made, which will not soon be forgotten. To show how exceedingly ignorant these people are of us, we may state the fact that the wife of one of them, when she heard one

of us speak of the probability of our going to the convent at Armash, in a low tone of voice and with great apparent surprise, asked one who sat next to her, "Are they also believers?"

One of the Armenians on board, a man of fifty years, perhaps, was from a village near Armash, and we had much satisfactory conversation with him on religious subjects in which he seemed to take a deep interest. He appeared like a very simple-hearted man and truly evangelical in sentiment, though he was cautious in expressing his views in that public place. He approved of all we said in regard to the supremacy of the gospel as a rule of conduct and of faith, and expressed a determination to call on us at Constantinople when he shall go there again, and, for this purpose he took our address.

#### *First Interview with the Inquirers— Conversation on Persecution.*

At Nicomedia we took lodgings in a khan, and soon walked out to the Armenian church, with the hope that Providence might throw us in the way of some of our native brethren here. We returned, however, without seeing any person whom we knew, and soon sent the keeper of the coffee-shop attached to the khan to request one of them, whose name we had, to call on us. He very soon made his appearance and informed us that he had seen us pass his shop when we were coming up from the boat to our lodgings, and recognized us, but he was afraid to address us in that public place. He had since been searching in all directions, but could not find us. He now invited us to his garden, whither we soon repaired. We found this a most retired spot, shut out from the noise and observation of the world, and there we sat in an arbor, with two other individuals besides himself, and conversed a long time on subjects of the deepest interest pertaining to the kingdom of God. We were reminded of the primitive ages of the church, when the apostles and private Christians were constrained, for fear of their enemies, to meet together in the most secret manner, some times in upper rooms, and some times, no doubt, in gardens and mountains, after the example of our Lord.

The brethren in this place at the time of the general persecution, one year ago, were threatened with banishment; and since that, they have been very cautious, and therefore, they felt constrained to be very secret in their intercourse with us.



On the present occasion, we spoke to them on the signs of piety, and the comparatively small number of those who believe. We said to them, There is a large number of Christians by name, but we have fearful reasons for believing that the greater part of these will never enter the kingdom of heaven. It becomes therefore a point of deep importance to know whether or not, we are true believers.

One of the individuals asked, "Who are those that will come at the last day and say 'Lord have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?'" Answer. A man may have the power given him to work miracles without being a true Christian. Judas was one of the twelve, and with the rest, he received the power, and no doubt, others of a like character have received the same power. Such power does not exert a sanctifying influence on the heart, and it is given only to accomplish a particular purpose in the kingdom of Christ. God uses various instruments in establishing and extending his kingdom in the world, and often he makes use of wicked men for this purpose, although they have no such wish or intention themselves. Thus Cyrus, a heathen king, was made use of, by the providence of God, for restoring the people of God to their native land and rebuilding the temple. In like manner, he may make use of other wicked men for predicting future events and performing miracles, and still their hearts may be untouched by the truth.

Another asked, "When we die where shall we go, and what will God give to us in another world?" This question was put, not because the individual was in any doubt or uncertainty on the subject, but, apparently for the purpose of introducing some profitable conversation on the home of Christians in the world to come.

We replied, Every true believer in Christ, will go where Christ is, for so Christ himself has said, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." He will be where God is in his glory, and where the patriarchs, prophets, and apostles are, and all the truly good and holy men that have ever lived. There God will give us every thing that is really for our good. We shall be wholly free from sin, and be filled with love and peace and joy throughout eternity. It is, therefore, ex-

ceedingly desirable that we think much of heaven. We are continually prone to be earthly in the temper of our minds, and to counteract this we should fix our thoughts much on the heavenly world. We know that soon we must all die, and we should think much of death and ask ourselves continually, Are we prepared to die? and, when we die, where shall we go?

We have already mentioned that these brethren were threatened with banishment. At that time some of the persecuting party—who it must be remembered belong to the same church with themselves—saw one of them reading one day and asked "What book have you there?" Answer. "The New Testament. Is there any thing wrong in reading that?" Question. "No, but you ought not to read it so publicly. When you wish to read it, do it by yourself in secret." Answer. "But why? Is there any thing in the gospel that we should be ashamed or afraid to have others see and know?" This, however, is the whole front of their offending. They prefer to take the infallible word of God for their rule rather than the fallible words of man, and therefore they must be destroyed as dangerous heretics. They were saved from the hands of the persecutors by the ex-patriarch, who, having been himself removed from office during the persecutions at Constantinople, because of his mildness in executing the will of the persecuting party, was sent to Nicomedia in a sort of honorable exile, and here he had influence enough to prevent any violent measures against the evangelical party of the church. We did hope to see this individual, but he was absent on a visit to Armash. We have reason to believe that he is truly evangelical in sentiment, and perhaps he may be a regenerated man.

We told the brethren that they must expect persecution in this world. Christ himself was persecuted; the apostles were persecuted; the primitive Christians were persecuted; and from that time to the present, all who have lived godly in Christ Jesus have been exposed to persecution. This in fact, is just what Christ himself and his apostles told us would be, that 'through much tribulation we enter the kingdom of heaven.'

*Intercourse with Companies and Individuals previous to the Sabbath.*

June 6. This morning two of our christian friends called and brought us something for our breakfast. Soon after,

two others called, and we had a long conversation on a variety of interesting topics. It is pleasant and encouraging to see that the minds of these brethren dwell mostly upon the fundamental truths of the gospel, and not upon mere external things. On this occasion one of them inquired whether we can determine who that young man was who is mentioned in Mark 14: 51, 52, who came out into the garden where Christ was taken, "having a linen cloth cast about his naked body?" We replied that we have no means of knowing any thing more about him than is mentioned by Mark, though it appears that he was a friend of Christ living near, who, hearing the uproar, came out to the assistance of his Master; but when he found that Christ was already in the hands of his enemies, and that all his friends had forsaken him, and that he himself was in danger of being seized, he fled for fear. The individual remarked that among the Armenians it is believed that the young man mentioned was Mark himself, "But," said he, "this is a very small thing for a Christian to inquire about, and very unimportant in itself, and I should not have mentioned the subject, except that some young persons often inquire about this and such like things, and we must have an answer ready to give them."

We exhorted them to be faithful to others; and as they have received the truth, so they should endeavor to lead others to the knowledge of it, as they have opportunity. One of them remarked, "Our great business in this world is to do the will of Christ. We have therefore nothing else to ask but, What would Christ have us to do?"

At their request we agreed to meet with them tomorrow (Sabbath) morning, in the garden to which we before resorted, for conference and prayer. As they are occupied in their respective callings through the week, so as to prevent their spending much time with us, they looked forward with eager anticipation to the Sabbath, when they could devote the whole day to this purpose.

After this interview we walked out, and on returning, we met an Armenian coming from our room, whom we invited to accompany us back, which he did. He said that he lived in a neighboring village, and that he had heard much of us, and of our books being prohibited by the patriarch, and that he had a great curiosity to know exactly what our belief is, and what is protestantism; and, being in town, and hearing that we were here, he took the liberty of calling.

We replied that we were very happy to see him, and should be glad to answer any of his inquiries, so far as we were able. As to the word protestantism, we told him that we prefer not to use it at all, because it is not understood here, but is made to mean a very bad thing, that its originally proper meaning is opposed to the pope; and that therefore all the Armenians and all the Greeks are truly protestants, for they are all opposed to the pope; that is, they do not acknowledge his authority or yield him obedience.

He asked if we have not a book to give him, explaining the faith and ceremonies of our church. We replied that we have none in Armenian, except the Bible. That is our standard, and all our rules are written there, and we acknowledge no other authority. He then inquired as to our belief and practice on many points, such as confession to priests, the Lord's supper, intercession of saints, etc. He appeared to be highly gratified with the interview, and particularly in seeing that, whatever question came up, we referred immediately to the Bible, as our only standard. He said he was very glad to have had this opportunity of conversing with us, for now he can go back to his village, where there is a large Armenian population, and satisfy them on a subject about which they have a great desire to know something since the patriarch's letters against protestants came out; that is, as to what protestantism is. We gave him some books and tracts in Armenian to carry with him back to his village, and as he has the prospect of going, after a while, to Constantinople to reside, he took our address, that he may be able to find us there.

In the afternoon one of the brethren called to say that some of their number, who have not yet seen us, wished for that privilege and he invited us to accompany him to a garden out of the city for that purpose. We found there a venerable looking man, with a grey beard, who is the owner of the garden, who invited us to sit under the shade of a tree where he had spread carpets for our reception. Here we sat down in the midst of a circle of Armenians, eight in number, from the old man of sixty down to the youth of seventeen, all of whom listened with deep apparent interest to the truths of the gospel. We reminded them of the fact that our Savior often resorted to gardens and retired places in the mountains, for the purposes of devotion. They asked many questions on

subjects of vital consequence, upon which we returned them such answers as the Lord enabled us to give. A favorable opportunity offering itself, we gave them a lecture on temperance, recommending entire abstinence from every thing that intoxicates; and in illustrating this subject we had an opportunity of stating many facts that were new to them. We had been seeking for such an opportunity, as these brethren had already, in conformity with the customs of society, offered us a glass of spirits, and they are in the habit of taking themselves a small glass before eating. They had probably never before heard any thing on the subject, and they seemed to have no thought of doing any thing wrong by conforming to this custom, any more than the good people of America did fifteen years ago, when acting in a similar manner.

The papal church was also referred to, and we took occasion to enlarge somewhat upon the absurd claims of the pope to infallibility and universal dominion over the church. The state of the heathen world was another subject of conversation, and we communicated some facts in regard to the progress of the gospel in different countries, particularly in the Sandwich Islands, and in India, in all which they were evidently much interested. It was half an hour after sunset before we took our leave of them, and two of the brethren accompanied us to our lodgings. We begged them not to do so, as we had ourselves learned the way and needed no guide, and it might be to their injury if they were seen walking with us. One of them replied, "If a man is bald and has been so for many years, so that every body knows that he has no hair on his head, he is not afraid or ashamed to uncover his head publicly before all the world." This was as much as to say, All the world know that we are protestant in sentiment, why then should we be afraid to be seen walking with you?

### *Sabbath with the Inquirers.*

*June 7. Sabbath.* At the early hour of four in the morning, three of the brethren called, agreeably to promise, and conducted us to the garden where our first interview with them was held. It was a retired spot, and every thing was still around; and when we found ourselves seated there, in the midst of those who appeared to be hungering and thirsting for the bread of life, we felt our situation to be one not only of intense

interest, but of deep and solemn responsibility. There we sat without removing from our seats, for about four hours, preaching and expounding the Scriptures, of which we had three copies open before us—two in the modern Armenian and one in the ancient. Many questions were asked in regard to the meaning of particular passages, and in general the subjects brought under review were of the most practical nature.

We gave them advice and exhortation on the subjects of secret prayer, meditation, and self-examination, and also of social and family prayer, and reading the sacred Scriptures. We also stated minutely how Christians in America are in the habit of performing these several duties. They appeared to take a deep interest in the subject, and received, we trust, some hints that will be of use to them in time to come. In the course of the conversation the subject of the seven deadly sins was introduced, as it is believed by the Armenians and other oriental churches, as well as by the papists. We told them that this notion has no foundation in the Scriptures, as all sin is therein represented as being deadly; and instead of there being exactly seven deadly sins, there are, at least, as many as there are precepts in the decalogue, which is ten; for death is threatened for the violation of each and every one of these. Every sin is deadly, that is, sufficiently aggravated to condemn a man to death; but every sin may be forgiven, through the blood of Christ, if repented of, except one, and that is the sin unto death, or the sin against the Holy Ghost, for which there is no forgiveness, neither in this world nor in the world to come. We then related to them some instances in which some individuals had appeared to be fully conscious that they had committed that sin and died in a most miserable manner, having a dreadful foretaste of the horrors of eternal despair.

After sitting four hours, we were invited into the house to which the garden was attached, and there we partook of some refreshment, and sat talking with them three hours longer, making in all seven hours of almost incessant conversation. When we proposed to take leave, the owner of the house begged that we would pray with them before separating, which we did in the Armenian language, they all kneeling with us in the most reverential manner. The owner was deeply affected, even to tears, and we returned to our lodgings, blessing God for what his grace hath wrought in this place and for having per-



mitted our eyes to behold such wonderful things.

Soon after we reached our own room, another of these brethren, who now resides in a neighboring village, and whom we had not before seen, called upon us, having heard of our arrival. He has travelled twelve miles on purpose to see us. He seems not to be idle in the village to which he has gone to reside. He says there are already three Armenians there, who have become, to a considerable extent, enlightened. One of them is a priest, and one a teacher, and one a barber. After conversing awhile on interesting topics, we gave him a copy of the New Testament, and some other books for distribution in the village, and he took his leave.

In the vicinity of Nicomedia there are several Armenian villages which present an interesting and promising field of missionary labor. Ada Bazar, nine hours distant, is a large town containing some three thousand houses, one thousand of which are Armenian. On the opposite side of the gulf from Nicomedia are the villages of Bakhchujuk, Orajuk, and Azmabek, the first containing six hundred or more Armenian houses, and the two latter two hundred each. Besides these, there are, in the same direction, several other smaller Armenian villages, just over the range of mountains that run parallel with the southern shore of the gulf. We hope, at no distant day, to perform a missionary tour among these villages. In the mean time our books have gone into several of them and we have had an opportunity of conversing on the important truths of the gospel with individuals from at least three of them.

In the afternoon of this Sabbath, we were again invited to an interview with some of the Armenians in a garden in the midst of the city, near our lodgings. The garden is connected with the shop of one of our friends; but, it being the Sabbath day, and the shops being all closed, we could go there without attracting observation. Here we sat with them about three hours, making in all about ten hours of pretty close conversation with the enlightened Armenians here to-day, besides at least one hour more with different individuals in our own room. On this occasion we made some statements in regard to the condition of the different heathen nations of the world, and particularly in reference to the religious notions and customs of the Chinese; and we endeavored to show how truly blessed is that nation that re-

ceives the gospel, in contrast with the miserable condition of those who have it not. We also spoke to them of the duty of all Christians to labor and pray for the conversion of the world, and, in this connection, we told them of the monthly concert of prayer for this object. On this as well as on other occasions we were called upon to answer many questions, and, while we were talking, dinner was served up in the garden.

*Remarkable Desire for Knowledge in a Young Man—Departure.*

8. This morning two of the brethren called, and as they are engaged in mercantile pursuits, we took occasion to exhort them to great carefulness and circumspection, while surrounded by so many enemies, and exposed to so many temptations to lying and deceit in the transactions of business. We endeavored to show them how exceedingly important it is, that, in these respects, they should set before others a good christian example, so that all may see that they are actuated by a different spirit and become ashamed of their own evil deeds and repent.

In the afternoon we were walking out in the streets, when a young man of the Armenian nation came running after us, almost out of breath and in a profuse perspiration, for he had been pursuing us for some distance. He saluted us in the name of Christ, and asked if we did not recognize him, saying that he was present the day before yesterday in the garden where we addressed a company of Armenians. We immediately recollected him, and indeed had heard of him before we left Constantinople, as being a serious minded and very promising young man. He expressed, on this occasion, the greatest desire to learn, and particularly the Hebrew language, but said that he could find no helps, and he begged us to furnish him with the proper books. He remarked also that he would like to learn many other languages, such as the Greek, English, Italian, French, etc. Indeed he could not properly express to us the strength of his desire to learn. In order to try him, we asked him what his object was in wishing to learn all these languages? What benefit do you expect to derive from it? Is it that you may become rich the faster, or that you may do more good? Is it for this world merely, or for eternity? He replied with great promptness and enthusiasm, "Oh no, I do not care about money, but I wish to labor for eternity. Why," said he,

"there would be great use in my knowing several languages. If, for example, I knew the Hebrew, I could sit down with the Jews here and reason with them out of their own Scriptures, and show them the truth; and so in regard to other languages." This is a rare case of intelligence and activity of mind united with deep seriousness and perhaps true piety. We could hardly refrain from saying to this young man, Come with us to Constantinople, and we will provide for you, and furnish you with the instruction that you so much desire. Only one thing deterred us; and that was the low state of our funds. How delightful would it be to have the training of such a mind, and to furnish it with the food it so eagerly craves. That individual seems to us to be capable of taking a commanding position as a reformer of his nation, provided he can receive the requisite training; nor shall we lose sight of him, or dismiss the hope that he may yet be placed in one of our families and qualified for extensive usefulness. We promised that we would use our best endeavors to procure for him the books that he needs. His father keeps a provision store and is a man of very bigoted notions. The son, not long since, wrote a letter to one of the two pious priests from Nicomedia, now resident in Constantinople, in which he begs an interest in their prayers, "and particularly," says he, "I have to request that you will pray for my father and my mother, that their hard hearts may be softened, for they are often a great hindrance to me and sometimes a cause of offence." After this meeting in the street, we passed his shop, and he being alone, urged us to call, which we did for a short time. He had in his hands a copy of the new laws for the Turkish empire, which have recently been promulgated. We asked how those laws appeared to him, and what would be their influence? He replied, "If they are observed they must do good. Justice will be established in the land, and as justice and truth are brothers, the establishment of truth must of necessity soon follow." We took a final leave of this young man urging him to be faithful in prayer and to trust in Christ.

We had now finished our visit to this city, and were about to embark on our return, when two serious minded young men, about seventeen or eighteen years of age, who had also been present at some of our meetings called to give us their parting salutation. They wished also to inquire as to the signification of

the following passage of the Scriptures. "Who made him to be sin for us who knew no sin," etc., which we explained to their evident satisfaction. They bade us farewell, begging a remembrance in our prayers.

We found three of the brethren waiting for us at the water, and the others sent their parting love. It would not have been prudent for more of them to have been present.

We took our departure from this city with mingled emotions of wonder, admiration, and gratitude for all that God hath wrought here by his Spirit, and for having been permitted to witness something of his operations on the hearts of these brethren. It cannot be that the progress of this work will be arrested in its present condition. The Lord is not wont to do after this manner. He does not commence a work, and abandon it only half completed. We feel confident that a large blessing is in store for Nicomedia and its adjacent villages. It is worthy of special remark, that, hitherto, the means have been few, and, to human appearance, of no account, and yet God, in this as in other instances, has used the weak things of this world and things that are despised for the purpose of confounding the things that are mighty. Our prayer continually is, O Lord, pour down the precious blessings of the Holy Spirit yet more abundantly upon that favored place, so that the whole multitude of the people may be turned from darkness unto light.

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### *Syria and the Holy Land.*

LETTERS FROM MESSRS. THOMSON AND WOLCOTT.

#### *Attack on Beyroot—Departure of the Missionaries.*

IN the last number, page 43, it was stated that the two mission families that remained in Syria had, as usual, retired to villages on Mount Lebanon to spend the hot months, having taken all the precautions in their power for protecting the mission property at Beyroot, during the disturbances occasioned by the war between the viceroy of Egypt and the allied powers, the issue of which seemed likely to be decided in that vicinity. The date given in the last number was the 22d of August, nine days after the forces of the allies began to concentrate at Beyroot, and nearly three weeks before the bombardment of that place, which commenced on the 10th of September. The surrender of the town was

demanding and the foreign consuls residing there informed of it on the 16th of August, time being allowed to refer the question of compliance to the viceroy at Cairo.

Giving account of things at this critical period, Messrs. Thomson and Wolcott, under date of September 22d, write from Larnaca, in the island of Cyprus, where they had sought refuge from the fury of war.

At this juncture, we learned with great satisfaction that the United States Corvette Cyane, captain Latimer, had arrived in port. Her commander had heard in Smyrna, through our consul, of our exposure during the previous troubles; and although he had started on a different cruise, he kindly decided to proceed to Syria for the protection and relief of the American residents there. On his arrival, in connection with the consul, he paid an official visit to Solyman Pasha, who assured them of his readiness to protect us in our houses at Beyroot, but could not be held responsible for our safety in the mountains, it being his intention to withdraw his army thither, and make that the seat of war, should the English land in force on the plain. On the strength of this declaration, and of their own united and repeated recommendation, we returned to our homes on the 29th August, after an absence of less than a month. The pasha, faithful to his word, sent three picked men from his own regiment, as a guard for our houses, and his whole bearing towards us and our consul has been in a high degree friendly and honorable.

The commander of the corvette, feeling that he could not consistently remain longer in Beyroot, and believing our continued residence there decidedly unsafe, sent, through the consul, a very kind and polite offer to convey us and our families to Cyprus. The views which we entertained of our duty, at this stage of affairs, will be seen in an extract from our reply, written on the 2d inst. [September.] After expressing our warm thanks for the continued interest he had manifested to secure our protection, in this time of anxiety and alarm, we remarked, "We have given the subject all that attention which its importance demanded, and have finally concluded to remain where we are. The reasons which have brought our minds to this determination are chiefly the following: There is a considerable amount of property which requires our presence to secure it from destruction; and many other interests connected with our residence in this country

would suffer materially by our departure at this crisis. Consequently we could not be justified in leaving, while there is a reasonable prospect of protection, should we remain. And such we trust is the fact. The assurance of ample protection for our persons and property, received from his excellency the pasha, affords good reason to hope for a safe residence, especially as he has sent us the guards which he promised. The whole conduct of his officers at the present time shows that our strictly neutral character, as Americans, is well understood and will be respected. From the people of the country, be they Christian, Druze, or Moslem, we feel no apprehension. They have manifested towards us none other than the most friendly feelings."

From what is given below it will be seen that the missionary brethren were induced to change their determination, and accept the kind offer of the commander of the Cyane, to take them to a place of safety. After mentioning various occurrences, they remark—

It had been our attention to meet the shock of the coming engagement in our dwellings; but information, confidentially communicated, from a quarter which precluded all doubt concerning the plans of the besieging party, now revealed to us the absolute necessity of seeking a safe position on the water, until the storm had passed by. We accordingly embarked on the 8th instant, after making the few hurried preparations which the exigency admitted. The native girls and boys connected with us we sent to their friends in the mountains, where all our flock are now scattered. We took with us a few of our effects, but the greater part, together with the valuable property of the mission, we were obliged to abandon. It was a confused and sorrowful day; and its melancholy features were aggravated by the sickness of a part of our company, and by the gloomy uncertainty which clouded the future.

The commander of the Cyane had lingered, beyond his original intentions, on a scene where events of such magnitude were thickening, and his beautiful ship now afforded us a grateful asylum. It was anchored directly opposite the town, in full view of all that was passing on the land and the water; and it was no common relief to find ourselves seated beneath its awning in quiet security, and surrounded by so many comforts.



On the following morning, the flagship of the British admiral, Sir Robert Stopford, made its appearance, followed by a naval armament which made it fearfully evident that the cloud which had been gathering, and which we had watched with such solicitude, was now to burst in fury upon the land. In addition to the large ships already drawn up in battle array, the appearance of forty vessels more, as with full sail they swept around the point of the cape, and hovered like birds of prey over the coast, presented a spectacle of exciting grandeur, such as Beyroot never saw before, and may never witness again. The number of hostile ships of war now collected in its harbor was as follows: English, one three-decker, eight line of battle ships, four steamers, three frigates, two brigs, and one corvette; Turkish, one line of battle ship, one frigate, and three corvettes, with twenty-four transport vessels; Austrian, two frigates, and one corvette; total fifty one. The ships of each nation were commanded by an admiral. They brought with them about fifteen hundred British marines and five thousand Turkish soldiers, together with some field pieces, and several thousand stand of arms designed for the mountaineers. They anchored in concerted positions, and the whole harbor through the day presented a scene of highest excitement. The stern command from the harsh-tongued trumpet, the heavy plunge of the strong-armed anchor, the low but mighty murmur of thousands in active preparation, spreading over the whole surface of the sea, the boats with officers in full dress flitting across the water in every direction, in prompt obedience to the mysterious signals of admiral Stopford flying at the mast-head of the Princess Charlotte, uniting with all the din and hurry and confusion of a large armament of different nations, customs, and costumes, coming to anchor, composed such a scene as is rarely beheld and never forgotten.

The pasha had posted his troops at different points on the cape, though not very near the water. The city was also filled with them, his entire force soon being estimated at fifteen or twenty thousand men. The inhabitants had deserted the place, and some of the streets were barricaded. After the ships had anchored, two bombs were fired from one of the steamers towards some troops on Ras Beyroot, apparently as an intimation to the pasha that the contest had begun; and it was thus our fortune to witness the first shot in a war, whose eventful

issue will be looked forward to with intense interest.

On the 10th September the firing from the fleet commenced, and was renewed on the 11th, being directed principally toward the environs of the town. During the day it was suspended while further communications were had with the pasha, the result of which was not satisfactory. The missionaries remark—

In the evening we had an interview with the admiral, who received us very politely, and spoke very kindly of our mission; and from him we learned the particulars in relation to his morning's negotiation with the pasha. He assured us of his determination to spare and protect our property to every extent in his power, offered to render us any service that he could, and gave us, at our request, a pass to visit the coast.

The next day the bombardment was renewed, completing the work of destruction along the city walls, and demolishing a castle which stood a little without. Mr. Thomson proceeded on his contemplated visit to some villages, near which the troops had debarked, to see if a resting place for us existed in the country. He found the English entrenching themselves in strong positions, and actively engaged in distributing arms to the mountaineers. They had prepared themselves for an expected attack from the pasha, whose troops had made their appearance on the neighboring heights. The natives whom he saw manifested their usual friendliness; but our last fond hope of lingering in view of our dwellings until their fate was determined, was extinguished.

Having learned that there was no prospect of their being suffered to remain in quietness or safety in the vicinity of Beyroot, the brethren returned again on board the Cyane, and on the morning of the 13th, in company with the American and British consuls, who, with their families, took passage on board, they bore away toward Cyprus, while the work of destruction was still going on at Beyroot. On the 18th, they arrived at the port of Larnica, and on the 20th the Cyane proceeded towards Jaffa, to look after the mission families at Jerusalem, should the effects of the war be felt there to such a degree as to render their situation dangerous.

Desirous to do all in their power to preserve the property of the mission left behind, it was deemed advisable that one of the brethren should return to Beyroot at an early day to see if any thing further could be effected to secure

it. Accordingly Mr. Wolcott took passage in the British steamer *Confiance* and arrived at Beyroot on the 10th of October. The Egyptian troops had evacuated the place during the night previous, and on that day it passed into the hands of the British.

*Surrender of the Town—Preservation of the Mission Property.*

Writing from Beyroot, on the 13th October, Mr. Wolcott gives the following account of the circumstances of his return thither, the surrender of the town to the allied powers, the condition in which he found it, and the result of his visit to the buildings occupied by the mission before their departure.

We thought it advisable that one of us should return and make observations here, and as Mr. Thomson could less conveniently be spared, with his advice I came. Learning that an English steamer, on her way to Beyroot, had touched for coals at a point on the coast thirty miles from Larnica, I started on the 8th instant, in an open sail boat, to seek a passage in her. I had the prospect of reaching her before sunset; but the breeze died away, and I was out all night. The steamer was the *Confiance*, commanded by a nephew of admiral Stopford, to whom he was bearing despatches; and his first officer was a son of the governor of the Ionian Isles. I was welcomed to their cabin and table with a courtesy which characterizes the British officers whom I have hitherto met.

We had learned in Cyprus that the English were meeting with success in their Syrian campaign; that they had taken Sidon, Tyre, and Caïpha; had distributed all their arms to the mountaineers, and were pushing on their plans with a determination which made it certain that Beyroot would not be able to hold out long. We had also received from our consul, who remained in one of the English ships, information of the destruction of his property. His house was on the wharf and contiguous to one of the castles, and from its exposed position had received several shots before we left; but a greater injury had since been inflicted by the pasha's soldiers, who had pillaged it. Every thing valuable and portable they had carried off; and what they could not take away, they had wantonly ruined. His chairs, tables, mirrors, etc., were broken to pieces. Hitherto we had indulged a hope, faint indeed, that our property would be respected; but we

entertained it no longer. If the house of our consul was thus entered and plundered, almost beneath the guns of the enemy, what was to protect our private dwellings, distant in the suburbs, and surrounded by a profligate and unrestrained soldiery? It was an additional argument for one of us to be on the spot, ready to embrace the first opportunity of looking after our affairs and saving what was possible from the wreck.

As we approached the place, on the morning of the 10th instant, observing that the flag-ship and the steamers were in the harbor, and with their boats landing artillery and men, we concluded that the town had already changed masters. The assailing party, we soon learned, had taken possession of it that very morning. They had the previous evening completed the disposition of their forces for landing at two different points and storming it; and the governor and the garrison, comprehending their design, had evacuated it. About midnight the ships' companies were aroused by a sudden display of lights on the shore, accompanied by a tumultuous clamor. Our consul, who, as the representative of a neutral power, has been uniformly employed in the negotiations between the parties, went ashore with a boat to ascertain the meaning of this exhibition. He was immediately accosted by the familiar voices of some of the citizens who had remained in the town, who assured him that the soldiers had all taken their leave of it, and delivered to him the keys of the city gates, which he placed in the hands of the admiral.

There had recently been a fresh bombardment, and Beyroot had a more sorrowful aspect than when we left it. Not one of the foreign residents had yet returned. Our consul alone had just landed, and I found him at his house, but he knew nothing respecting the fate of ours. It was sad to look at the desolation of his own. After ascertaining with great satisfaction, that the magazine below his house, accessible only from the water side and containing most of the effects of Messrs. Beadle and Keyes, had not been broken open, I started for our residences, but was obliged to go by unfrequented paths. The pasha, before leaving the town, had made every preparation for a desperate resistance. Many of the streets were intersected by deep ditches, and obstructed by embankments and barricades. The central parts had not suffered from the cannon; and a number of the inhabitants had remained throughout, and were now testifying their

lively joy. As I passed along I was greeted with a smile, and a salutation, and a blessing, from every native that I met. On arriving at the Yacoob gate, which communicates directly with our houses, and finding the guard of the victors drawn up in lines, it was a refreshing thought that those miserable Egyptian soldiers, on whom I had so long in daily passing fixed my weary eyes, were gone forever, and that they and the city were relieved of a mutual curse.

As I drew near the mission-house, I was encouraged by seeing the American flag, which I had hoisted, still floating over it, and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find between himself and the range of the ships, when they fired. He assured me, to my unspeakable relief, that although the soldiers had encamped in my garden, and the pasha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bed-room, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard carrying away the stone gate posts; and the trees and fences around all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage.

We had trembled for the library, on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the Christian Fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments,

and the loss of which to the mission would have been irreparable. But when I entered the room, it wore the same quiet air as when I left it.

With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breast-work by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house had remained. Though much exposed, it had wholly escaped, 'nor had the smell of fire passed on it.' Its basement, which has been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the cape, and the view from its open court never seemed more delightful.

My tour was not yet completed, and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Doct. Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the inclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load. The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the types, which, with no small reason, we had feared would be transmuted into bullets, were unharmed; and all, above and below, had been free from molestation.

In looking forward to the point where I now stood, in the morning, it had seemed to me inevitable that I should sit down and weep; but I was permitted to look back from it, with a mind unburthened and joyful. The blasts of the tornado had swept harmlessly over us. Such an expectation we had not cherished; there was no earthly basis for it. The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war from the power of the sword.'

Towards evening I made the circuit of the city. The grounds adjacent to the wall were strewn with balls and shat-



tered bombs, and the half-demolished castles were filled with the same. It reminded me of the strange destiny of this land, to walk over the ruins of a fortress here built by the Moors and battered down by the British. I stepped into the seraglio, and in the spacious court, with its fountain and shade, where eastern pashas and princes had reclined, and smoked, and given audiences of state, a company of the royal artillery were snugly quartered. The plain near Beyroot, as you are aware, is memorable as the fabled spot where St. George, the patron saint of England, slew the dragon; and the memorial erected in honor of the event is still standing. During the crusades, this was the scene of frequent and hotly-contested engagements. To a speculative mind, that recalls the history of those wars, their origin and their watch-words, and recollects what banners then met in furious collision, it must suggest some singular reflections on the vicissitudes in human affairs, to behold an army marshalled on these same plains, and over it the cross of St. George and the crescent of Mohammed waving in concord, and leading its ranks to battle in a common cause.

On the morning after my arrival, observing an unusual muster, I learned, on inquiry, that two thousand Egyptian soldiers had come in and surrendered; and was glad to see them drawn up on the plain below for the last time, to lay down their arms and equipments. About an equal number I now understood were taken prisoners by commodore Napier, the day previous, in an action in the mountains, which lasted six hours, and whose incessant volleys I heard. The strength of the pasha has, by capture and desertion, been already reduced six or seven thousand men, and there is now probably more of pursuit than of fighting to be done in Syria. The war of course is to be carried into Egypt, where a new pasha has been proclaimed. The Emir Beshir, the chief of Mount Lebanon, was allowed a certain time to give in his adhesion, but debated the conditions until the day had gone by; and a relative of the same name has been declared in his stead. The fall of the old prince will not be regretted, and his successor is said to be worthy of the station.

You may expect from us early intelligence respecting the movements in this quarter; and we are exceedingly happy in being able now to announce to our friends that their solicitude for our individual safety and the temporal interests

of this branch of our mission, may be gratefully dismissed.

P. S. *October 14.* I have heard from our friends in the mountain. Miriab, a member of the seminary, and a promising lad, has been taken away by fever; the rest are well, and the villages in which they staid have been quiet.

The Emir Beshir, the late prince, has come to Beyroot, and is going, it is said, in an English steamer to Malta, to take up his residence. The emirs are hourly coming in with their retinues, and arming them to go in pursuit of the pasha. And what to me is a far more pleasing sight, the roads are thronged with inhabitants coming back to occupy their houses. May they never again be driven forth by the tempest of war.

The perfect preservation of the mission property, considering its exposure to the missiles thrown into the town during the bombardment, and to the hands of thousands of unrestrained plunderers, is most remarkable, and demands the grateful acknowledgments to that overruling Providence by which the result has been so favorably ordered. It may be hoped that the peace of the country will soon be established on a permanent basis; and that, with the return of quietness and order, the missionaries will be permitted to resume their labors with increased vigor and hope, and with still more decided evidence of the presence and agency of the Holy Spirit.

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### Madras.

LETTER FROM MR. WINSLOW, DATED  
AUGUST 17TH, 1840.

### *State of the Missionary Work in India.*

IN view of what falls under the observation of his mission, and of the intelligence which reaches him from other missions, Mr. Winslow remarks—

In regard to the work around us in India, there are here and there indications of some good. At Juggurnauth, this year, in consequence perhaps in part of government having removed the pilgrim tax, the numbers assembled at the principal feast was very small—not more, it is said, than five or six thousand; whereas, in Buchanan's time, a lack, or 100,000, it is reported, would hardly have been named. At Conjeveram, where I went with Doct. Scudder at the time of the principal festival, the number present was much less than usual; and at Chillumbrum, visited afterwards by Doct.

Scudder on his present tour, not more than half as many as common were present. Even the Madras government is gradually withdrawing itself from connection with idolatry, and the effect will soon be manifest. At the same time the Scriptures and religious tracts are extensively circulated. Schools are increased, missionaries are multiplying, to some extent, and the Spirit of God is not altogether withheld. There is pleasing progress at Tinnevely of real religion, as it may be hoped. At Krishnagur, of which you doubtless have accounts, the work seems to be really of the Lord. More than four thousand persons are at least inquirers, of whom about one thousand have been baptized. Ten small chapels have been built, and a family of gooroos, who have had six or eight thousand disciples, have put themselves under christian instruction.

In Madras we can say but little more than that there is encouragement, and that there is work enough for a hundred missionaries. In going to a school yesterday to preach, I encountered, what I almost always do, crowds begging for tracts and books with an importunity which would scarcely be denied. One can distribute in the course of an hour, in any of the principal streets, at almost any time, two or three hundred tracts and small books very satisfactorily. Of course this could not be done often in the same place, but the demand is actually very great. One reason is that education is increasing. There is a spirit of inquiry concerning Christianity, though arising, no doubt, in part, from opposition. In a Tamul newspaper some strong objections to Christianity have been stated, and a little book has been published, and is being sold, called the *Rebuke of Christianity*. Amidst all, what we especially need is the outpouring, upon missionaries and the native church, of the Holy Spirit. The missionaries at Madras have prepared a number of questions as to the state and progress of Christianity in the country, the obstacles, way of remedy, etc., which are to be sent to all the missionaries. There is reason to hope that good will come from the movement.

The fact that the natives of India are taking advantage of the press for disseminating and defending their opinions, and that newspapers and books are issued in the several languages, are decisive indications that great changes are approaching in the intellectual and moral condition of the people.

## Madura.

LETTER FROM MR. POOR, DATED 30TH  
MARCH, 1840.

### *Connection of Mission Schools with Preaching of the Gospel.*

INSTEAD of the usual quarterly report of his labors, Mr. Poor makes the following remarks on the bearings and utility of an interesting department of the missionary work.

If a missionary can report that his life and health have been spared, from one quarter to another, and that he is still abiding at the post of labor assigned him, it must be considered something worthy of notice. But if, in addition to this, he can, in truth, report that he is not weary of the missionary work, nor desiring another service; that he is laboring in hope and rejoicing in the work of his hand, he has special reason for thanksgiving to God, in view of what he knows of the many causes and occasions of weariness and desertion. The 23d of the month now closing reminds me that I might number this, my ninety-sixth quarterly, since my arrival on these eastern shores. Though my hopes now of witnessing speedy results of my labors, in the hopeful conversion of the heathen, are less sanguine than they were twenty-four years ago, I have a settled and a sustaining conviction, that I can do, or desire nothing better than to wear out in my present course of labor. I ought to add, however, that ever and anon, I receive a fresh impulse of hope and blest anticipation of an extensive movement in favor of the truth as it is in Jesus, among the inhabitants of this district.

It is my business, from day to day and from week to week, to preach the gospel to the inhabitants of this city. This is attended to in the various methods detailed in my last quarterly, principally in connection with the schools under my care. One school, taught by a brahmin, has been added since the commencement of the year, making the number at present under my superintendence twenty-six, containing, in round numbers, one thousand children.

As the subject of schools is one of great prominence in my routine of service, and a subject withal of very questionable importance in the minds of many, it cannot be out of place, for those in the field to furnish the conductors of

missions with facts and with the results of experience and observation.

In the course of the last quarter, I have had the pleasure of reading Mr. Malcolm's remarks on the subject of mission-schools, found in the second volume of his travels. To the truth of many of his observations I can fully subscribe; but, as is the case with most articles I have seen written on that side of the question, the view given, so far as it is applicable to mission-schools that have come under my observation, is defective in a point of fundamental importance. It is indeed obvious that a missionary should establish no more schools than he can superintend. It is also a very questionable use of mission money to expend it for schools into which the Scriptures and other christian books cannot be freely introduced, and the children instructed in the principles of Christianity. I would heartily unite with Mr. M., in setting forth and guarding the important position, (which is the theme of one of my first and last discourses in English, and on which I am now preparing a discourse in Tamul, for the opening of a new place of worship,) that "*the preaching of the gospel is the grand appointed instrument for the conversion and salvation of souls.*" The small number of conversions that have taken place in mission schools, as mentioned on page 250, second volume, is in truth, a very disheartening view of missionary operations. Those who have labored long in sowing the good seed in these fields are ever in danger of becoming weary, and consequently forfeiting their claim to the promised blessing. But is the subject more cheering when we turn our attention to the result of our preaching to adults. So far as my observations extend, there is no relief from this comparative view. And while we are taking comparative views, let me ask, whether, when we take a minute survey of the results of preaching, and religious instruction, either among children or adults, even in protestant Christendom, we find any thing more cheering than is to be found at missionary stations among the heathen? It is essential to the fairness of such a comparison, that due attention be paid to the comparative amount of divine truth actually imparted and understandingly received. Let me not be misunderstood, as speaking discouragingly of preaching to adult heathen. An inspection of the list of church-members in the native churches at Jaffna, sufficiently illustrates the importance of preaching "*the gospel to every creature,*"

even to the most ignorant and grey-headed. Having stated these points, I would now ask whether it is not notorious, that by means even of the worst conducted mission-schools, the gospel has been preached to adults, to a two-fold greater extent, than though the missionary had devoted his time exclusively to preaching, without the aid of mission-schools? My observations lead to the conclusion, that he will do four times the amount of preaching to adults, by means of a large circle of schools, that he would, were it his exclusive business to preach independently of them. In this statement I give due weight, and only due weight, to the importance of addressing persons under circumstances favorable for securing the ear, to say nothing of the kindly and respectful feelings of the heart. The difficulty of getting a hearing from adults, after their curiosity has been gratified by hearing a foreigner attempt to address them in the native language, can never be conceived of, but by those who have made the experiment. To preach in bazars, and in the high ways, to men with whom we have no acquaintance, and over whom we have no influence, but by whom we are regarded with deep rooted aversion, or with dread, is like sowing seed upon a mighty and rapid stream. It is barely possible that some grains may be washed to the river side and take root.

Attendance by adult heathens, for any length of time, at appointed places for hearing the gospel preached, is a thing scarcely known in India. If a man wishes to attend, he must in some way become so allied to the missionary, that he may have some ostensible reason for attending, that will excuse him in the sight of his countrymen. It is still more difficult to have any profitable access to children, not in mission-schools, than to adults. They are indeed like wild asses' colts, entirely beyond our reach.

It is therefore a question of immense difficulty, as well as of importance, to every one who would preach the gospel to this people, What is the medium or method of access to them for the purpose of delivering the gospel message?

This question I have deeply pondered in my mind, from year to year, from the time of my first arrival in the country, and have adopted different methods at different periods. The course of preaching to adults, which I review with the greatest complacency, is that of having preached in the villages, by previous appointment, in the school-bungalows connected with the mission. It became, of



course, a part of the schoolmaster's duty to use his influence to assemble the people at the appointed hour for preaching. This he would do by directing the children to give notice to their parents, and to invite their neighbors. It was found that the evening was more favorable for these meetings than the day time. This was particularly the case while I was stationed at Batticotta.

The stated preaching on the Sabbath, at the mission-station was important, principally, as it was attended by from two to six hundred children, together with their teachers, and a few others, more or less connected with the school establishments.

Our success in assembling the people on special occasions, and at protracted meetings, was in close connection with the influence of our school operations. With the exception of what is done in the way of tours and addressing people in connection with the distribution of books, I have known but little of preaching the gospel to the heathen, but in close connection with schools.

When the mission-schools at Jaffna were suspended, in consequence of pecuniary embarrassments, and when it would seem that the brethren would have more time for preaching, far less preaching was done, actually, and I would say, far less could be done, than when the schools were in operation. The reasons of this will be obvious by what I have before stated.

It has been well said, and may be clearly shown, that our Lord, in his ministry on earth, combined attention to the spiritual wants of men with a due attention to their temporal necessities. There is probably no way in which a missionary may imitate his Master, in this important particular, so effectually, economically, and unexceptionably, as in the establishment of schools, throughout the whole field in which it is his intention to labor as a preacher of the gospel. The gratuitous instruction of youth is charity of a high order in the estimation of the heathen. The monthly stipend of two dollars is sufficient to secure, in an important sense, to the cause of christian instruction, the influence of one of the principal men of a village. It gives support to a family, the effects of which are felt throughout the neighborhood. The school is a key to the village. There the missionary has a friend and a home. There is a demand for school books, and an authorized opening for the distribution of books of all kinds. The books we are desirous of placing in the hands

of the children, are the books which the parents can most profitably use. It is true the schoolmaster will teach the children heathenism; and this he ought to do till he himself is better taught. But what can the missionary desire more, than a legitimate opening and fair play for the use of the weapons of his warfare? And if he becomes weary of his warfare, under these circumstances, it is not to be expected that he will much longer prosecute the appropriate work of a missionary.

In my present situation, it is my high privilege, as before mentioned, to give myself exclusively to the work of preaching the gospel. And hence it is that I have been induced to carry the school establishment to its present extent; any abridgement of it, would, I conceive, proportionably abridge my means of access to the people for the purpose of delivering my message.

The foregoing remarks relate to the bearings of the school establishment upon the adult population. But its bearings upon the rising generation, as furnishing the best opportunities for preaching the gospel to them, are no less important. Even on the most unfavorable supposition, that no child is converted while a member of the school, a great work of preparation has been done to aid succeeding missionaries in preaching the gospel to adults. The generation of heathens now coming upon the stage of life at Jaffna, or at any other place, where mission-schools have been long in operation, are a different race from their fathers, and fairer candidates for the eternal inheritance, by means of the gospel now preached to them. Herein also is that saying verified, "One soweth and another reapeth;" and it may not be easy to determine which of the two were the more successful preacher.

Dr. Watts observed that were he to retrace his steps, as a bishop of souls, he would spend a larger portion of his time in catechetical instructions with young children. If that would have been wise in a christian country, how vastly more important must such instructions be in heathen lands. And such instructions form a prominent feature in every well regulated mission-school. It is true there are drawbacks arising from the influence of heathen schoolmasters, heathen parents, and heathenism in all its dreadful forms. But this is the very nature of mission service. It is a fierce onset upon the great adversary of God and men, and a fearful struggle with him in his own strong holds.

## Society for the Propagation of the Faith.

### GENERAL VIEW OF THE MISSIONS.

IN compliance with the design expressed in the last number, page 23, a statement will be given here respecting all the missions patronized by the papal "*Society for the Propagation of the Faith*." These missions, it will be seen, are dispersed very widely over the countries and islands of the globe, and are supposed to embrace all, or nearly all, the missions now in operation for propagating the Romish faith. The centre of the society's operations, it will be remembered, is at Lyons, in France, and the article is translated from the "*Annales de la Propagation de la Foi*," for June, 1839, a publication issued once in two months, of which an aggregate of 90,500 copies are published at that place, in seven different languages.

In translating the article a few notes have been added, for the purpose of casting light on some points that seemed to require it; but they are all so marked as to show their origin.

The following are the prefatory remarks with which the statement is introduced, commencing with an allusion to the financial statement given in the last number of this work.

Having exhibited, in the financial statement for 1839, the religious, moral and pecuniary condition of the society, it seems expedient to show, in another brief article, the general state of the missions. The facts which will compose this sketch, form, on the one hand, the justification of our pecuniary accounts, and the consoling recompense of our past efforts; and on the other, we find in them the measure of our duties, and therefore the most decisive appeal for future receipts.

Yet in such a work there must be some obscurities, and some deficiencies. Among the scattered elements of a vast correspondence, some may be overlooked, and others, not the least desirable, may be wholly wanting. There is, in the catholic apostleship, a humility, which conceals its merits from the view of men, and keeps them from the eye of God; a holy and watchful charity, which would blame itself for spending in narration, any of those hours, the whole of which it finds too few for action. And then, how is it possible to count the flock in the midst of the storm which disperses it, or of the wonderful works which suddenly multiply its numbers? In view of this consideration, our inability is an honor to us. As we respectfully approach these tattered documents, written on paper or on bark, in the bottom of a cave or a canoe, we are not surprised to find the missionary sometimes interrupted. It was to pronounce absolution, to baptize, or perhaps to die. Often, while the leaf which informs us of the birth of a new church is crossing the ocean, the number of catechumens is doubled, and falsifies the enumeration which our pen records. And of late, when the names of the Spanish bishops and

priests in Tonquin [Tong King] reached us for the first time, they had already become the names of martyrs.

Another irregularity will result from the plan itself, on which these researches are conducted. We must show our associates, in large divisions, the general use to which their offerings are applied, the good accomplished, and what remains to be done. We must give them a distant view of the land promised to their prayers and their benefactions. It would be impossible to comprehend in this rapid view of missions, either all those, or those alone, which deserve that name in all the rigor of its canonical signification. We have set down all those christian communities which have received aid, or are prepared to receive it soon; whatever be their ecclesiastical organization, whether bishoprics, provinces under the care of monastic orders, or apostolic vicariates. Finally, they are arranged in groups geographically, and a brief exposition of the moral circumstances of each, precedes the enumeration of its clergy, its believers, and its religious institutions.

### EUROPE.

The missions in Europe assisted by the society, occupy the eastern peninsula and its dependencies; that is, the Ionian Islands, Greece, the Three Principalities, and Turkey. These are the nearest; they are in a manner at the very door of the Catholic Church; and from the extreme promontories of Italy, one may salute their nearest stations. Perhaps they are by no means the least important of our missions; and there the faith encounters two adversaries, whose attitude presents a strange contrast,—the Greek schism and Islamism. The ancient Byzantine civilization, which, though feeble and in decay, long reigned in those countries, unable to defend them against Mohammedan invasion, and therefore buried under a servitude of four centuries, seems to be rousing herself at the sight of events that are taking place around her. She forgets that whatever of life she has left, and whatever of liberty she enjoys, is not her own work; that the effort of that contest has always been sustained by the Latin arms, from the time of the crusades to the day of Lepanto, and from the combats of Scanderbeg till the present time. She now meditates the reconstruction of the eastern church, and perhaps the eastern empire, on a plan which looks forward to vast results, and which is to unite the Slavonian and Greek races; that is, one third part of the population of Europe. The spirit of Photius and of Michael Cerularius, which is nothing else than hatred of Rome, shows itself anew. The endowments of the Ionian bishoprics, given by the liberality of Charles of Anjou, brother of St. Louis, guaranteed for six centuries by all succeeding powers, solemnly recognized by the charter of 1817, have not escaped the rapacity of the native senate. And in the kingdom of Greece, the good will of the Bavarian dynasty, and the express provisions of the protocol of 1830, have been insufficient to save the catholic religion from official vexations; while the fanatical passions of the multitude have furnished support to a conspiracy of zealots

for Greek orthodoxy, which a providential occurrence prevented from accomplishing its object.—On the contrary, the Ottomans, who never were any thing but an encampment on the coast of the Bosphorus, being now compelled to fold up their flags and retire step by step from the land, begin to understand that, in order to found a durable empire, they ought, like the barbarians of the west, to have amalgamated with the nations that they conquered, receiving their literature and science, and in turn imparting to them the sap of a new nationality. They are endeavoring, with the frankness of a late regret, to repair that error, and while their ambassadors are astonishing London, Paris and Rome with the grandeur of their views, the Hatti-Sherif of Gulhane proclaims the emancipation of Christians in all parts of the empire. The ecclesiastical hierarchy there develops itself freely, with all the authority of its discipline and the efficacy of its censures; charity there opens her schools and her hospitals, free from the inspection of a jealous police; and every year our triumphant processions, our sacred songs, our incense and our flowers, and finally our divine eucharist pass without meeting a head that does not bow, through the suburbs of Constantinople.

I. IONIAN ISLANDS.—The seven islands, which were for a long time the extreme ramparts of Venice towards the Levant, now form an aristocratic republic, under the protection of England. Protestant proselytism is by no means inactive; and its contests with the Greek schism have had influence enough\* to accomplish the removal of a patriarch. Among the 170,000 inhabitants, there is a catholic population, of which we know not the exact number, of Italian origin or recent immigration. It is divided between the archbishopric of Corfu and the bishopric of Zante, where a pious zeal is laboring to rebuild the ruins of worship, and to increase the reduced ranks of the clergy.

II. KINGDOM OF GREECE.—This rising monarchy counts 700,000 souls, scattered over the continent and through the Archipelago. The continent is under the spiritual jurisdiction of an apostolic delegate, recognized by a royal decree of May 27th, 1838. Several episcopal sees are established in the Archipelago. Surrounded by a people who were numerous during the period of Venetian ascendancy, they have lost a part of their splendor by falling under the Mussulman yoke. The Russian conquest, in the time of the empress Catherine, revived the jealousy of the Greeks, and multiplied instances of seduction and violence. The atrocities of the late war have done more. Fire and sword, want and flight, have made a desert of these afflicted churches, who are yet happy in having preserved their pastors, and with them the hope of regeneration. Here more complete information enables us to give some details.

1. *Apostolic Delegation of Continental Greece.* The present incumbent is my lord the bishop of Syra. His indefatigable efforts have introduced regularity into the religious administration of the country. Six missionaries supply the church at Athens, those of the Piræus, of Nauplia, and of Patras, and the two chapels at Navarino and Argos. Two almoners are attached to the service of the court and German troops, one of whom visits the colony of Heraclea. The number of Catholics is 12,000. Their charity is the

sole and insufficient resource for the support of worship, of the priests and of schools.

2. *Archbishopric of Naxos.*—Only 300 Catholics now surround with their obeisance the venerable archbishop, who is unwilling to leave them. He is assisted by several canons. The reverend fathers, the Jesuits, have a residence, and Messrs. the Lazarists a school for boys, at Naxos. That for girls is kept by the Ursuline nuns. Thus, by means of education, the faith will recover that influence, of which some have thought to deprive it. Paros, where there are a few families of Catholics, forms a part of this diocese.

3. *Bishopric of Syra.*—This island, where the faith has wonderfully survived all tempests and all menaces, is, so to speak, the catechuminate of the Levant. Here are collected the penitent renegades and converted Mohammedans of the surrounding countries. It is also the natural focus of proselytism. Here are a general seminary for Greece, with 11 students, 29 native priests, 3 Jesuit fathers, 1 capuchin, 7 churches, 30 chapels, 4,000 Catholics. The multiplicity of sanctuaries has its origin in an oriental custom, which forbids the celebration of the holy mysteries more than once a day in the same edifice.

4. *Bishopric of Tinos and Mycone.*—Here are 6,000 Catholics, 29 churches, 53 chapels, 37 priests, a residence of the reverend fathers the Jesuits, a retreat [hospice] of the reverend fathers the Reformed Franciscans, a convent of Ursulines, a little seminary with 14 scholars. The bishop is at the same time administrator\* of the diocese of Andros, which became nearly extinct during the last century.

5. *Bishopric of Santorin.*—A bishop, aided by several priests, a school, taught by Messrs. the Lazarists, 600 Catholics.

To the missions in Greece, perhaps that of Canea, in the island of Candia, should be added. It is composed of a small number of monasteries.† A few Catholics reside there, mingled with the Greek population, subject, at present, to the pacha of Egypt.

III. MOLDAVIA, WALLACHIA, SERVIA.—By the treaty of Adrianople, these three principalities have become separate states of the Ottoman empire, to which they belong only as tributaries; while they are brought under a moral allegiance to the victorious neighbor‡ who has become their protector. Yet the Catholic religion takes advantage of a momentary toleration, to strengthen and extend its establishments,—which are as follows:

1. *Apostolic Prefecture of Moldavia.*—A mission of the reverend fathers, the Conventual Minorites. The superior resides at Jassy. He has under his jurisdiction 15 parishes, the territory of which contains 130 villages, 73 churches or chapels, 55,000 Catholics, in a population of 450,000 souls.

2. *Apostolic Vicariate of Wallachia.*—The incumbent is my lord the bishop of Nicopolis; Bukarest the principal residence; 4 churches, 10 missionaries, among whom are 7 monastic Franciscans, 9,000 Catholics, among 970,000 inhabitants.

3. *Archbishopric of Scopia, Apostolic Vicariate of Servia.*—Here are 380,000 inhabitants,

\* That is, acting bishop.—Tr.

† Religieux, monks, nuns or friars. Any persons under monastic vows.—Tr.

‡ The emperor of Russia, of the Greek church.—Tr.

\* More literally, "made noise enough."—Tr.



7,000 Catholics, 6 parishes, no schools, no public churches. The faithful, reduced to the last degree of oppression and wretchedness, meet in cottages to attend the holy sacrifice.(1)

IV. **TURKEY.**—The countries immediately subject to the Porte, present a less afflicting spectacle. In the midst of the individual instances of violence and sanguinary caprices, in which the viziers and pachas too often indulge themselves, there always exists a traditional, if not a legal system, which recognizes and maintains the national rights of the conquered. Moreover, the indomitable resistance of the Albanians, the fear of the lion of St. Mark,\* whose wings were not always cropped, the mighty name of France, the protector of the churches of the Levant, restrains Mohammedan ferocity. Hence the preservation of the flourishing missions of Bosnia, of the bishoprics of Epirus and Macedonia, and to call to mind days not long past, the acknowledgment of a catholic primate for the Armenian nation. And if more than one impediment obstructs the operation of these salutary acts; if more than one oppressive firman appears, to sanction oppression and arrest the course of justice, close attention may almost always discover the hand of some schismatical fanatic who was its author, or of some grasping metropolitan,(2) who paid for it with gold.—Turkey in Europe has 7,000,000 inhabitants.

The western provinces of Turkey in Europe form the territory of seven episcopal jurisdictions, [circumscriptions, i. e. boundaries,] the names of which are as follows:

1. *Apostolic Vicariate of Bosnia.*—This fine mission, which reckons about 130,000 Catholics, is administered by the reverend friars, Minorites of the Observance, to the number of 144 priests, under the direction of a bishop, who is apostolic vicar. The order has six residences, and three large convents, to each of which is attached a noviciate and a preparatory school. The present number of students and novices amounts to 178, several of whom are supported as foreigners, by the munificence of the Hungarian clergy and his majesty the emperor of Austria.

2. *Archbishopric of Antivari*, on the coast of Albania. Fifteen villages, containing about 5,600 Catholics. The number of priests who divide with the archbishop the cares of the ministry, is unknown.

3. *Bishopric of Scutari.*—One bishop, 32 priests, 25 parishes, six of which are supplied by the reverend reformed friars, Minorites, 16,000 Catholics.

4. *Bishopric of Pulati.*—The administration is committed to the prelate who governs the church at Scutari. Here are 11 parishes, of which 6 are supplied by the reverend reformed friars, Minorites; 11,000 Catholics.

5. *Bishopric of Alesio.*—One bishop, 20 priests, of whom 5 are in monastic orders, 27 churches, 20,000 Catholics.

6. *Archbishopric of Durazzo.*—One archbishop, 11 priests, 11 parishes, 8,000 Catholics.

7. *Bishopric of Sappa.*—One bishop, 23 priests, 21 parishes, 14,000 Catholics.

(1) Servia has another bishopric; that of Belgrade, on the frontier of the Austrian empire. It is not comprised in the number of missions.

(2) This is the title assumed by the chief schismatical prelates.

\* The winged lion, the emblem of Venetian power.—Tr.

The eastern provinces are divided into four ecclesiastical jurisdictions.

1. *Bishopric of Nicopolis.*—One bishop and 4 priests, who are regular clerks of the Passion, attend upon the catholic population of Bulgaria, estimated at 2,000 souls. One church and three chapels mark the principal stations.

2. *Archbishopric of Sophia, Apostolic Vicariate of Philippopolis.*—Here are 5,000 Catholics, whose wretched condition we know not how to describe. Eight hundred of them, reduced to slavery by want, are in bondage to schismatical or Mohammedan masters, who forbid their attendance upon the consoling mysteries of their religion. Only one church affords a decent shelter. Six other chapels are nothing but roofs of straw supported by mud walls. The Fathers, the Redemptorists of Vienna, labor at this mission.

3. *Patriarchal Apostolic Vicariate of Constantinople.*—The jurisdiction attached to this title extends along the Asiatic shore of the Bosphorus and the southern coast of the Black Sea. Yet, of the faithful who acknowledge it, the greater part belong to Europe. Constantinople alone reckons 11,000, not including the Armenians. The labors of the apostolic vicar are successfully aided by about 40 priests, of whom 28 belong to various monastic orders,—Dominicans, Capuchins, Reformed Minorites, Lazarists. These last have a college with 25 boarders, and two day schools, in which 80 youth receive instruction. The sisters of the order of St. Vincent de Paul, seven in number, successfully maintain a girls' school of more than 200 children. A bureau of charity provides for the wants of the poor, and several hospitals are exclusively devoted to the sick and infected of the Frank nations. Among so many admirable institutions, which astonish the metropolis of Islamism and make the Christians whose work they are, honorable in the eyes of the people, we regret the want of a seminary to secure the perpetuity of the priesthood, and a printing-office to multiply good books in the principal oriental languages, neutralise the efforts of the Bible-men, and aid in dispelling the religious ignorance of the people. The inadequacy of pecuniary means has prevented the regular establishment of the sacraments at several distant points of the vicariate. The only places where they are regularly administered are Salonica, 3 priests, (Lazarists,) 1 school; Andrinople, 2 priests; 1 at Rodosto, 1 at Buyuk Dere.

4. *Archbishopric of the Primate of the United Armenians.*—After the lamentable persecution of Ancyra, the United Armenians obtained, by the intervention of France, the act which rescues them from the authority of the schismatical patriarch. In 1832, an archbishop primate was appointed by the holy see, and acknowledged by the Ottoman Porte. Henceforth his jurisdiction extends over all Catholics of that nation, except those in the territory of the archbishop of Smyrna, or the United patriarchate of Cilicia. Dispersed through Anatolia and Roumelia, their number amounts to 60,000. Constantinople alone reckons 14,000. They enjoy the labors of 100 priests, several of whom, having been educated by the Mechitarists of Venice or at the college of the Propaganda, are distinguished for their learning. A little seminary with 10 pupils, 3 churches, 2 hospitals, complete the religious establishment of the Armenians.

## General Summary of Missions in Europe.(1)

	Archb.	Bish.	Priests.	Cath.
1. Ionian Islands,	1	1	20?	12,000
2. Kingdom of Greece,	1	3	100	23,000
3. The Principalities,	1	2	36	71,000
4. Turkey,	5	6	423	281,000
	8	12	579	(2)387,000

## ASIA.

The missions in Asia may be divided into three principal groups, according to their various external conditions, and the religious contests in which they are engaged. Thus, in Western Asia, Islamism is the sole master of the soil, but not the sole enemy. Central Asia, encircled by the garrisons and factories of European nations, sees the faith, under their protection, which is often burdensome, slowly dispersing the shades of Brahminism. She finds herself face to face with Buddhism and persecution in the great empires of Eastern Asia.

I. WESTERN ASIA. These countries are surely the most venerable in the world. There was the cradle of the human race. There the miraculous calling of the chosen people was accomplished. There was placed, so to speak, the theatre of profane antiquity, the scene of the Iliad, of Cyrus, and of Alexander. But above all, it is the soil which has been fertilized by the Savior's blood, and consecrated by his tomb; the territory of the primitive churches; the native land of those countless generations of martyrs, of anchorets, and teachers of the faith. Finally, is it not to this region that an irresistible influence seems to be drawing the partialities and interests of modern times, as if the destinies of the human race must be decided in the very places whence they parted to meet again—from the tower of Babel to the valley of Jehoshaphat? So also the catholic church maintains a filial regard for that maternal land; she avoids no expense to save her from calamity; she went there to die and conquer in the middle age, with the millions of the crusaders; she has watched there for six centuries over the holy sepulchre, with the intrepid monks, whom no outrage has discouraged; she shows herself there still, surrounded by all the lights of learning and all the treasures of charity, raising up, from Smyrna to Tauris, from Damascus to Beyroot, her schools, her colleges, her benevolent institutions, her apostolic stations. There she encounters all the hostile systems which the spirit of evil has raised up to oppose the truth. Idolatry survives in the mysteries of the Druzes, the Gnostic sects show themselves at some obscure points of Mesopotamia, Nestorianism sits among the ruins of its ancient greatness, the Eutychnian delusion unites half the population of Armenia and Chaldaea, the Greek schism still sits in many episcopal chairs, the Mohammedan scourge chases before it the wandering flocks, and in addition to all the rest, Protestantism has lately come to spread

new snares, by scattering in all parts its disfigured Bibles and slanderous tracts. It may be said that all lies clothe themselves with immortality under the heavens of the East, which seem to smite men and things with an incapacity of change. Yet the signs of better times are too plain to be misunderstood. The three Mussulman powers among whom these vast regions are divided, the Porte, Egypt and Persia, all desire and solicit the benefits of christian civilization. Their ambassadors have appeared at the Vatican. A tolerance before unknown, allows the preaching of the gospel to the followers of Mohammed, and the word has not fallen among them in vain. Heresy has seen several of its bishops return to our ranks. The water of baptism has flowed upon the face of the Druzes, whom neither instruction nor force had formerly been able to tame. Vainly does a powerful patronage attempt to rally the schismatics of all denominations for the promotion of its designs. Asia will see the dangers which are concealed under that haughty protectorate. The only disinterested proselytism which seeks her conversion, she will at length perceive, is that which belongs to no political interest, to no earthly ambition—that of the holy Roman church.

1. *Archbishopsric of Smyrna and Apostolic Vicariate of Asia Minor.*—The jurisdiction attached to this double title extends to all parts of Anatolia that do not belong to patriarchal vicariate or primatial archbishopsric of Constantinople: Cilicia also is not included. The archbishop, assisted by 20 missionaries, the greater part of whom are of divers monastic orders, and 20 native priests, provide for the spiritual wants of a catholic population of 11,000 souls. Here are 5 churches, 4 chapels, 2 colleges, one sustained by the society of Picpus, the other by the congregation of St. Lazarus; one free school for laborers, one girls' school recently opened by five sisters of the order of St. Vincent de Paul; many poor, and some consciences so feeble as not easily to resist the financial proselytism of the schismatics and Bible-men. There are a few of the faithful, dispersed through the neighboring islands and at some points of the interior of the continent.

2. *Bishopsric of Chios.*—About 400 Catholics, who have barely escaped destruction in war, 11 priests and 1 bishop, 5 churches, 1 chapel, 2 schools. The Capuchin fathers have here a retreat, and Messrs. the Lazarists a residence.

3. *Bishopsric of Famagusta.*—The island of Cyprus, since the fall of the catholic power which sustained itself there for several centuries, has had a Latin population numerous enough to form a diocese. We know not its present condition. The fathers of the Holy Land have always had a retreat there, and six Maronite villages are governed [administrés] by a prelate and several priests of their nation.

4. *The Holy Land.*—The guardianship of the holy places is intrusted to the friars Minorites of the Observance. They are indebted for this glorious inheritance to the piety of their patriarch St. Francis, who, with twelve of his earliest disciples, sought in Syria the labors of the apostleship and the crown of martyrdom. This last he failed to obtain; but he secured for his order the privilege of praying and dying between the cradle and the sepulchre of Christ; and to this day these good monastics, whose costume even the infidels respect, and whose hospitality calls down the benedictions of numerous pilgrims, have a roof and an altar at Jerusalem, at Bethlehem, at Nazareth, at Jaffa, indeed, where-

(1) The number of the clergy and of the faithful cannot be given with perfect accuracy, among the continual changes produced by ordinations and removals, births and deaths. When, in the absence of documents, geographical researches enable us to risk a number purely conjectural, we annex to it a note of interrogation.

(2) Besides the missions aided by the society, Europe reckons 14 apostolic vicariates, and about 600 churches; which, added to the number stated above, give a total of 634 episcopal titles, and 122,000,000 of Catholics.

ever the history of redemption has left a memorial. Their superior, whose title is "Most Reverend Warden," and who holds his appointment immediately from Rome, has under his direction about 100 Italian or Spanish priests, divided among 22 convents, and having under their pastoral care 11,000 Latin Catholics residing in their vicinity; 38 secular priests and 60 lay brethren take part in their labors; two colleges, raised by their industry, contain more than 460 students. Europe, however, seems to esteem lightly these good deeds, which do her so much honor in the eyes of foreigners. The alms of the crowns of Spain and Portugal have ceased, and the guardians of the Holy Land must have left the post of honor in which the church has placed them, if the Society for the Propagation of the Faith had not pledged them their daily bread.

Several monastic orders have been desirous to be represented by some of their members at this rendezvous of all christian tradition. They are by no means inactive there. 1. The Carmelite Fathers have rebuilt the useful retreat which they have possessed from time immemorial on Mount Carmel, the first seat of their order, and chief place of their missions in Palestine. Five of them reside there. 2. The reverend fathers, the Capuchins, reckon four missions: Beyroot, Tripoli, Damascus, lately stained with blood by the murder of one of them, Aleppo, where their charity supports one school; and three other stations on Mount Lebanon. 3. The reverend fathers the Jesuits, having re-established their ancient residence on Mount Lebanon, are laboring with an effective zeal to found a college at Beyroot. 4. Messrs. the Congregation of St. Lazarus have four missions, occupied by six priests; Antoura, with a college; Aleppo, Damascus; with two schools for both sexes; Tripoli, with two stations, and the schools of Eden and Sgorta.

5. *Delegation of Mount Lebanon, and Apostolic Vicariate of Aleppo.*—The Latin Catholics of Aleppo, to the number of about 1,000, are alone under the immediate jurisdiction of the apostolic vicar; but the prelate who bears that title is also the representative of the holy see to the patriarchs of the United Communions which are spread through those countries. The nations of Syria, diverse in their origin, their language and their customs, reconciled, but not amalgamated, both by the fortune of war and by the necessities of commerce, continue equally distinct in the forms of their liturgy and the organization of their ecclesiastical hierarchy. Rome, in treating these differences with respect, has doubtless intended to give a most convincing proof of that merciful condescension which she has always practised; to make the ways of conversion easy to the dissenting sects; to preserve one of the most striking proofs of the truth of her instructions, by the reconciliation [accord] of churches the most ancient and the most remote; and finally, to show the power of that unity, which transforms multiplicity into order, and makes discord itself harmonious.

[1.] *The Maronites.*—Inviolable alike in its orthodoxy and its independence, the Maronite nation comes down from Mount Lebanon, its cradle and its asylum, to spread itself over the coasts of Syria, where it exhibits the comforting spectacle of its faith, its intelligence, and its courage. It is under the jurisdiction of a patriarch, who takes his title from Antioch, and who has under him nine dioceses:

7 archbishoprics :	{ Aleppo,
	Tripoli in Syria,
2 bishoprics :	Eopolis,
	Cyprus,
	Damascus,
	Beyroot,
	Sidon and Jerusalem.
2 bishoprics :	{ Eden,
	Jibail and Potri.

The last of these is administered by a patriarchal vicar.

The clergy is composed of 500 secular priests and 1,600 monks, of whom 600 are priests, divided into three distinct orders, under the rule, variously modified, of St. Anthony. Catholics, 500,000, all faithful to the external forms of religion, all performing the paschal duty; 320 churches; 109 convents, several of which contain printing-presses for the multiplication of good books; 5 patriarchal seminaries, open gratuitously to the youth of all nations; a house for the education of missionaries; a college in each diocese; a school in each village, for teaching reading, writing, arithmetic and the elements of christian doctrine. Yet this admirable organization exists in the midst of deep poverty. The priest, compelled to live by the labor of his hands, divides his time between the culture of the land and that of souls. Fathers submit to painful retrenchments, to support the schoolmasters who teach their children. The sanctuaries, naked, falling to ruins, thinly scattered over the mountains, are insufficient for the multitude that throngs them, and unworthy of the God that descends into them.

[2.] *Greek Melchites.*—This name is given to the Catholics of Asia, who are attached to the Greek ceremonial. Their patriarch unites to the title of Antioch, the jurisdiction of Jerusalem and Alexandria. The number of bishoprics was lately nine:

Aleppo,	Bosra,
Beyroot,	Zahale and Fevzul,
Tyre,	Heliopolis and Baalbec,
Sidon,	Damascus.
Acre,	

The last is under the administration of a patriarchal vicar. Three new sees have been erected, at Tripoli and two other points. The clergy is filled up in part from the ranks of the order of St. Basil, which has three distinct congregations in Syria. Catholics 50,000.

[3.] *Syrians.*—The Syrians form, so to speak, the primitive stock of the christian population. The Syriac is the language of their liturgy. Antioch lends its name to their patriarch, who has under his authority five bishoprics:

Jerusalem, an archbishopric, of which he reserves the government to himself,

Nabok,	Mosul,
Homs, or Emese,	Mardin.

The two last are in Mesopotamia. There are several converted bishops, without dioceses. About 30,000 Catholics.

[4.] *Armenians.*—The patriarch of Cilicia resides at Mount Lebanon. Several bishops assist him as vicars. Two others only have separate dioceses:

Aleppo,	Mardin.
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The number of Catholics belonging to this patriarchate amounts to 40,000.

6. *Bishopric of Babylon;* to which are added the functions of *Administrator of Ispahan* and of *Apostolic Delegate to the Chaldean nation.*—



This prelate extends his care over a part of Arabia, and all Mesopotamia and Persia. The Latins, of whom he is the immediate pastor, are scarcely 1,000, dispersed through these vast regions. The Chaldean nation, long divided between the two sects of the Jacobites and the Nestorians, and partly restored to the fold of God by the labors of several illustrious bishops; this nation, lately numerous and powerful under the yoke of its infidel masters, has been destined, in our day, to suffer extreme calamities. Civil war and the cholera, having long carried destruction through Chaldea, gave place to a famine still more fatal, and the flight of the inhabitants made a desert, where death had made so many vacancies. Yet the united church remains standing, with a numerous clergy, zealous to dry her tears and rebuild her ruins; a new people may spring up there; and pleasing intelligence already encourages the hope. The Chaldean patriarch of Babylon unites under his jurisdiction :

	Priests. Families.	
4 archbishops:	Diarbekir,	5 81
	Gezira,	7 240
	Mosul,	18 1,000
	Aderbijan,	
5 bishops:	Mardin,	4 41
	Seert,	8 190
	Amadia, Maltai and	
	Zachro,	17 600
	Salmas,	8 340
	Karkouk,	15 320

Three other priests at Bagdad attend upon 100 families of their nation. The actual number of Chaldean Catholics appears to have been reduced to 15,000. A religious order, which, however, reckons only 30 members, has its seat at the convent of St. Hormisdas, whence its apostolic labors must one day extend over the surrounding countries. About 7,000 faithful of divers oriental communions are scattered in various parts. An Armenian mission, founded at Djulfa, has procured the revival, in its favor, of the ancient privileges granted to the catholic religion by the treaties of Persia with France. We must also recollect the new establishment of the reverend fathers, the Carmelites, at Bagdad, and the catholic school opened at Tauris by a young trader, who had the heart of a missionary. We hope that a religious association will carry on the work, and shed over Persia those pure lights of christian science which already illuminate the horizon of neighboring nations.

The following table contains an approximation towards the statistics of the missions in Western Asia.

	Archb. Bish. Priests. Catholics.			
Anatolia, }				
Cyprus, }	1	2	54?	12,000?
Chios, }				
The Holy Land,			168	11,000
Apost. Vic. Aleppo,				200?
Maronites,	8	2	1,100	570,000
Melchites,	1	12	180?	57,000
Syrians,	2	4	60?	37,000
Armenians,	1	2	106?	40,000
Bishopr. of Babylon,		1	4	1,000
Chaldeans,	5	5	101	15,000?
Total,	18	29	1,767	(1)659,200?

(1) The account of bishops, given above, is that of sees, and not of persons. Hence prelates without diocese are not comprised in it. The patriarchates should be considered as so many archiepiscopal titles, but should not be confounded with the bishoprics of which each patriarch may reserve

II. CENTRAL ASIA.—Beyond the Oural mountains and the Indus, commences the domain of idolatry, which reigns there with all the pernicious variety of its doctrines and observances. The poor tribes, too, who wander along the shores of the Icy Ocean, kneel before the grossest idols. The Mongol hordes carry in their chariots the symbolic images of Buddha, whose mysteries are concealed under the obscurities of a deeply complicated system. The brahmins delude populous nations with a learned mythology and a delirious worship. The Koran, too, reckons several millions of disciples in the steppes of Tartary and the cities of India. Finally, if two European powers rule these countries on the north and south, it is error that takes possession in the military colonies of Russia, and that circulates around the commercial establishments of England. The catholic religion, meanwhile, has not retreated before the multitude of obstacles. As long ago as the thirteenth century, its missionaries went, barefooted, staff in hand, even to the frontiers of China, as ambassadors of the faith to the grand children of Gengis Khan. The path which they left across the desert is not effaced. At a later date, and in one of those fruitful seasons which sometimes swell, all at once, the evangelical harvest, Francis Xavier passed along the two shores of India, and in his steps the seed of Christianity grew with a miraculous luxuriance. Why was it, that those young churches must be blasted by the storms of war and the breath of envy? The world is informed of the conquests of protestant Holland, and of the jealous sensitiveness of the court of Lisbon, and how an obstinate resistance to the designs of the holy see, having for a time impeded the progress of the apostolate, ended in the scandalous outbreak of the Indo-Portuguese schism: But the voice of the legitimate pastors soon arrested a defection which was incapable of long continuance; the slumbering piety of the believing population awoke in the struggle; and the creation of a new clergy, recruited by voluntary enlistment and sustained by charity, affords reason to hope that, in the end, there will be an effectual shaking among the unbelieving multitudes.

Little information has been received concerning the state of religion in Russian Asia. However, there is a mission of the reverend fathers, the Capuchins, at Tiflis, the capital of Georgia. Many catholic Armenians inhabit that part of their native country which a late treaty has ceded to the cabinet of St. Petersburg. Their priests have not forsaken them; but a jealous policy, by forbidding any bishop to enter the country, or any young laymen destined for the ministry to leave it,\* condemns this afflicted

to himself the administration. In estimating the number of Catholics, among several varying indications, the highest has generally been adopted; as the severity of the capitation tax constrains people to avoid being reckoned in the official census; and also because the greater part of the calculations rest on insufficient data, such as reckoning by houses, in countries where some live in tents, or by families, at the ratio of five in a family, which is the average estimate for Europe, and probably inapplicable to the climate of the east. Yet this rule has been followed by my lord the apostolic delegate, in his estimate of 15,000 persons for the 3,000 families that compose the fragments of the Chaldean nation. We must take these conjectures, for want of other information; though we may still hope that a population which in 1826 amounted to near 120,000 souls, has not been reduced to one tenth part of what it was.

\* For education.—Tr.

christian community to see the holy ministry extinguished, and at some future day to choose between the absence of all worship and the adoption of the imperial creed. Finally, the solitudes of Siberia, by one of those designs of God which are incomprehensible to men, are opened in our own day to the propagation of the catholic faith. The Polish exiles there form, as it were, a seed of men, which perhaps is destined to become fruitful; and the three hundred Greek catholic priests, lately transported to the same regions for gloriously confessing the faith, wherever they are cast, in the mines or on the ice, will not remain inactive.

The sacred geography of India has lately occupied many pages of the 'Annals.' It will suffice for the present to repeat, that, independently of the archbishopric of Goa, which is set off by itself in the apostolic letters *multa praeclare*,\* and of which the present disordered state baffles all description, the peninsula is divided into seven apostolic vicariates.

1. *Apostolic Vicariate of Thibet and Hindostan*.—This mission, once flourishing under the spiritual direction of the Jesuits, then cruelly sacrificed by their expulsion, is slowly recovering in the hands of the reverend fathers the Capuchins, who now labor there. The bishop, who resides alternately at Agra or Delhi, is assisted by a coadjutor and twelve missionaries of the same order. Only one native priest shares their labors. Scattered through an immense extent of territory, are found six churches or chapels, the greater part of which are unfinished or in ruins. The number of catholics is 6,000, without counting the Irish troops in the garrisons. The seminary founded by a pious legacy of the princess of Sardanah, will soon be erected; and at the same time the kingdom of Lahore presents a new field for evangelical conquests. Meanwhile, the frightful famines, which often reduce christian families to distress and oblige pastors to make great sacrifices, will long continue to demand compassionate attention.†

\* An edict of the Pope, so called from the Latin words with which it commences.—Tr.

† A letter from this prelate, published in Wolff's "Researches and Missionary Labors," p. 210, Philad. edition, speaks thus concerning the nature of his missionary labors, and the character of his converts.

"We always took the greatest care not to catch in our net useless and hurtful fish; few Christians have been made of the heathens, and much less of the Mohammedans. Their number would have been greater, and they would have been of better conduct, had not the bad example of Europeans corrupted their hearts. This people ought to be taken care of and ruled in a rather severe manner; in this way only the missionary may hope to succeed. The prattling on the pulpit, or reading books to them, I consider entirely useless. We do, however, patiently await the time of mercy, predetermined by our Heavenly Father, "ab æterno," in favor of this unfortunate people. By persuasion and conviction, nothing can be done, they being in nature very indifferent in matters of religion. they are easily persuaded that the christian religion is perfectly good; according to them, all religions are good. Our proselytes, therefore, have rather become so by casualty, than through preaching. In ordinary cases, the hope of bettering their condition induces them to become converts to Christianity. It is most extraordinary to observe, that when quite ignorant of it, they may profess to be so fully persuaded of its truth, that neither Celsus nor Porphyry would be able to dissuade them; yet when they are enlisted among our proselytes, and duly instructed by us, they continue in their indolent indifference. They are

2. *Apostolic Vicariate of Bengal*.—A bishop stationed at Calcutta, 6 missionaries of the Company of Jesus, 4 Portuguese ecclesiastics who remain faithful, 3 natives educated at the Propaganda, about 20,000 Catholics. The schism, powerful in this vicariate, keeps possession of the schools and churches, and thus imposes upon the lawful clergy, the burdensome necessity of erecting new ones. Want of pecuniary means renders it impossible to furnish resident priests for 8,000 Christians scattered through the coast of Dacca.

3. *Apostolic Vicariate of Bombay*.—The bishop, who resides in the city of that name, is furnished with a coadjutor, and aided in his ministry by the reverend fathers, the Carmelites, to the number of 36. Under his jurisdiction are 20,000 catholics, without reckoning those whom recent acts of the holy see have transferred to it from the archbishopric of Goa. Schools, charitable institutions, religious establishments, every thing is yet to be created at this point, where protestant proselytism has shown a bustling activity, which has lately called forth official remonstrances from the pagan and Mohammedan population.

4. *Apostolic Vicariate of Madras*.—One bishop, residing at Madras, 1 coadjutor, 11 priests, 11 churches or chapels, one little seminary and one orphan asylum, 100,000 catholics. The number of schismatics is nearly twice as great. A wisely directed education and the circulation of good books would doubtless recover many of these erring brethren; but funds are wanting for the establishment of a printing-office and a greater number of schools.

5. *Apostolic Vicariate of Pondicherry*.—The bishop, who resides at Pondicherry, reckons within the bounds of his immense vicariate about 230,000 catholics. Of this number, 80,000 are supplied by 22 priests of the foreign mission seminary, assisted by 3 native ecclesiastics. The remainder form the christian communities of Madura, supplied by 13 fathers of the Company of Jesus. Several churches, to supply the place of those of which the schism obstinately keeps the keys, a college, a seminary, to insure the perpetuity of the priesthood, the support of several additional missionaries, to fill the vacancies in an apostolate always deficient in numbers;—such are the wants of this country.

6. *Apostolic Vicariate of Ceylon*.—One bishop, more than 100 priests of the Oratory of St. Philip de Neri, 250 churches, 200,000 catholics. The clergy, originally Portuguese, in freeing themselves from the schismatical yoke of Goa, lost the pecuniary resources which they formerly enjoyed.

7. *Apostolic Vicariate of Malabar*.—The bishop, stationed at the little town of Verapally, shares with a coadjutor and three Carmelite monastics, the laborious administration of a catholic population of 182,000. It is divided into two communions: the Latin, which has

like little children; and should the assistance of the evangelical minister cease, the name only of Christian would remain with them. Great grief do I suffer on that account, and much more so at the present time, when, if they do not like to submit to our laws, they can find missionaries of a different belief, and be able to arrange their matters without asking our assistance."

The letter is dated Agra, August 20, 1832, and signed, "Fr. A. Pezzoni, bishop of Esbouen, and apostolic vicar." His description of himself and his converts will probably apply to very many of their brethren.—Tr.

83,000 souls, 52 priests and 22 inferior native clergy, 51 parishes, 99 churches; and the United Syro-Chaldean with 333 priests, 182 inferior clergy, 114 parishes, 167 churches, 99,000 believers. There is a seminary for the two communions, with 37 pupils, and another for the Chaldeans with only 25. There is a hospital and a house of retreat. The number of schools is not known. There is a remarkable establishment at Verapaly, called the catechumenate, where infidels whom grace has touched, receive religious instruction for some months. More than 100 Christians go out from it annually; not including those who, without leaving their homes, receive from their local pastors the bread of the word and the water of baptism.

The missions of Central Asia present the following table :

	Bish.	Coadj.	Priests.	Cath.
Russian Asia,			140?	20,000?
Thibet,	1	1	13	8,000?
Bengal,	1		13	20,000
Bombay,	1	1	36	40,000?
Madras,	1	1	11	100,000
Pondicherry,	1		38	230,000
Ceylon,	1		100	260,000
Malabar,	1	1	388	182,000
	7	4	739	800,000

The complete reconciliation of the Indo-Portuguese schismatics would carry the number of catholics near to 1,200,000, in a population of about 120,000,000.

III. EASTERN ASIA.—In proportion as we advance towards that mysterious east, whence the light seems to come, the moral darkness grows more profound. While the missions of the Levant meet in their path various christian sects, wandering sisters of the church, or Musulman infidelity, which is connected with Christianity by so much which it has borrowed and by so many common traditions; while the churches in India find themselves encountered by idolatry indeed, but restrained and as it were intimidated by its foreign masters; idolatry triumphs without rival and without obstacle in those vast regions which extend from the base of the Himalaya to the Pacific Ocean. It is there concentrated, as it were, in its most compact and energetic form—that of Buddhism. It there manifests most perfectly its influence on the social condition of man, in the laws and manners of three great empires, Annam, China and Japan. There that bondage of the devil, which lay like a weight on pagan antiquity, and which modern minds know not how to imagine, is realized in all its horror. There, when the catholic faith breaks over the interdicted frontiers, the incessant contest between good and evil begins in gigantic proportions. For three centuries, the days of Nero and Diocletian have been renewed in the uttermost parts of the earth; the fagots of Japan are extinguished, only to give place to the scaffolds of Corea and Tonquin (Tong-King,) as if on purpose to teach Europe a lesson, and to respond to those who, three centuries ago, said every where that the catholic religion has lived out its time, and that the church was dead. For, if the blood of the church is inexhaustible, so, we may reasonably conclude, is its life; and the fact that it can always be dying, is the best proof of its immortality.

The Indo-Chinese region counts five apostolic vicariates. The first two find themselves under English cannon, which rule the Burman empire

and the peninsula of Malacca. There, too, the Bible emissaries have numerous establishments. The other three embrace within their boundaries, the Annamite monarchy, and protestantism ends where persecution commences. This is not the place to praise the martyrs, whose glory an almighty voice will proclaim. Yet we will do for them what is sometimes done for warriors who die on the field of honor, by keeping their names upon the roll. We will describe these bereaved christian communities as we knew them before the last assaults. We will not strike out the names of posts which death alone has dismantled, and which evangelical zeal will haste to re-possess.

Primo avulso, non deficit alter. (1)

1. *Apostolic Vicariate of Pegu and Ava.*—This mission, of recent date, entrusted at first to the reverend fathers the Barnabites, and afterwards to the Piedmontese Congregation of the Oblates\* of Mary, has now 6 priests of these two companies, employed under the direction of their bishop in the spiritual direction of about 3,000 Catholics.

2. *Apostolic Vicariate of Siam.*—One bishop, residing at Singapore, one coadjutor, stationed at the royal city of Bangkok, 12 missionaries of the French Society of Foreign Missions, 4 native priests, 12 churches, 4 female convents, 1 college, about 5,000 catholics. The general seminary of the Society of Missions, situated in the island of Pinang, is within the limits of this vicariate, to which a recent decision of the holy see has added the city of Malacca and the country of the Karians.†

3. *Apostolic Vicariate of Cochín-China.*—One bishop, 10 missionaries of the same society, 30 native priests, several martyrs; 2 colleges, 20 convents, now dispersed, 400 chapels now destroyed, 80,000 Christians. In 1837, 107 adults were baptized.

4. *Apostolic Vicariate of Western Tonquin, (Tong-King.)*—One bishop, killed by his sufferings for the faith, 8 missionaries of the same society and 80 native priests, several martyrs; 2 colleges and 40 convents dispersed, 1,200 chapels, the greater part of which are destroyed, 180,000 Catholics.

5. *Apostolic Vicariate of Eastern Tonquin,* administered by the reverend fathers, the Spanish Dominicans. Two bishops and one coadjutor put to death for the faith, 6 missionaries and 50 native priests, among whom are 10 martyrs, 2 colleges and 20 convents dispersed, 160,000 Catholics.

The missions in China, which were commencing such a brilliant era at the accession of Kan-Hi,‡ had been compelled, by a concurrence of deplorable circumstances, to suffer a rapid decline, when, a few years since, the wisdom of the holy see succeeded first in arresting the progress of decline, and then in rebuilding the ruins. The celestial empire is now divided into three bishoprics and seven apostolic vicariates. Persecution, which has not ceased to be the order of the day, and which frequently breaks out in cruel condemnations, is always going on privately, through the

(1) Virg. Aeneid VI, 144.

\* Oblat, a disabled soldier, maintained as a monk in an abbey.—Boyer.—Tr.

† Perhaps Karens.—Tr.

‡ Kang-he, a minor, came to the throne in 1662. He was educated by one of the missionaries, and for a time favored Christianity.—Tr.



oppression of the mandarins and their satellites.

1. *Bishopric of Macao*.—The see is vacant. A grand vicar administrator governs the diocese, which includes the provinces of Quang-Tong, Quang-si and Hai-Nan. There are 9 missionaries and 30 native priests, 2 colleges, 3 agencies, [procures] for French and Italian missionaries, 52,000 catholics. The annual number of adult baptisms is about 300.

2. *Bishopric of Nang-King*.—This diocese, concerning which our information is less perfect than is desirable, and which includes Ho-Ran\* and Kiang-Nan, was governed by the vicar-general of the venerable bishop who died a short time since at Peking. Messrs. the Lazarists there bestow their labors on a catholic population of about 40,000 souls.

3. *Bishopric of Pe-King*.—The administration of the two provinces of Pe-Tche-Ly and Chang-Tong, united under this title, had been intrusted to the titular prelate of Nang-King. The Chinese government, which scarce permitted him to breathe his last sigh in the imperial city, took advantage of his death to shut up the last catholic chapel at Peking. Meanwhile, a Russian mission, over which an archimandrite presides, has been authorized, under the name of an embassy. It is true, this mission has not yet shown its proselyting intentions by any thing but the publication of a valuable dictionary. Spiritual aid is afforded to 50,000 dispersed catholics by Messrs. the Lazarists, whose activity organizes, with rare success, wherever a moment's quiet can be found, schools and charitable institutions. Their principal residence is the college of Si-van, on the frontier, and even on the territory, of Tartary.

4. *Apostolic Vicariate of Tche-Kiang and Kiang-Si*.—Here, one bishop, who is a member of the Congregation of St. Lazarus, aided by several priests of the same company, govern about 9,000 catholics. (1)

5. *Apostolic Vicariate of Chan-Si*, and

6. *Apostolic Vicariate of Hou-Quang*.—These two provinces, lately separated, are intrusted to two bishops, provided with two coadjutors; 10 Italian and 15 native priests assist them; the number of catholics amounts to more than 60,000.

7. *Apostolic Vicariate of Fo-Kien*.—The reverend fathers, the Spanish Dominicans, to whom the work of evangelizing Fo-Kien and the island of Formosa has been committed, saw numerous christian communities flourishing there, when a persecution, which for a long time has had no equal, came to disturb, but not to interrupt their labors. One bishop, 1 coadjutor, 5 European monastics, 9 native, 40,000 catholics.

8. *Apostolic Vicariate of Su-Tchuen*.—This fine mission belongs to the French Society of Foreign Missions. One bishop, aided by a coadjutor, 9 European and 30 native priests, there administer to a population of 52,000 catholics. Two colleges serve as nurseries of the priesthood; 50 schools for boys and 80 for girls impart instruction at all points and to all ranks; 500 monastics, by their continual prayers, call down blessings from on high; more than 300 adults

come annually to swell the ranks of the faithful. Such gratifying success encourages new attempts; and the missionaries, strengthened by a reinforcement which will soon arrive, are preparing to carry the faith to the hitherto inaccessible mountains of Boutan.

9. *Apostolic Vicariate of Leao-Tong*.—This vicariate, lately erected in favor of the Society of Foreign Missions, is an uncultivated region, where every thing is yet to be erected. We know not the number of catholics scattered over its vast surface, or of priests destined to follow the bishop who has been appointed.

10. *Apostolic Vicariate of Corea*.—This, too, is a recent acquisition of the same society; which has now the distinguished honor of occupying the most murderous stations of the apostleship. It is known, through what incredible dangers a bishop and two missionaries, guided by two native priests, passed, to carry the consolations of religion to 7,000 catholic orphans, whose supplications appealed to them so earnestly.

Finally, since we have arrived at these distant shores, from which the Japanese archipelago is seen, let us recollect that the sweat of St. Francis Xavier has never ceased to be fruitful, and that, in despite of fire and sword, among the ruins of cities burned for the extermination of the faith, and even in sight of the crucifix, yet lying on the landing places at the ports to be trodden upon by merchants, the catholic religion appears still to exist as a secret association. Soon, perhaps, the European priesthood will appear there again, to blow upon the ashes, and to rekindle the glorious churches of Jedo and Nagan-Saki.

#### Summary of Missions in Eastern Asia.

	Bish.	Coadj.	Priests.	Cath.
Indo-Chinese regions,	5	2	206	432,000?
Chinese,	10	4	144	320,000
Total Eastern Asia,	15	6	350	752,000
“ Central Asia,	7	4	739	800,000
“ Western Asia,	47	10	767	659,000
Total in Asia,	69	20	1,856	(1)2,211,000

#### AFRICA.

We approach the regions that are under the curse. After four thousand years, the patriarch's anathema appears still to rest there, and the heritage of Ham has never ceased to be a land of slavery and of unbelief. Yet the grace which descended from Calvary to cover the world with a purifying flood, must even wash away the opprobrium of Africa. And indeed, may we not say that better days are rising on her, when the voice of the vatican is solemnly raised against the slave-trade, and when bishops sent from Rome, pitch their apostolic tents at the three extremities of the continent—Algiers, Alexandria, and the Cape of Good Hope? These acts, which surround the memorable pontificate of Gregory XVI with new glory, will reopen the annals of the African church, which have been interrupted for fourteen centuries.

(1) The whole number of Lazarist missionaries in China is 54; of whom 18 are French, 6 Portuguese, and 30 natives. How they are distributed in the several dioceses, we are not informed.

\* Probably a typographical error, for Ho-Nan.—

Let us hope that they will be worthily continued, and that those multitudes of men, who crowd the land from one tropic to the other, and in whom mercenary voyagers trade as in cattle, will come to swell the chosen flocks of the good Shepherd.

1. *Bishopric of Algiers.*—It is known, what illustrious series of events has given a bishop to the city of pirates. Three, hundred leagues of coast, and an unlimited extent into the interior, measure this diocese, which is inhabited by 500,000 infidels. The bishop who has received this honorable charge, divides it with a clergy of 25 priests, who are too few to meet the number and extent of the demands upon it. Eight churches and 7 chapels, finished and unfinished, afford an insufficient shelter for worship; and 7 or 8 important localities yet wait the erection of an altar. A little seminary, 2 retreats for orphans of each sex, 3 schools for boys, 5 for girls, an asylum, a charitable society, a native hospital, several members of monastic orders, who spread themselves over the country among the houses of the natives, and even among the camps of the Bedouins and of the Cabayies, to carry there both the aid of medicine and the balm of the pious conversation; such are the institutions which have blossomed in less than eighteen months in this barren soil, where the faith has set her foot. The first fruits of these labors are 130 converted protestants; and 29,000 colonists, French, Spanish, Italians and Germans, from the catholic population. To these should be added an army of 45,000 men, whose religious sentiments revive in the presence of danger, mingle with the instinct of national honor, and demand the frequent intervention of the holy ministry. In every garrisoned town, in the train of every expedition, an ecclesiastic is always present, and no soldier dies without the grace of reconciliation descending upon him.

2. *Apostolic Prefecture of Tunis.*—Six Capuchins administer to 6,000 united catholics in the capital and other parts of the regency. Three Franciscan fathers have the charge of the little christian community of Tripoli, which numbers about 1,000 souls. These two regencies contain 2,400,000 inhabitants.

3. *Apostolic Vicariate of Egypt.*—This title is of recent creation. The jurisdiction of the bishop, who resides at Alexandria, extends over the Frank population of that city, and of all Lower Egypt. The Greek Melchites who reside there, 4,000 in number, form a separate body, under the patriarch of Antioch. The missions in Upper Egypt are served by the reverend fathers, the reformed Minorites. They have a retreat at Cairo, and in the interior of the country, 6 stations, each of which is occupied by one or two priests. Their presence strengthens the fidelity of the reconciled Copts.

4. *Apostolic Vicariate of the Copts.*—The Coptic nation, the only remaining fragment of the ancient Egyptians, after so many centuries and so many conquests, professes the Eutychian heresy. Yet twelve or fifteen thousand souls, reconquered by the zeal of the missionaries, form a catholic community, which subsists and increases under the conduct of about 30 priests and a bishop residing at Cairo. This poor but respectable church has preserved its national liturgy. The total population of Egypt is some 3,000,000 of souls.

5. *Apostolic Prefecture of Abyssinia.*—Abyssinia, enlightened as it were in the first dawn of truth by the Jewish colonies that visited

it, called at an early hour into the full light of the gospel, protected by its mountains against the invasions of Islamism, yet yielded to the fatal example of its neighbors the Copts. A corrupted Christianity reigned there with undivided sway, till the Portuguese missions penetrated the country in the sixteenth century, and having shone with a brilliant light under the reign of a neophyte emperor, were extinguished in waves of blood by persecution. More favorable circumstances, happily seized and managed by two young and learned travellers, have prepared the way for a new attempt to recover to the communion of Rome these 1,800,000 Christians, lost in their isolation. Two missionaries and an apostolic prefect of the Congregation of St. Lazarus have been received at the capital of the kingdom, where more than a hundred persons were already waiting impatiently for them; while the favorable inclination of public sentiment seemed to promise fruitful labors.

6. *Apostolic Vicariate of the Isle of France.*—This ancient colony of France, in passing under the laws of England, has not forsaken the religion of its founders. The ecclesiastical administration, long paralyzed in its action, is now only beginning the work of its complete reorganization. The bishop has around him only six priests, for spiritual attendance on a catholic population of about 85,000 souls. A more numerous clergy could make proselytes, not only among the 12,000 protestant inhabitants, but also from the 3,000 unbelievers of all nations, who are drawn to the Isle of France by the necessities of commerce, and destined, perhaps, one day to carry back to their native lands the treasure of the faith.

7. *Apostolic Vicariate of the Cape of Good Hope.*—The English government, on succeeding the Dutch, proclaimed the civil toleration of all forms of worship. The name of the false prophet is invoked in fourteen mosques. Protestantism boasts the number and beauty of its temples. On the contrary, the 2,000 French and Irish catholics, scattered through Capetown and the vast plains that surround it, are destitute of the necessary means for even a humble support of worship and the clergy, where every thing is excessively dear. Four priests share with the bishop, appointed a few years since, the privations of the apostolic life, and the sufferings inseparable from a new establishment. A church and three chapels, one of them hired for a time, and one school, are all the institutions which the severity of the times has allowed.

#### General Summary of Missions in Africa.

	Bish.	Priests.	Cath.
Algiers,	1	25	74,000
Tunis and Tripoli,		9	7,000
Egypt,	2	50?	20,000
Abyssinia,		3	100
Iste of France,	1	6	85,000
The Cape,	1	4	2,000
(1) Total,	5	97	188,100

(1) Besides the countries where there are missions, the church reckons, on the coasts of Africa and the adjacent islands, several bishoprics and numerous believers: I. *Spanish Possessions*: 1. Bishopric of Ceuta, comprehending, together with the city of that name; the other presidios lying within the limits of the kingdom of Morocco. 2. Bishopric of Christopher de Laguna, in the island of Teneriffe. 3. Bishopric of the Canaries, in the island of Palmas. In all, 208,000 catholics. II. *Portuguese Possessions*: 1. Bishopric of Fuz-

## AMERICA.

The discovery of America has realized one of the most mysterious parables of the gospel. For fifteen centuries the church had opened her sacred marriage feasts. By her instructions and her beneficence, she had invited the nations of the old world; and some still refused to take their place in the festival of universal communion, while some retired, ungrateful guests, with hatred in their hearts and murmurs on their lips. The east had apostatized for the third time, the day after the council of Florence, and the north was ready to shake at the voice of Luther. Then the church sent her servants by the paths of the ocean, to search out the poor nations who were forgotten by history and unknown to science, and desire them to come and fill the empty places. And that great navigator who was intrusted with this service, Christopher Columbus, performed it with a religious design. The powers which first reaped the fruits of these labors, seemed to take possession in the name of the catholic religion. Spain, mistress of the isthmus which unites the two parts of the continent and of the chain of islands interposed between them, extended her conquests to Chili on the south, and to the extremity of California on the north. She met, on the one side, the colonies of Portugal in Brazil, and on the other the establishments of France in Canada and Louisiana. Certainly, the rule of Spain was not irreproachable; but she never deserved the accusations brought against her by historians who have so long slandered the catholic nations; and she alone has understood the secret of subduing savage tribes without destroying them; of assimilating them to her own people by imparting her faith and her manners, and of reigning over some thing besides demolished forests and undisciplined bands of emigrants. The primitive race of Red-Skins, having become christian and civilized, united with its conquerors by frequent intermarriages, now forms the basis of the population. The work then accomplished has resisted the late political agitations; and South America, while breaking the bands of government which connected her with Europe, has not broken those which united her to the holy Roman church. In other parts, and when the harvest was less abundant, the enemy must needs sow tares. At a late hour, heresy made her appearance, and led to the coasts of North America, the most violent of her disciples, the restless Puritans. Soon, other sects cast their scum upon the same shores, and protestantism gained sovereignty in the thirteen colonies which were destined to become the United States. The new republic soon acquired Louisiana and the Floridas, while the cession of Canada to England gave to the pretended reformation a second empire in the north. Yet the catholic church could not abandon the invaded territory.

chal, in the island of Madeira. 2. Bishopric of Santiago, for the Cape Verd archipelago. 3 Bishopric of St. Thomas, in the island of that name. 4. Bishopric of Angola, on the coast of Tongo. 5. The factories of Mozambique, Mesurie, etc. In all, 1,400,000 souls, of whom perhaps half are catholics. III. *French Possessions*: 1. Senegal. 2. Isle of Bourbon, about 85,000 Catholics, under the administration of the priests of the Seminary of the Holy Ghost. IV. *Bishopric of Tangier*, vacant for many years, where a few monastics attend upon the small number of Europeans settled at Tangier and Morocco.—Grand total for Africa, including the missions: 13 bishoprics or vicariates, 1,481,000 catholics.

Despoiled of her honors, deprived of all resources but those of grace, all power but that of the word, she has never ceased to maintain the struggle so vigorously, that her adversaries begin to doubt the issue. Whether half the new world shall be the domain of truth or of error, is a question yet to be decided.

The missions in America may be divided into two principal groups—those in the United States and those in the English possessions; to which may be added, the Dutch colonies and the republic of Texas.

I. *UNITED STATES*.—It will suffice briefly to mention some general facts, which have been copiously detailed in the 'Annals;' such as, the increase of the three millions who inhabited the country at the declaration of independence, to thirteen millions; the emigrations from England, Ireland and Germany, by which alone this prodigious increase can be explained; the impossibility which the catholic religion encountered at first, of meeting the new wants with its small number of ministers and destitution of pecuniary means; the multitude of colonists without pastors, orphans without asylum, and children without schools, who became an easy prey to the opulent proselytism of the protestant sects; and finally, the happy efforts which have triumphed over such dangers. An archbishop and fifteen bishops have collected around them a clergy of 500 members, and a catholic population of about 1,250,000 souls. There have arisen already, under the auspices of the prelates, 11 seminaries, 16 colleges, 45 boarding-schools, 42 charity schools, 25 asylums containing more than 1,000 orphans, 7 hospitals, 14 institutions for the relief of various classes of the unfortunate. Having thus made all things ready, religion waits at the ports to receive the European emigrants whom poverty annually leads there, to the number of two or three hundred thousand. She addresses each in his own language; she introduces them to friends of their own nation; she takes their children in her arms; she shares their sufferings, which are often the heaviest part of their scanty baggage. She readily condescends to the necessities of time and place; she uses advantageously the freedom of the press and parliamentary forms; seven journals are devoted to her defence, and solemn discussions, surrounded by all desirable guaranties of publicity, snatch numerous victims from error. While all the artificial wants of the most advanced civilization are thus met, apostolic men are collecting the fragments of savage tribes, crowded together, transplanted to the extremities of the union; while in the cities and on the surrounding plantations, the poor negroes also receive the consolations of the faith, which reveals to them the pardon of their sins. In view of such beneficial results, we may well believe that the creation of the American episcopate will rank as one of the most important events in the ecclesiastical history of the twentieth\* century. Its efficacious activity recalls to mind something of those labors of organization, by which the illustrious bishops of primitive times, among the depraved Romans, the Arians and the barbarians, provided for the future welfare of modern nations. In ten years, the number of dioceses has increased one fourth; and that of priests and of the faithful, one third. Their union seems for them an infallible preponderance, in the midst of the perpetual divisions of heretical opinions. In the

\*So in the original. Doubtless a misprint, for the nineteenth.—Tr.



atlantic states, they form a powerful minority. In the greater part of the western states, they form a plurality, and at some points, perhaps a majority of the inhabitants. But great sacrifices are yet demanded, to confirm and extend these admirable results. It would be bad economy to delay the establishment of christian institutions where the land belongs, so to speak, to the first occupant. Finally, religion should be able to say, like its divine Author, to the emigrant families, who are going every day to build new hamlets, villages and cities, "Verily, wherever you assemble in my name, there I will be in the midst of you."

A few lines and figures may suffice to explain the particular condition of the different dioceses, the general character of which has just been given.

1. *Archbishopric of Baltimore*, (State of Maryland, District of Columbia.)—One archbishop, 63 priests, 2 seminaries, one of which belongs to Messrs. the Sulpicians, 40 seminarists, 1 noviciate of the Company of Jesus; 5 female convents; 63 churches or chapels, 10 other stations; 3 asylums, containing nearly 120 children, 7 free schools; 2 colleges, 9 boarding-schools, 2 hospitals, 9 charitable societies.

2. *Bishopric of Richmond*, (State of Virginia.)—The administration is intrusted to the archbishop of Baltimore. It has 6 priests, 7 churches or chapels, 12 other stations; 2 boarding-schools, 1 asylum with 8 orphans, 1 hospital, 1 charitable society.

3. *Bishopric of Philadelphia*, (States of Pennsylvania and Delaware, and part of New Jersey.)—One bishop, 1 coadjutor, 49 priests, 1 seminary with 12 pupils; 78 churches or chapels; 1 college, 2 boarding-schools, 4 asylums with nearly 140 children, 2 schools.

4. *Bishopric of New York*, (States of New York and New Jersey.)—One bishop, 1 coadjutor, 63 priests, 1 seminary and 9 seminarists; 54 churches, 44 stations; 1 college, 2 boarding-schools, 8 schools, one of which is for Germans, 5 asylums, in which are collected more than 300 orphans.

5. *Bishopric of Boston*, (States of Maine, New Hampshire, Rhode-Island and Connecticut.)—One bishop, 28 priests; 1 female convent; 30 churches, 15 stations; 1 college, 1 boarding-school, 1 free school.

6. *Bishopric of Detroit*, (State of Michigan, Territory of Wisconsin.)—One bishop, 19 priests; 16 churches and 14 stations; 1 college, 3 schools for Germans, English and French, 5 for the savages.

7. *Bishopric of Cincinnati*, (State of Ohio.)—One bishop, 35 priests, 1 seminary and 15 students, 1 convent of the reverend fathers the Dominicans; 1 female convent; 24 churches, 16 stations; 1 boarding-school, 1 asylum, which has collected 30 orphans, 1 German school.

8. *Bishopric of Vincennes*, (State of Indiana and part of Illinois.)—One bishop, 25 priests, 1 seminary, managed by Messrs. the Eudists; 20 seminarists; 27 churches and 30 stations; 1 college, 1 boarding-school, 2 schools. This fine diocese has existed but six years.

9. *Bishopric of Dubuque*, (Territory of Iowa,) erected in 1837.—One bishop, 7 priests, 4 seminarists, 3 churches and 4 stations, 1 college and 1 school just commenced.

10. *Bishopric of St. Louis*, (State of Missouri, part of Illinois, State of Arkansas, Terri-

tory of Missouri.)—One bishop, 73 priests, 1 seminary under the direction of Messrs. the Lazarists, 27 pupils, 1 noviciate of the Company of Jesus; 11 female convents; 53 churches, 60 stations; 3 colleges, 11 boarding-schools, 6 schools, 5 asylums with more than 100 orphans, 1 hospital, 2 charitable societies. The reverend fathers, the Belgian Jesuits, five in number, are evangelizing the savage tribes collected by the American government upon the territory of Missouri. The greatest number of neophytes are among the Pottawattamies, the Kickapoos, the Kanzas, the Peorias and the Weas. The renunciations of protestantism amount to about 200 a year.

11. *Bishopric of Bardstown*, (State of Kentucky.)—One bishop, 2 coadjutors, 45 priests, 1 seminary, recently founded, under the direction of the reverend fathers the Jesuits, 1 convent of the reverend fathers the Dominicans; 3 female convents; 40 churches and 70 other stations; 3 colleges, 10 boarding-schools, 1 institution for the education of deaf mutes, 1 German school, 1 asylum with 42 orphans.

12. *Bishopric of Nashville*, (State of Tennessee,) erected in 1837.—One bishop and 3 priests of the order of St. Dominick, 1 church and 10 stations.

13. *Bishopric of New Orleans*, (State of Louisiana.)—One bishop, 49 priests, 1 seminary under the direction of Messrs. the Lazarists, 12 seminarists; 4 female convents; 36 churches or chapels, 1 college, 4 boarding-schools, 1 school, 3 asylums with 163 orphans, 1 hospital.

14. *Bishopric of Natchez*, (State of Mississippi.)—This diocese has not yet received its organization. It was erected in 1837, but as the ecclesiastics who have been nominated to the bishopric have declined, it remains vacant. It has only one priest and one church.

15. *Bishopric of Mobile*, (State of Alabama, Territory of the Floridas.)—One bishop, 13 priests; 1 female convent; 7 churches, 23 stations; 1 college, 2 boarding-schools, 1 asylum, 3 schools.

16. *Bishopric of Charleston*,\* (States of North and South Carolina and Georgia.)—One bishop, 19 priests; 2 female convents; 14 churches and 53 stations; 2 boarding-schools and 1 asylum, 1 retreat for invalid priests, 1 hospital for mechanics [ouvriers, laborers,] 2 charitable societies. (1)

II. REPUBLIC OF TEXAS.—The new state which has arisen under this name, between the United States and Mexico, was suffering a most deplorable religious destitution, when lately it was erected by the holy see into an *apostolic prefecture*, under the administration of the Society of St. Lazarus. Three missionaries exercise the holy ministry, among a catholic population of 20,000 souls, in a population of 250,000 inhabitants. A few churches, moderately endowed, furnish the chief but insufficient resource for defraying the expenses of worship.

III. ENGLISH POSSESSIONS.—The possessions of England naturally range themselves under two grand divisions. The one (North American colonies) embraces the two Canadas, New Brunswick, Nova Scotia, Prince Edward's Island, Newfoundland, Labrador, the Arctic

\* So in the original, by mistake for *Charleston*.—Tr.

(1) These details, which are rigorously exact, are borrowed from the Metropolitan Catholic Almanac for 1840, published under the patronage of the bishops.

\* Massachusetts seems to have been omitted through ignorance or mistake.—Tr.

Regions, and Bermuda. The other, (West Indian colonies,) comprehends Jamaica, the greater part of the Little Antilles, and a part of Guiana. In Lower Canada, an old conquest of France, an episcopal see was established in 1670, at Quebec. The soil, cultivated by indefatigable laborers, fertilized by the blood of many martyrs, was covered with a numerous people, who united the softness of French manners with the untiring energy of the American character, and above all, were attached to a religion whose beneficence they admired. The British empire, on uniting this country to its vast domains, attempted to subject it to that reign of intolerance, which protestantism has never failed to establish where it has had the power. But the firmness of the Canadians paralyzed those vexatious measures, and in the end secured the establishment of a better system. The liberty of the church acknowledged, the hierarchy respected, the creation of the bishopric of Montreal, of two other dioceses and three apostolic vicariates—such have been the results, in the English colonies of the north, of seventy years' perseverance. Those of the south have felt the effect; and the three vicariates among which they have lately been divided, have become so many fertile fields, where the faith begins to bloom. A judgment may be formed from the following details. The two dioceses of Quebec and Montreal do not appear in the account, being strong enough to supply their own wants, and in some sort to hide from sight, under an immense orthodox majority, the scattered congregations of sectarians.

1. *Bishopric of Kingston*, (Upper Canada.) One bishop, 25 priests, 90,000 Catholics, of whom 30,000 are converted savages, mingled with 20,000 Protestants and 60,000 idolatrous savages; 3 churches and 60 chapels; no seminary, college, or convent. For want of pecuniary means, only a few schools, taught by laymen, are sustained, and these with difficulty.

2. *Bishopric of Charlottetown*, (Prince Edward's Island, St. John's Island, Province of the Gulf of St. Lawrence, and New Brunswick.) One bishop, 14 priests. The number of Catholics is not exactly known, but may amount to 30,000.

3. *Apostolic Vicariate of Nova Scotia*.—One bishop, 21 priests, 45 churches, 25 chapels; no seminary, college, or convent, as the extreme poverty of the vicariate does not allow these useful institutions; 60,000 Catholics.

4. *Apostolic Vicariate of Hudson's Bay*.—One bishop, 5 priests, 5 churches, 2,500 Catholics, an equal number of Protestants, a multitude of savage tribes. A new mission is to commence, just about this time, in the vast district on the Columbia river, on the borders of the Pacific Ocean, where the descendants of the converted Iroquois have called for such priests as evangelized their fathers.

5. *Apostolic Vicariate of Newfoundland*.—One bishop, 25 priests, 37 churches, 40,000 Catholics, and 35,000 Protestants. One school for girls, in which 850 children are taught by the Sisters of the Presentation, forms as yet the only establishment for religious education which it is possible to support, among a population of fishermen and tradesmen. The jurisdiction of this vicariate extends to Labrador, and already the divine word is proclaimed to the Esquimaux.

6. *Apostolic Vicariate of Jamaica*.—This includes the Bahama islands. One bishop, assisted by a few priests, several of whom belong to the Company of Jesus, administer to a catholic population whose number is unknown to us, but which doubtless is rapidly increasing, in consequence of the very active commercial intercourse between the English Antilles and South America.

7. *Apostolic Vicariate of English Guiana*.—One bishop, 7 priests, 4 seminarists, 3 of whom are pursuing their study in Ireland; 7,000 Catholics, among whom are a settlement of converted savages; 4 churches or chapels, 2 schools, 157 abjurations of protestantism have been the fruit of apostolic labors the past year.

8. *Apostolic Vicariate of the Antilles*.—England has gathered rich spoils in this archipelago.—Trinidad, St. Lucia, Grenada, Dominica, ancient colonies of Spain and France. Here protestantism rushed in as upon her prey, and more than 300 ministers were residing here, and were already preparing to carry their operations even to the neighboring continent. Some islands, left for 30 years without a priest and without worship, seemed in danger of approaching apostasy. But God has not suffered it. He has given several pastors to these abandoned folds. One bishop, assisted by a coadjutor worthy of him, has already in a good degree rebuilt these ruins. A clergy of 26 priests, soon to be reinforced by 10 young clergymen educated in Europe, takes possession of the vacant stations. To 27 churches now standing, there will soon be added 21 others, already commenced. In a population of 460,000 souls, there are 150,000 Catholics.

IV. POSSESSIONS OF HOLLAND.—These form two apostolic prefectures.

1. *Apostolic Prefecture of Dutch Guiana*.—Chief place, Surinam. Three priests, 2 churches or chapels, 1 hospital for leprous negroes, 8,000 Catholics, in a population of 38,000 souls.

2. *Apostolic Prefecture of the Dutch Antilles*. The chief place of the mission is Curacao. The number of missionaries is 6, and not enough to meet the religious wants of 36,000 Catholics; 6 churches or chapels, about 2,000 Protestants.

#### General Summary of Missions in America.

	Bish.	Priests.	Cath.
United States,	16	484	1,250,000
Texas,		3	20,000
English Possessions,	8	133	437,000?
Dutch Possessions,		9	44,000
Total,	24	629	(1)1,751,000

(1) There should be reckoned, in countries where there are no missions: 1. Lower Canada, 2 bishoprics, and about 500,000 Catholics. 2. The French Colonies, 4 apostolic prefectures and 240,000 Catholics. 3. Spanish Colonies, 3 bishoprics and 1,000,000 Catholics. 4. Mexico, Guatemala, the republics of South America and the empire of Brazil, 44 bishoprics, 23,000,000 of Catholics. Total, for the whole of the New World: 73 bishoprics or vicariates, 26,461,000 Catholics.

## OCEANICA.

Oceanica, the last conquest of modern navigation, coming to fill a yet remaining vacancy upon the face of the globe, seems also destined to take a place in the history of humanity. It is the chain which connects the old and the new world on the south, as Iceland and the Aleutian islands connect them on the north. Thus we are enabled to understand how the brahmins of India, having lost their course perhaps during an adventurous voyage, driven by the winds from coast to coast, were brought at last to Peru, and carried thither a worship and laws, the foreign origin of which is evinced by the most authentic traditions. And it is easy to foresee that the time will come, when America, enriched and populous, will maintain the most active relations with the opulent regions of Southern Asia, and that the archipelagoes of the South Sea, having become so many stations and entrepôts, will acquire an incalculable importance as marts of commerce and radiating points of light. Moreover, those islands, the largest in the world, Borneo, more extensive than France, New Guinea, equal to Italy and Germany together, New Holland, which deserves to be called a continent, all so richly endowed by nature, so favorably situated for the creations of genius, can doubtless expect a place in the history of futurity on their own account. Yet further, and as if to invite the immediate attention of serious minds, twenty millions of inhabitants there present, so to speak, all the mental varieties of the human race, from the ingenious, regularly governed and sometimes heroic Malays, to the cannibal Papous and hideous Australians. They show us, also, all the forms which infidelity can put on; Islamism, brahminism and the worship of Boodha in the Sonda Islands; an idolatry systematically reduced to dogmas in Polynesia; in the Papou islands a gross fetishism, and a vague adoration of demons among the stupid tribes of Van Diemen's Land. Even this was not enough; and as England, in founding her penal colonies at Botany Bay and Norfolk, has carried thither yet another class of men, perhaps the most degraded of all, new errors, though less impure, must yet intermix themselves with this host of delusive creeds. About the close of the last century, protestantism alighted upon Oceanica. The history of those strange missions is known; how the English and American preachers, supported by the influence of their respective nations, skilfully secured for themselves a favorable reception, managed the political inclinations of some of the chiefs, and procured the official conversion of several tribes by authority; how, unable to destroy the inward empire of superstition among the islanders, they attempted to subject them to an outward discipline, the pharisaic severity of which has rendered the light burden of the gospel odious and heavy, and decimated the population by a murderous wasting away of life; how, finally, provided with large salaries and established in marriage, they employed the leisure of their comfortable apostleship in the pursuit of personal advantage, obtaining grants of land and monopolies of business, and dreaming already of a sort of theocratic and commercial aristocracy for their descendants, of which the isles of the South Sea should be the innumerable fiefs. (1) And since

(1) The preceding facts are attested by a very great number, even of protestant voyagers. The

the church, which had never renounced this part of her heritage, has sent true apostles there, and the people have received their word with joy, it is known by what means the emissaries of heresy have endeavored to stifle it. History will relate that men who dared to call themselves ministers of a civilizing religion, in the middle of the nineteenth century, in the face of heaven and earth, have sentenced\* christian women to gather up in their hands, every day, the filth of a garrison! It was time that this shameful conduct should have an end. In the name of the law of nature, in the name of the outraged law of nations, it was the duty of some catholic power to enforce reparation. France has done it. By her intervention, the confessors have seen their chains fall off, the proscribed altars are rebuilt, and the faith which triumphs at Mangareva, which is propagated at the Marquesas, at the Bay of Islands and at Sidney, has henceforth a stone on which she may lay her head in the archipelagoes of the Sandwich Islands and Tahiti.

The missions in Oceanica form one prefecture and three apostolic vicariates.

1. *Apostolic Prefecture of Batavia*.—The catholic religion, which had been carried to Java by the Portuguese, was banished thence for two centuries by the arms of Holland. Yet, for several years past, a less severe administration has prevailed. An apostolic prefect, assisted by three priests, has the care of several congregations at Batavia and different points of the interior. There are three churches, and not more than 1,000 believers.

2. *Apostolic Vicariate of Australia*.—The bishop, who resides at Sidney, has under his jurisdiction, New Holland, Van Diemen's Land and Norfolk Island; where are 23 priests, 1 church, 2 chapels, 4 retreats, 3 schools, 1 seminary with five pupils, 40,000 catholics, 100,000 protestants, an unknown number of infidels. The rapid organization of this new christian community, and the miraculous changes wrought by its pastors in the penal colonies, which are the most diseased portion of the flock, astonish

Sandwich Islands Gazette, of March 2, 1839, relates, "That women have been seen, condemned to hard labor by the law of the dominant missionaries, harnessed, instead of horses, to an enormous wagon, which they drew, panting and covered with sweat," while the wives of the ministers, elegantly attired, were travelling in a carriage drawn by men. In another quarter, the vigilance of the press lately established at New Zealand has revealed the fact, that the Bible-men have there procured, for a trifling consideration, the proprietorship of a territory which forms one of our provinces. Nevertheless, in drawing this general picture of the conduct of Messrs. the ministers, we do not pretend to deny the existence of individual exceptions, of a different character.

\* This is incorrect. The law under which they were punished, was that forbidding all idolatrous usages, such as the religious use of images and dead men's bones. This law was made when idolatry was abolished, in November, 1819; more than four months before the arrival of the missionaries. The kind and amount of punishment was determined by the chiefs who pronounced the sentence. The American missionaries never advised the government to punish persons for their religion, but on the contrary, often remonstrated against it.—And it can hardly be necessary to add that all the severe allegations here brought against the Sandwich Islands mission are believed to be utterly without foundation in truth, and to be merely a repetition of those untrue reports long ago invented and put in circulation by residents and visitors hostile to the mission.—Tr.



the protestant population, and bring over men of principle from that communion—not without provoking the ill will of its ministers. To effect the conversion of the one class and resist the hostility of the other, we need to redouble our efforts. Twelve additional priests would scarce suffice to fill important posts. The building of several chapels goes on more slowly than their founders wish. Finally, the establishment of an orthodox journal has been found indispensable, to repel the brutal attacks of the heretical press. But the greatness of these wants will not discourage our zeal, when we consider the immense interests that demand it. The present crisis will decide the future religious condition of a continent.

3. *Apostolic Vicariate of Western Oceania.* This vicariate embraces all the islands not included in the preceding, to the 160th degree of west longitude. It is supplied by the Society of Mary. It has one bishop, 16 priests, and 7 catechists. One missionary is evangelizing the island of Fortuna. Another already reckons among his catechumens, the principal chiefs of Wallis' Island. The apostolic vicar and the remainder of the clergy scarcely suffice for the apostleship of New Zealand, where religion seems about to be rapidly propagated, among a people lately considered the most ferocious in the southern hemisphere. The present number of neophytes has not been transmitted to us. To them should be added the French and Irish colonists, who, having wandered to these ends of the earth, rejoice to be visited by the universal care of the church.

4. *Apostolic Vicariate of Eastern Oceania.* The Society of Picpus, to whom the evangelization of the archipelagoes situated west of the 160th degree of west longitude is intrusted, are prosecuting their mission with success. The conversion of four thousand inhabitants of Gambier recalls to mind the most affecting wonders of the conversions in Paraguay. Even now, the day of salvation, risen upon those predestined islands, enlightens with its dawn the neighboring group of the Marquesas; and we have already told, by what concurrence of providential circumstances Tahiti and the Sandwich Islands have received again upon their shores, those pious missionaries, who had been cast, alone and without bread, upon the desert coasts of California. I am wrong. One of them, the first apostle of the Oceanicans, ought not to receive his due so tardily. That confessor of the faith, M. Bachelot, had fallen beneath the sufferings of his banishment. One bishop, 16 priests, 1 seminarist, 12 friars, [freres, brethren] are engaged in this mission. It reckons also 9 members, 3 of whom are priests, in the agency-house at Valparaiso. The enormous expense of voyages, and the necessity of sending out large supplies of clothing and utensils to meet the new wants of the converted populations, will demand considerable sacrifices for these two vicariates, for a long time to come.

#### Summary for Oceania.

	Bish.	Priests.	Cath.
Apostolic Prefect. of Batavia,	4	1,000	
Apostolic Vicariate of Australia, 1	23	40,000	
Do. Western Oceania, 1	16	1,000	
Do. Eastern Oceania, 1	16	4,500	
Total,	3	59	(1)46,500

(1) Exclusive of the missions, the church reckons many disciples. 1. Archipelago of the Philippines,

Adding together the results obtained in the five divisions of the world :

	Bish.	Coadj.	Priests.	Cath.
Europe,	20		579	387,000
Asia,	69	10	2,856	2,211,000
Africa,	5		97	188,000
America,	24	5	629	1,751,000*
Oceania,	3		59	45,500*
Grand Total,	121	15	4,220	4,582,500(1)

The religious orders, congregations and companies which take part in the apostolic labors of the missions which have been described, are twenty-eight in number.

1. Seminary of Foreign Missions.—India, Indo-Chinese countries, China and Corea; 78 European priests; 147 native priests are connected with them.
2. Sulpicians.—Baltimore; 9?
3. Eudists.—Vincennes; 3.
4. Society of Picpus.—Smyrna, Valparaiso, Oceania; 30.
5. Society of Mary.—Oceania; 17.

#### Regular clergy:—

6. Barnabites.—Ava and Pegu; 4.
7. Jesuits.—Archipelago, Syria, India, Baltimore, St. Louis, Jamaica; about 75.
8. Oblates of the holy Virgin Mary, Congregation of Turin.—Ava and Pegu; 3.
9. Oratory of St. Philip de Neri.—Ceylon; about 100?
10. Congregation of the Mission, (Lazarists).—Archipelago, Constantinople, Syria, Abyssinia, twelve establishments in America; 123.
11. Passionists.—Bulgaria; 5.
12. Redemptorists.—Turkey; number unknown; 4?

#### Monks:—

- 13—17. Rule of St. Anthony. Three congregations of Maronite monks: Aleppines, Baladites, Antonines.—All in Syria; about 600 priests.
- Two Armenian congregations. One is on Mount Lebanon; the other, on the reformed system of Mechitar, has its chief place at Venice, and spreads over the whole east; number unknown; 150?
- 18—20. Rule of St. Basil, three congregations of Melchite monks.—In Syria; about 90 priests?
21. Rule of St. Hormisdas.—Three Chaldean monastics in Mesopotamia.

#### Mendicant orders:—

22. Trappists.—Nova Scotia; number unknown.

a magnificent Spanish colony, and one of the most successful theatres of their civilizing labors, presents a population of 3,000,000 souls, christianized, under a regular government, and increasing daily by new conquests among the 500,000 savages scattered through the interior of some of the islands. The archbishop of Manilla and the three bishops of Zebu, Nova Segovia and Nova Caceres, have under them a clergy of 1,100 priests, of whom 600 are natives, distributed among 500 parishes. The Marianne islands, which also belong to Spain, are doubtless included in some one of these four dioceses. 2. The Portuguese possessions in the islands of Timor, Flores, Sabrao, etc., contain about 135,000 inhabitants, a great part of whom profess the catholic religion. Taking these into account, we must acknowledge, in all Oceania, 7 episcopal titles, about 1,200 priests, 3,100,000 catholics.

(1) And for the whole catholic church, about 800 bishops, without reckoning their coadjutors, suffragans and other prelates, and more than 152 millions of catholics.

\* Here is an error of 1,000, as may be seen by referring to the summary for Oceania; but it is an error of the author, and not of the printer, for the footing corresponds with it.—Tr.

23. Dominicans.—Constantinople, Eastern Tong-King, Fokien, Cincinnati, Bardstown, Nashville; about 50.
- 24—27. Rule of St. Francis, four distinct orders:
1. The reverend fathers, the Minorites of the Observance.—Holy Land, Bosnia, Albania and Macedonia; about 250.
  2. The reverend fathers, the reformed Minorites.—Upper Egypt, Albania, Macedonia and Constantinople; about 30.
  3. The reverend fathers, the conventual Minorites.—Moldavia and Constantinople; about 20.
  4. The reverend fathers, the Capuchins.—Archipelago, Constantinople, Georgia, Syria, Hindostan, Barbary; about 40.
28. Bare-footed Carmelites.—Syria, Persia, Bombay, Verapaly; about 30.

Total, about 1,800; of whom 700 are Europeans. Exclusive of the religious orders and congregations, about 2,400.(1)

At the close of this long enumeration, two salutary thoughts seem naturally to arise. It should prompt us to admiration for the church, and to zeal in our work.

(1) Perhaps some religious companies, concerning which our information is defective, may find themselves omitted in this table. Of those which appear there, some have in protestant Europe or among the savages of South America, establishments which it does not come within our present object to mention. The account of persons does not include the private brethren, whose modest services are of very great utility, although they confine themselves to secular cares, and thus leave the ministers at liberty to attend without interruption to their sacred ministry, yet acting themselves as catechists. Neither does the account include the novices, some of whom are priests.

The reader will doubtless have observed with astonishment, the numerical proportion of believers and of the clergy. The average is, one bishop to 40 000 catholics, and one priest to 1,000. But, on the one hand, this proportion results from including in our columns the churches of the Levant, (47 bishops and 1,767 priests,) where the diversity of communions and the severity of the liturgy requires an unusually great number of priests. On the other hand, the multiplicity of episcopal sees, as was the usage in primitive times, has always been kept in view by the church. What the primitive usage was, may be seen by the 450 bishoprics in ancient Africa, and by the number of sees still existing in Italy. Finally, the scattered residence of the catholics over an immense territory, and at great distances from each other, fearfully increases the difficulty of a habitual ministration to them. We must measure the extent of their jurisdictions, not by thousands of souls, but of square miles. Thus only can we understand the inadequacy of the supply of missionaries, and the necessity of filling the vacancies among them. There is no danger that the laborers will ever be out of work; for it is precisely where no christian communities exist, that they have the glorious task of forming new ones.

Finally, though we have met the emissaries of protestantism at many points, this fact affords no proof in favor of the universality of protestantism. For that religion has never yet entered those vast empires where it is necessary to die for the faith. The number of its proselytes, too, among the nations of Asia, has always been insignificant. A minister lately acknowledged, that the mission at Macao, in twenty years, and after expending about 500,000 francs, had converted but seven Chinese, reckoning the domestics employed in the house. Finally, the pretended missions of the English, Presbyterians, Baptists, Wesleyans, Moravians, etc. etc., differ from each other in their worship, their morality and their doctrines; and, so far from bringing the infidels into the unity of a single creed, only afford a deplorable spectacle of their own variations.

And first, is not this moral empire of the catholic church, which already unites more than a hundred and fifty millions of minds, and enlarges itself daily by new conquests, a grand sight? While the eagle and the wolf, the bloody images of ancient Rome, were compelled, by a desperate resistance, to terminate their march on the banks of the Euphrates and the Danube, new Rome has carried her pacific symbols, the dove and the lamb, even to the Ganges and the Mississippi, and still beyond, over lands unknown and to nations without a name. Wherever we have directed our researches, we have found the solicitude of the sovereign pontificate shown by its works; erecting, in less than six years, more than thirty bishoprics or apostolic vicariates; reorganizing, by energetic measures, the missions of India; sustaining, by the power of its word, the christian communities of the Indo-Chinese regions; while its alms lay the first stone of the first African hospital, and its presents encourage the piety of the first christian king in Oceania. Under its auspices, one hundred and twenty bishops disperse themselves to the four winds, astonish protestant cities by the profoundness of their learning, command the respect of Mohammedans by their virtues, or even lay their white heads under the pagan's axe, that the nineteenth century may be crowned with all the glories of the primitive ages, and may count its apostles, its doctors, its confessors and its martyrs. So also, in these days, which perhaps will not appear without honor in the eyes of posterity, if Europe has her Athanasius, Asia has had her Cyprian, America has been reminded of Chrysostom by the eloquence of her illustrious prelates, and Africa has leaped for joy, as she seemed to find the soul of Augustin in the person of his first successor. Why should we mention now, the more than four thousand priests, the greater part of whom have broken all the sweetest bonds of the heart, and laid aside all the habits of their mother tongue and national manners, that they might consecrate themselves, and as far as in them lies, make themselves like those uncultivated, barbarous people of foreign lands, who will often render them hatred for love? How shall we describe that infinite diversity of labors and benefactions in which they spend their lives; the functions of the holy ministry, exercised over such distances and among such perils; the controversies in which they are successively engaged with the most learned errors and the grossest superstitions; the schools, the convents, the retreats, which rise in the midst of idolatrous nations, where children are chattels, women are slaves, and the poor an unclean caste? Finally, when we consider the multitude of believers scattered over the face of the whole world—four hundred thousand negroes, two hundred thousand American savages, three hundred thousand Chinese, four hundred and fifty thousand Annamites, eight hundred thousand Hindoos, five hundred thousand Maronites, a hundred thousand Armenians, two hundred thousand English colonists, twelve hundred thousand citizens of the United States—we must acknowledge the universality, and therefore the divinity, of a religion which rules all climates, all varieties of descent, all degrees of intellectual developement, all social institutions; independent, therefore, of the conditions of time and place, which are necessary forms of all things of earthly origin. And now, if this imposing number of witnesses for the

faith is yet far from meeting the desires of charity, which is impatient to see the christian family multiplying by millions, we must recollect that the counsels of God are impenetrable, but it is the duty of men to co-operate in accomplishing them. It is their duty to bring it to pass, that there shall be no spot on the globe where the voice that cries in the wilderness has not been heard, where the immaculate sacrifice has not been offered, where the cross has not been planted. Heaven and earth will engage to raise up worshippers around it. For of the cross that word was written, which closes the book of the revelations of Isaiah: "I will raise up a sign; and of the number of those that shall be saved, I will send some to the nations beyond the seas, to Africa and to Asia, to Greece, and to the distant islands, where my name has never been pronounced. And they shall declare my glory, and they shall bring your brethren upon horses and in chariots, on mules and in litters,—and from them will I select priests and Levites, saith the Lord."

But, when we consider the part we have hitherto taken in the accomplishment of these predictions, and compare the small amount of the aid we have rendered with the greatness of the wants to be supplied, we shall find cause to be humbled, and therefore to reanimate our zeal. Indeed, when we rejoiced, lately, on finding that our receipts amounted to two millions, we were not comparing them with the innumerable uses among which they must be divided, and thus reduced to imperceptible fractions. Two millions is scarce sufficient for the annual outfits of nearly 200 missionaries, whose voyages often extend six thousand leagues, and for the long and expensive journeys of the clergy, scattered over the immense surfaces of America and Oceanica. Two millions, wholly applied to the maintenance of 120 bishops and 4,000 priests, is less than 500 francs for each; and while we would not rob them of that pious halo of poverty, which shows the renown of their virtue in such honorable relief, they ought at least, according to the words of the apostle, to receive food and raiment. Two millions, appropriated to the erection, preservation and repair of 8,000 churches or chapels, is 250 francs for each edifice. Finally, two millions, employed for the temporal relief of four millions of our brethren, of whom at least one half is composed of infants, orphans, widows, sick, slaves, prisoners, paupers, is only half a franc each. And is this the pitiful alms which we pretend to give for their education, their health, their liberty, their salvation? Is this

the price at which we value their souls? But this sum, insufficient as it is for either of the four services which have been mentioned, must yet be divided among them all; so that there will be 125 francs for the pastor, 62 for worship, and one fourth of a franc annually for each necessitous catholic; an amount ridiculously inadequate, were it not increased from the feeble resources of the places where it is expended. The united charity of several great nations will not be content to stop with such results. It now knows the number of missions, for the support of which it is responsible to God and to humanity. It now knows that in the innermost recesses of Upper Asia, of Africa and of the Sonda Islands, where the faith is not known, where Jesus Christ is not loved, new missions will commence, as soon as the means are furnished, to hire a place for a priest on a vessel's deck, and to insure him for a few days, an apostle's cloak and the black bread of the prophet of the desert. Old Christians of Europe, pledged by the pious endowments which our fathers gave, and which the political tempests of our times have swallowed up, we are bound to honor their last wills, and to take their places. We are the natural god-fathers of those infant nations that await their baptism. The holy water is prepared, the church stands ready, with the gospels and the taper in her hands. We only are yet wanting at the solemn assembly. Let us haste thither in crowds, and take with us our friends and brethren, and all whom we meet in the paths of life. We are honored by receiving the invitation. For while the haughty wisdom of paganism excludes the profane from its schools and its temples, we, who live in a better age, find ourselves associated in the work of universal redemption, by means of that admirable economy of the catholic fellowship, which brings together the Levite and the Samaritan, the priest and the people, and unites them in the concert of fraternal charity. The priest, after the Savior's example, engages in a laborious career. He preaches on the barren mountains of infidelity. He ascends the martyr's Calvary. To us are reserved more humble and pleasant labors. We are like those obscure disciples, who carried in baskets the multiplied loaves; like those publicans and fishermen, who prepared him an asylum for the night; like that unknown woman, who wiped his face when bathed in blood; like the Cyrenean, who for a time shared the burden of his cross; like the just man of Arimathea, who received his sacred body and laid it in the tomb.

## Miscellanies.

### NATIVE PRESS IN CALCUTTA.

ON page 66th a remark or two was dropped respecting the influence of the native press in India. In the Calcutta Christian Observer for February 1840, is an article giving information concerning the rise, and the present extent and character of the native periodical press in the Bengal presidency. Some extracts are given below.

The writer, after remarking on the important results which have followed the introduction of the European printing, remarks—

Besides these inestimable results, in which the advantageous operation of a free English press is progressively developing itself, we estimate as of no less moment, in a large and prospective view of things, its concurrent efficacy in awakening the slumbering energies of the natives of the soil, by producing in their minds a conception of public spirit, and creating a national



sentiment; in educating them to feel and exercise their civil capabilities, indoctrinating them with just principles in the sciences of government and political economy, and imbuing them with right views of public morals and national character. Nor, writing as we do in the pages of a 'Christian Observer,' can we overlook, were we so inclined, the silent but inappreciable, nay almost omnipotent power, so to speak, in this way exerted upon the indigenous superstitions of this vast region of moral darkness and religious death. The great missionary enterprise, in which so large a proportion of the wisest and best of the population of our fatherland take so deep an interest—sending forth their agents in yearly increasing numbers to plant the cross of the universal Redeemer in the soil of Hindostan, and to proclaim the glorious messages of heavenly wisdom and mercy—this great enterprise cannot fail to be aided and the object of evangelizing labors vastly accelerated by the yearly, almost daily, accumulating power of a free press. It is no longer possible to misrepresent the motives or belie the characters of the missionaries of the gospel of Christ, or to torture their proceedings into charges whose burthen shall be, as so often heretofore, that they endanger the peace of society, the stability of our empire, the continuance of a commerce so advantageous to the resources of our native country. The time is past, forever past, when it might still be possible to mislead the public at home or on the spot, in relation to the quiet, unpretending, but all-important labors of christian missionaries.

The far and justly famed Serampore missionaries, among other numerous and well-substantiated titles to the gratitude of India and to an illustrious place in the memory of posterity, have the distinguished merit of having originated the Calcutta native press. The *Samachar Darpan*, or *Mirror of Intelligence*, which first issued from the Serampore mission-press, we believe in the year 1818, twenty-one years ago, and was conducted by those whose undying names alone now survive, was the first specimen of a Bengali newspaper. The *Samachar Chandrika*, or *Moonlight of News*, conducted by a well known individual of influence among the so-called orthodox Hindoos, was the first to try the experiment upon native resources. Since then, especially since the free-press regulation, many competitors have started up to contend for the dominion of public opinion among the native community. These, it may readily be supposed, are of very various merit and circulation. Each, however, cannot but separately possess some influence, and all unitedly a prodigious efficacy; especially now, when, at the same time that English education is spreading on all hands in daily enlarging circles, so wondrous an impetus has been given to a concurrent cultivation of the vernacular languages, by their restoration, on the fall of the usurping Persian, to their legitimate, rational, and natural place in the courts, in all government offices, and in general business.

These papers are printed mostly at native presses, conducted by native editors; and the greater number are issued weekly in small single or double folios, usually of three columns. Most are in Bengali only; a few in Bengali and English. Some of them, like those evanescent meteors called falling stars, have but just appeared and been extinguished even in their nascent corruscations; or, as abortive embryos,

have existed but to die. Of their typographical execution little requires to be said; most of them are printed on indifferent paper, with indifferent and much worn types, are composed and worked off by native pressmen, and swarm with typographical errors. Some, however, of the larger ones especially, are both neatly and correctly executed, doing great credit to the enterprise and diligence of their conductors.

The style of native composition prevailing in them is various, generally not over correct, seldom elegant, too often loose and vicious in the extreme. Magniloquent phrases, bombastic figures, tedious alliteration, puerile conceits, accumulated epithets and far-fetched analogies; these are all in the native taste as it now is: the transition, however, to a purer has commenced; and a more correct style of composition is beginning to be cultivated, as a more just conception of the real duties and true end of written language is better understood.

The best of them by many degrees, at present, is the *Bhaskar*, or *Sun*; it is published weekly, in two folio sheets. The leading article is an ethical maxim or definition, illustrated, after the oriental manner, by a tale, usually fictitious and not always in keeping with the sobriety of the subject. The strictly ethical portion, however, is always good, often excellent. The style of the *Bhaskar* is immeasurably superior to that of any of the whole tribe besides; and, though not free from defects, exhibits on the whole, the finest specimens of Bengali composition, neither mixed and vulgar on the one hand, nor affecting the abstruseness of an almost Sanscrit diction, on the other. The editor is a brahmin of highly liberal sentiments, extremely solicitous to raise the tone of feeling and standard of thought among his countrymen; unsparing in his use of a well-managed severity of satire and indignant rebuke directed against the worst faults and follies of his compatriots.

The *Kasarpaj*, published at the same press, is largely occupied with original metrical compositions: its prose style is much on a par with the preceding.

The *Sambad Purnachandroday* is conducted by a very intelligent young Baba employed in one of the public offices. It has an extensive circulation, and retails a great mass of useful intelligence; its style, however, is too much labored and ambitious.

The *Gyanamoeshan* is next in merit; it is a very respectable paper, doing great credit to the talent, zeal and public spirit of its conductors.

Of the Anglo-Bengali papers, the *Darpan*, already referred to as issuing from Serampore, is under joint European and native management. The contributions from without are in various styles of native composition; but its editorials are not always written in the purest and most idiomatic Bengali; it has, however, the far higher praise of being ever liberal, of advocating every good cause, of containing a large amount of useful information, and of being uncompromising in hatred of vice and oppression. It is always the enemy of superstition, bad government and worse anarchy, the friend of education, the patron of the oppressed, and in fact is truly "a mirror of the times."

The proprietors of the paper known by the magnificent title, as above given, of "the Full Moon of Intelligence," (*Sampurna Chandroday*), lately projected a daily paper in the same

language, a specimen number of which is now before us. It is entitled, somewhat more modestly than the preceding, probably as being deemed but the early breaking of a flood of mental light, in process of time to shine forth from similar more extended efforts, "the Dawn of Intelligence," (*Sambad Arunoday.*)

The character of the poetry in some of the native hebdomadals is indifferent, not having always even the merit of some other ephemeral verse, of possessing at least some point and wit; while it is not seldom, as we have already said, discreditable to them and to their supporters, consisting, as it too often does, of scurrilous doggrel directed against christian missionaries and their procedure, and what is of far more serious moment, against our holy and divine Savior or his benevolent system of faith and piety. The proper antidote to this is just "to let it alone," and to abound the more in patience, zeal and disinterested effort to disperse the light of truth through the surrounding darkness. We augur well to the cause of Christianity, when its grand enemy, beginning to fear for his usurped dominion of God's rightful sovereignty over the minds and hearts and services of his moral creatures, stirs up his human slaves to fight for his tottering power. For tottering it is, to its very base, and ere long will fall, "nor leave, we trust, one wreck behind!"

The *Prabhakar* must be noticed as one of the better issues from the native press. Its earlier numbers contain much well managed and biting satire, while its very later ones give to the public, the moral essays or addresses delivered in the Tattwadodhini Sabha, a private society of immaterialists, arisen out of the Brahma Sabha. These are beautifully written; they are the better moralizings of a select few of the followers of Ram Mohan Ray, who disclaim idolatry and profess a species of theophilanthropism, which indeed is the ne plus ultra of the purest Hindoo philosophy—not unamiable, but powerless.

The editor of the monthly from which the foregoing extracts have been made then proceeds to give a tabular view of twelve weekly and four monthly papers which have ceased to be issued.

Of the ten papers which continue to be issued 2,231 copies are circulated in town and 319 in the country. The earliest was begun in the year 1819, and four of them in the year 1839. The subscription price of six of them is one rupee monthly, or not far from five and a half dollars a year. For the others the price is less. Advertisements and aid from families and associations make up the deficiency of the subscription.

#### DISSOLUTION OF GOVERNMENT CONNECTION WITH HEATHEN RITES.

THE Calcutta Christian Observer for April gives the following information.

The act declaring all connection between idol shrines and the government of British India,

at least as far as this presidency is concerned, to be dissolved, has at length appeared. At present all parties appear to be satisfied with the arrangement connected with this important measure. To us who have long labored in this cause, it is a matter of sincere gratification; we lift up our hearts to Jehovah and bless his name, for it is his own right hand and his own holy arm that hath gotten him the victory.

In the same number of the publication named above is the following annunciation respecting heathen and Mohammedan oaths.

The act declaring simple affirmation in the name of the living and true God to be binding on all as an oath, instead of the former swearing on the sacred waters of the Ganges and on the Koran, has been issued by the supreme council. We rejoice that the land will no longer mourn because of the swearing by false gods and a lie, and cannot but feel grateful to the government that under God they have so promptly and wisely conceded this matter to the strongly expressed wishes of that section of the christian and native community, who felt aggrieved by the former method of administering oaths.

#### NOTICES OF THE SANTALS.

A correspondent of the Calcutta Christian Observer for January, 1840, who has twice visited the Santal villages, gives the following account of this peculiar people.

It is certainly a matter of interest that a people claiming to be the original proprietors of the soil, should be scattered throughout the Mohur Bunge, and twenty-two other countries tributary to the Mohur Bunge raja. In every part of these countries their villages are numerous, being interspersed with Oriya villages. In all probability their country is much more extensive than we have yet ascertained, but in these places it is certain they are numerous. The villages I visited were generally small, containing from ten to thirty houses, but I am told that there are many that contain 200 or 300. If we can establish their identity with the Bhoomijas that are scattered throughout the same countries, and with the Coles of Chota Nagpore and Sumbulpore, we shall probably make them the most numerous class in Hindostan. That the Bhoomijas are Coles there can be no dispute, as I have ascertained their language is precisely the same as that of the Coles of Sumbulpore. It is true the Santals use a different dialect, but from their similarity of manners and religion, one cannot but believe they were originally the same people. So far as my knowledge extends, all that may be said of the Santals, excepting their name and language, may be applied to the Bhoomijas and Coles.

Although living among the Oriyas and having constant intercourse with them, their language is very different, and indeed different from any known eastern dialect. It is unwritten, and of course they have no books.

They farther differ from the Oriyas in having no distinction of caste, but all eat and drink to-

gether, and are of a common grade. The only things that appear to resemble this remarkable trait in Hindoo society, is that the man who is chosen as priest, on the day of sacrifice does not eat with the other people, though he does every other day; and also for the breach of certain rules, one is excluded from the whole community: but this is attended with banishment from the village. The appearance of their villages is so very peculiar, and one is such a fair specimen of the whole, that to any one acquainted with them, they are immediately distinguished from Oriya.

About house the women are the only laborers, but seldom appear in the field or at the market. The amusements of the men are hunting and music; but they will not sing except when drunk. In complexion, which is nearly as dark as the African, they are uniform, and without the variety seen among the Hindoos, showing that they are an unmixed race.

They are quite averse to flattery, and even among the Oriyas they are proverbial for speaking the truth. I have heard this remarked by Oriyas from every part of the country. When I told some of them I had heard of this trait in their characters, and for that reason had a great desire to see them, as those who spoke the truth obeyed one of the commands of God contained in my holy book, they replied, that the Oriyas told twelve lies to every word of truth, but it was against the custom of the Santals to lie.

Feeling a little curious to know how they were esteemed by their Oriya neighbors, I several times made the inquiry, and was invariably told, the Santals were a very bad people, because they took animal life, eat the flesh of cows, and did not reverence the brahmins: no one accused them of anything worse, and all bore testimony to their remarkable propensity for speaking the truth.

Marriage contracts among the Santals are not made by the parents, but by the parties themselves, about the age of sixteen or seventeen. The young man usually gives a present to the girl's father, either of a yoke of bullocks, a cow, or something of the kind. The whole expense of the ceremony, I was told by an old man, does not exceed twenty rupees, a part of which is spent in feasting the friends of the bride and bridegroom. When all things are ready and the proper signal has been given, the bridegroom arises and puts some red paint upon the forehead of the bride, whereby he seals her as his own. They have no prejudice against the second marriages of females, on which account their community is quite free from prostitutes. It is a common custom for the brother of the deceased to marry the widow. Polygamy is sometimes practised, though cases of the kind are not common.

They have a singular custom in sealing bargains with each other, which is done by one of the men breaking off the branch of a tree and laying it upon the ground, while both declare that it shall be witness to their faithfulness. This reminds one of the patriarchal age, when a heap of stones or some such monument was prepared to seal treaties. If a man is once guilty of breaking an obligation, the whole

community rise up against him, and expel him from the village.

They usually give their testimony in courts of justice by swearing by the sun, but I have also heard that they often hold cow-dung in the hand, as the Hindoos hold the *mahaprasad*, for what reason I am unable to tell, for I never could learn that they considered it holy.

When a person dies his person is burned in the common Hindoo manner, after which some of the bones are put into a handy, and at a particular time of the year the nearest relative of the deceased must carry it and throw it into the Ganges. If any one lets the proper season pass without doing this service in honor of the deceased friend, he is expelled from the community, and obliged to flee from the village. This appears to be the only pilgrimage the Santals ever make.

It is a matter of great interest that though the Santals have been for ages surrounded by their more powerful neighbors, yet they have never embraced the brahminical system of religion. They do not acknowledge a plurality of gods, and are even quite ignorant of the most noted names that compose the Hindoo pantheon, such as Jagannath, Mahadev, etc. Neither have the various Hindoo ceremonies, such as bathing, marking the forehead and nose, and visiting holy shrines, ever been admitted into their theology. Their principal object of worship is the sun, which they believe to be either God, or his brightest image. I was not able to learn that their language contained any other name to express the Supreme Being except that which they apply to the sun. In the vicinity of each village is seen a kind of frame, consisting of four stakes about five feet long placed in the ground, upon the top of which lie three poles, thus leaving one end open. In the centre of this inclosure, which is about eight feet square, stands a pole, at the top of which is attached a piece of wood movable at the centre upon a pivot. Upon this piece of wood, I was informed, they pour the blood of their sacrifices, which are performed in the following manner. A man from their number is chosen as joihera, or priest, who cuts off the head of either a fowl, goat, or sheep, and then pours the blood upon the piece of wood mentioned above, at the same time invoking the sun on behalf of all the people, that they may be preserved from wild beasts of prey, that they may be delivered from all enemies, have good crops, and find salvation after death.

This religious service is performed about once a month. Such is the paucity of their ceremonies, that one would almost think their religion the first species of idolatry.

Before I close this account of these interesting, though oppressed and ignorant people, I must advert to some of the feelings with which I have been deeply impressed ever since I accidentally fell in with them, which has been about one year. Often has the inquiry suggested itself to my mind, how are they to be brought under the benign influence of the gospel of Jesus Christ? To spend time in searching into the characters and condition of a strange people, with no farther view than to gratify curiosity, would be only vain amusement, and unworthy the character of a minister of Christ. But whenever we think of their conversion to our holy religion innumerable obstacles present themselves. It would be folly to suppose that any heathen people like the Santals would be



without their prejudices against a holy religion. Their almost entire unacquaintance with Europeans, and the unfavorable descriptions that they hear of us from the Oriyas, must naturally have the tendency to excite their suspicions, and cause them to avoid the missionary as much as possible.

In travelling in this country a missionary must take Oriya servants, of whom every man is a robber. I recollect, at the first village where I pitched my tent, overhearing one of my own servants use my name in order to get something for his own use, from the first man who became bold enough to come near us. This one circumstance of being obliged to be followed by such men threatens in no trifling manner to keep the Santals ignorant of our real characters.

Though destitute of the bands of caste, yet like all other people, they have its essence, and probably he who should profess Christianity would be excluded from their society, as much as among Oriyas.

This destitution of the shackles of Hindooism indeed promises great advantages, and who can say that they may not prove as teachable as the Karens of Burmah, or the inhabitants of the Sandwich Islands?

The principal vice to which they are addicted is drunkenness. They distil a kind of spirit themselves from rice, which they are said to drink in great quantities. Another obstacle in the way of bringing them under the influence of the gospel, is their scattered population, throughout more than one half of Orissa.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**NESTORIANS.**—Doct. Wright, in a letter dated at Ooroomiah, 30th July, states that he arrived there on the 25th of that month, in twenty-one days from Erzeroom. At the latter place he was detained five weeks, first waiting for an interpreter, and then for a caravan. The disturbed state of the country rendered travelling somewhat perilous. From Erzeroom to Ooroomiah, he was accompanied by Mar Yohanna, often mentioned in the journals of the mission. Describing the caravan starting from Erzeroom, Doct. Wright says—

When the caravan was ready to move, it presented a truly imposing appearance and a bold front. The number of horses has been variously estimated from one to two thousand; and the men from two to four hundred. Beside the chawadars (muleteers) we had a company of mussulman and christian pilgrims, who were returning home from Mecca and Jerusalem, after an absence, the former of two years, the latter of nine months. The Mussulmans were from Balkh, Bokhara, and Sarmacand. They went to Mecca by way of Bombay and the Red Sea, and returned by way of Alexandria and Constantinople. The Christians were from the Armenian community of Salmas. We were with them when they came upon their native plain, and witnessed the enthusiasm with which their return from the Holy City was greeted by their relatives and friends. When it was known that they were approaching, the whole population, men, women, and children left their houses and villages, and hastened on to welcome home the returning pilgrims.

On the road there was no barley for the horses and a great scarcity of bread for the travellers. The pasha of Erzeroom kindly furnished a supply for Doct. W. and Yohanna, which, though soon becoming dry and mouldy, was all they could obtain on the journey.

The anecdote which follows is characteristic of Mar Yohanna.

The bishop and I spent a day at a village, Dely Baba, about a week from Erzeroom, having rode on in advance of the caravan. The population is wholly Armenian. At evening prayers we went to church, the bishop taking with him my pocket Bible, in order to have an argument, as he said, with the priests about images, pictures, etc., used in Armenian churches. After the close of the services, the priests and many of the villagers standing round, the bishop opened the Bible and began to tell them the scripture doctrine on that subject. After a little time, he invited the ecclesiastics to our stable to continue the subject. They came bringing their gospel. The bishop showed a zeal worthy of his cause. At the outset he said I must help him, though I have no doubt he found very little difficulty in meeting their arguments. He is much enlightened, and ready in reply. The Lord grant a blessing to the truths declared by his lips.

Of his arrival and reception at Ooroomiah, Doct. W. thus writes—

My welcome among the mission families and the natives has been most cheering. Bishops, priests, and people, all seem truly glad to see me. The first morning after arriving, I was saluted at the window by a little boy, who said that "he prayed God to give me good health." Shortly after another, in true Persian style, remarked, "As a smiling spring after a dreary winter, so is your coming to us." It is pleasant to be saluted by such numbers in one's own tongue.

The prospects of the mission appear truly encouraging, although it is not safe to trust too fast to first impressions. I see not why the way of the Lord is not prepared among this people.

Mr. Breath, destined to the mission at Ooroomiah, was at Smyrna on the 14th September, where he arrived on the 12th, after a not unpleasant passage of fifty days. On the 14th he was to start for his station by way of Constantinople, the Black Sea, Trebizond, and Erzeroom.

**BROOSA.**—Mr. Schneider, writing under date of September 29th, mentions that Mr. and Mrs. Powers had removed to Constantinople for a time, on account of the health of the latter.

**CONSTANTINOPLE.**—Under date of 1st October Mr. Hamlin writes that the mission had decided to open a small boarding-school, under his instruction, principally for Armenians, and that premises sufficient to accommodate his family and twelve or fourteen pupils, with a building for a workshop, had been rented for that purpose in Bebek, a small village about seven miles above Constantinople, on the European side of the Bosphorus. This plan, in the present state of things, the mission think preferable to attempting to have a large day school in the immediate suburbs of the city. To show the desirableness of such a school Mr. Hamlin states that one distinguished Armenian banker, who during the late persecution was suspected of being a protestant, and thrown into a mad-house for it, has called on Mr. Goodell and requested that his son might be taken into the family of one of the missionaries and trained up as if he were their son, the father paying all the expense. Urging the projected school on the attention of the Committee as worthy of their patronage, he remarks—

In considering this subject we pray you to remember that this is the only high school for the whole Armenian nation; that we are in a position now where we must attempt great things or accomplish nothing; and above all, that God has peculiarly blessed the young men of Constantinople. Sarkis and Maggerditch at Smyrna, Arestages at Trebizond, and Takoon at Erzeroom, all of them able helpers, and some of them of the highest promise, are all from Constantinople. We have around us a most interesting class of young men, firmly attached to the mission and thirsting for knowledge in both religious and secular things, which thirst you alone can quench. And those brethren in Nicomedia, who are rich only in faith, are looking to us to educate their sons for usefulness and heaven. In Constantinople some interesting young merchants, who have just commenced business, are waiting for us to say when we will receive them, and they will close their shops that they may come and gather the richer treasures of knowledge. A young man of high family was about leaving the country; but on hearing of this projected boarding-school, he preferred the means of education at such a school, with all its dangers, to freedom and ignorance in a foreign land.

There is another very important fact to be considered, and it is a strong reason why the Board should generously patronize this school. Both scholars and patrons feel greater safety in such a connection with us than in any other. They know that no patriarch dares to send his constables into the inclosures of a Frank; and as the scholars will not visit their homes, and the school itself will be very retired and so conducted as to attract at first but little public notice, it will be exceedingly difficult for the

patriarch to get hold of it. He must reach it through the Turkish government, and the government through our ambassador, which would probably lead to an investigation before the minister of foreign affairs—a result we should be highly pleased with, as we should have little doubt in regard to his decision.

I present this subject not as an individual, but in accordance with the request of the brethren at this station, and expressing the views of them all. We hope to receive an answer that shall make our hearts glad.

Mr. Hamlin adds that the papists had built a college with a fine house and splendid garden in the same village. They have another college also at Galata, using the latter for the winter and the former for the summer. They have also a female boarding-school and many day schools, and are pushing forward their system of education with much vigor.

**SYRIA AND THE HOLY LAND.**—On page 63, it was mentioned that Mr. Wolcott returned to Beyroot from Cyprus on the 10th October. In letters of a subsequent date it is stated that Mrs. Wolcott embraced a favorable opportunity, and arrived there October 23d. Mr. and Mrs. Thomson were detained in Cyprus by the sickness of the latter, and had not returned to the field of their labor at the date of the following letter, 7th November, but were hourly expected.

Mr. Wolcott mentions that the pashas, Ibrahim and Solyman, were posted, with about 15,000 troops, at Zahleh, about thirty miles distant from Beyroot, while the new Emir Beshsheer, with 6,000 or 8,000 mountaineers, was eight or ten miles nearer the town, waiting for a reinforcement which might enable him to attack the pashas. Tripoli, Ladakia, Aleppo, with all the north country, had fallen into the hands of the allies. As had also Acre. Writing of the forlorn condition of the cause of the pasha Mr. Wolcott says—

Thus is disappearing from this land, and will soon have vanished from the earth, the baleful and portentous shadow of Mohammed Ali's despotism. 'I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.' The pasha, on his conquest of this country, eight years since, was hailed as its deliverer and regenerator, and if he had had no schemes of personal ambition to promote, his great genius might have been worthily applied to the development of its rich resources. But the support of an immense standing army by compulsion and extortion, drained it of its enterprise and vigor, and reduced it to the deepest distress; so that over his downfall it may be said again to take up its figurative song of triumph uttered over the Babylonish monarch, 'How hath the oppressor come to an end, the exactress of golden tribute ceased! Jehovah hath broken

the staff of the wicked, the sceptre of tyrants. He smote the people in anger with a stroke which was not remitted; he lorded it over the nations in wrath, with an oppression which ceased not. But now the whole land is at rest, is quiet—they break forth into singing; the fir-trees also exult over thee, and the cedars of Lebanon.'

In a political view, the country has apparently gained much. The people have been delivered from a grievous foreign yoke, and have had placed in their hands the means of comparative independence—having been liberally supplied with arms and ammunition. Their future conduct will be determined in a great measure by their treatment. The sultan has approached them with the most liberal professions; has presented them with his new constitution, accompanied with a proclamation granting them further immunities. If the spirit which dictated these can be infused into his local pashas and governors, restraining the exactions and petty tyranny which made their former dominion onerous and offensive, his authority may be permanently established. But the observations of the past month have impressed me with very serious doubts of the future quiet of this country. Geographically, it does not seem fitted for the present organization; and it is far less so, politically and morally. No one can look upon these ungainly and heavy Turks, and feel that the susceptible and lively Arabs—the hardy mountaineer and the Bedaween rover—were made to be their subjects. The latter, agile and dextrous, rejoice in the steed, the javelin and the musket, and glory in their independence; the former, sluggish and supine, glory in their ease—in the unmolested enjoyment of their pipe and coffee. The power of the porte has, moreover, been so humbled by the pasha of Egypt, that his administration is shorn of its moral influence. Every man knows that the Ottoman empire of the present day would sink to the earth by inherent weakness, if it were not upheld by foreign props. My conclusion is, that the sultan cannot greatly oppress this country and cannot easily rule it; and that the power which has achieved its conquest for him, will have great occasion to administer its government also. Time, however, will show; and it is refreshing to know that there will be at least a temporary repose. The extreme exhaustion of the land demands a season for its recruiting energies. And who will not pray for the time, when those stormy eras, which have passed like successive waves over the land, shall have completed their number, and the promised reign of peace shall commence?

The influence of the recent changes upon the moral prospects of the country remains to be seen, but it can hardly fail to be auspicious. Great Britain has unquestionably been brought into a new relation to the great Arab family. She is known throughout the land as the representative of the protestant faith, and now appears before it in an attitude which must greatly diminish the odium, if no more, of embracing either the sentiment or the name. In proportion, too, as the independence and self-respect of the people are fostered, is the power of the ignorant and vicious priesthood weakened. Considerations like these lead me to anticipate a wider opening than before for the gospel, more freedom of conscience, and greater latitude of private judgment. To mention a cir-

cumstance of local interest—you are aware that the late Emir Besheer regarded our own mission with a jealous and unfriendly eye; but the present chief has visited Mr. T. at his house, and his private secretary and confidential counselor is a particular friend of the mission, and has given us his three boys to educate.

I have been impressed, during the campaign, by witnessing the indomitable energy with which its important measures have been urged through; and I cannot forbear asking if, in their peaceful and merciful enterprise, a similar resolution is never to be exhibited by the followers of Him to whom in a higher sense this land belongs, and who has not told his disciples to ask for their daily bread until they have first prayed for the coming of his kingdom. That kingdom will come! And this reflection has served to relieve the fierce visage, and harsh din, and terrible onset of war. The varied and stupendous movements around us, awful as they may be, are the goings forth of Him who is wonderful in counsel and excellent in working. The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Whether he appear in the still, small voice, or in the shock of revolution, we will confide and rejoice in his reign.

Messrs. Beadle and Keyes left Beyroot July 16th and arrived at Jerusalem on the 17th, where they took up their residence for the summer in a house on Mount Zion. On the 29th of August Mr. Keyes writes from Jerusalem—

The people here only wish to have evidence that they can safely resist and they are ready to do so. Should the few soldiers here flee away, as it is anticipated they would, should they hear of the pasha's defeat in an engagement, rumor says that the fellahs, that is, the peasants, are ready to come in and shut the gates of the city against any that might retreat here from other places. Should a defeated army of the pasha flee hither for refuge, this would be a poor place for residence. Mohammed Ali is ambitious enough to desire to have it said that he fought the allied powers; and we now see that the Ottoman empire is so weak that it can stand only by being held up by christian nations, for Moslemism is fighting against itself.

**SANDWICH ISLANDS.**—On the 10th of October Mr. Parker writes from Monterey, on the coast of California, that, impaired health rendering it expedient for him to take a voyage, he sailed from Honolulu 15th July, and arrived at Monterey in thirty-four days, where he had remained two months. When he wrote he was about to return to the islands with improved health. To Mr. Simpson, connected with the Hudson Bay Company, Mr. Parker makes grateful acknowledgment for a gratuitous passage to the coast and much kindness during the voyage; and to Messrs. T. O. Larkin and A. B. Thompson, American merchants in California, for many kind attentions while detained in that country.



Mr. Chamberlain writes from Honolulu, June 19th, that he returned from the coast on the 6th, with health considerably improved. Mr. Dibble had arrived and resumed his labors. A Romish bishop and three priests had arrived at Honolulu from Valparaiso, and it was reported with credible evidence that thirty more priests were on their way. They were about to commence building a large house of worship at Honolulu.

OJIBWAS.—On the 2d of November Mr. Ayer writes from Pokeguma, that those Indians and white men who were hopefully converted to God last winter, with two or three exceptions, continued to give evidence of piety, though they had been much scattered during the summer. The school included about thirty pupils, of whom about one half were regular attendants. Apprehensions were entertained that the war between the Ojibwas and Sioux would break out again this winter, and might seriously disturb the labors at Pokeguma.

## HOME PROCEEDINGS.

### ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT.—The annual meeting of the *Auxiliary of New London and the Vicinity* was held in New London, September 17th. Business meeting in the lecture-room of the first Congregation, at two, P. M., and the meeting for public exercises in the meeting-house of the second Congregation in the evening. No clergymen or delegates from neighboring congregations were present and the audience was quite small. The Hon. Thomas W. Williams presided and made an interesting statement of the doings of the society for the year. Rev. O. Cowles and Rev. C. Eddy, who attended as a deputation from the Board, addressed the meeting.

October 6th, the *Auxiliary of Hartford South* met at Glastenbury. Dr. Chapin, of Wethersfield, presided. Rev. Z. Crocker of Upper Middletown, secretary of the society, read a very interesting report, embracing many important statistical facts. The treasurer's report for the year, for the want of returns, was not complete. A majority of the clergymen belonging to the society were present, and a few delegates from the different congregations; but the congregation assembled on the occasion was unusually small. Addresses were delivered by Rev. Messrs. Cowles, H. A. Homes, a returned missionary from Constantinople, and C. Eddy.

The annual meeting of the *Middlesex Auxiliary* met in connection with the Consociation at East Haddam, 7th October. Rev. Isaac Parsons presided. Rev. George Carrington read a report as secretary. The treasurer's report was imperfect, but so many returns had been received from the congregations that it was apparent a less amount would be paid than had been contributed in former years. There was a large representation of clergymen and delegates from the congregations, and the audience was quite large. The addresses of Rev. Messrs. Cowles, Homes, and Eddy, who attended as a

deputation from the Board, were listened to with deep interest; and this meeting exhibited such happy indications, that strong hope is indulged that it may be the commencement of efforts which shall effectually aid the good cause. The meeting next year is to be at Hadlyme.

The *Auxiliary of Fairfield West* held its annual meeting at Redding October 14th. Some addresses were delivered and then the society proceeded to business; Rev. Mr. Punderson, president, being in the chair. There was no report from the secretary, he not being present. The treasurer was able to present but incomplete returns, not having heard from but little more than half of the associations. Rev. Mr. Punderson of Huntington, was re-elected president, Rev. D. C. Comstock of Redding chosen secretary, Sylvanus Sterling, treasurer. The society then voted that their secretary write to the secretaries of the auxiliary societies who have not forwarded their funds to the treasurer, requesting them to do so as soon as possible; after which the society adjourned, to meet the next year at Bridgeport.

The annual meeting of the *Foreign Missionary Association* of New Haven was held in the North Church, Sabbath evening, November 29th. On account of the severe storm of the evening the assembly was comparatively small, but so large as to show a deep interest on the part of many in the good cause. The meeting was opened with prayer by Rev. Mr. Cleveland. From the treasurer's report it appeared that the contributions a little exceeded those of the preceding year. The Rev. Eli Smith addressed the meeting, taking for his theme the physical aspects of Mount Lebanon, the number, condition, and moral character of the population, with the reasons for prosecuting the work commenced among them with increased energy and enlarged expectations. The Rev. Leonard Bacon made one of his most happy efforts. His subject was the providence and grace of God towards his people indicated his design to use them speedily for vast accomplishments in the recovery of the world from its apostasy. The Rev. C. Eddy spoke of the trials and embarrassments the cause had experienced during the year, the liberality of the officers of the Board, and of the congregations in Massachusetts which he had visited, by which partial relief had been afforded, the present state, prospects, and exigencies of the cause, with other reasons for greater liberality than had yet been manifested. Besides the strong indications at this meeting there are many other proofs that the good people in New Haven are beginning to feel, as Christians every where should feel, that the missionary enterprise is their own, that their own happiness is intimately connected with its prosperity, and that it cannot be left to suffer without detriment to themselves.

The *Consociation of New Haven West* held their annual meeting at Milford, the 13th, 14th and 15th October.—Seven benevolent societies held their annual meetings as auxiliaries, during the session of the Consociation. Most of the secretaries of these societies exhibited able reports, which were followed by appropriate and interesting addresses. During all these protracted services, the audience was large and attentive. On the last day, in the afternoon, the Foreign Missionary Auxiliary held their anniversary. Rev. Mr. Read of Derby presided.

The treasurer, Amos Townsend, Esq., made his report, which he followed with a short but thrilling address. The sum contributed by the auxiliary was less this year than last by \$229. Addresses were also made by Messrs. Homes from Constantinople, and Cowles, a deputation from the Board. We then assembled at the table of our blessed Master, and there having refreshed our spirits and renewed our vows, we parted.

The *Litchfield County Auxiliary* held their anniversary October 21st, at Litchfield. The day was devoted to the meeting of this and the Home Missionary Society. The day was stormy, and but a small audience could reasonably be expected. A much larger number, however, than was anticipated were present at the meeting of the Home Missionary Society, in the morning, and listened with much interest to addresses from Messrs. Cowles, agent of A. B. C. F. M., Eldridge of Norfolk, and Badger, secretary of the Home Missionary Society. In the afternoon the audience was much larger. The Rev. F. Harrison of Bethlem, secretary of auxiliary, presided. Prayer was offered by Mr. Badger. Appropriate addresses were made by Mr. Hinsdale of Winstead, and Rev. H. Goodwin of Warren. These were followed by Messrs. Homes and Cowles, a deputation from the Board. The treasurer's report was imperfect, but the prospect was that the contributions would be equal to those of the last year. There was a contribution at the close of the services amounting to near \$100. The interest manifest on this occasion, and all the movements of this auxiliary show most plainly the existence in the hearts of its members of a strong and growing missionary spirit.

MASSACHUSETTS.—The annual meeting of the *Auxiliary of Franklin County* was held at Wendell 14th October, in connection with the anniversaries of other benevolent societies. Rev. Mr. Chandler of Greenfield presided. The treasurer's report exhibited a very small advance beyond the amount contributed last year. Addresses were delivered by Rev. Messrs. Calhoun from Smyrna, Smith from Beyroot, and C. Eddy, to an unusually small audience. Only six clergymen of the county were present.

October 15th the benevolent societies of *Northampton and Neighboring Towns* held their anniversaries in Northampton, in the morning for the transaction of business at the town-house. The treasurer of the Foreign Missionary Auxiliary made a report, which showed an increase of contributions of more than \$1,000 beyond any previous year. The amount being a little more than \$7,000. In the afternoon addresses were delivered by Rev. Messrs. Smith and Calhoun, and the sacrament of the Lord's supper administered by Drs. Humphrey and Penny in the meeting house of the first congregation, to a very large and solemn assembly, which filled the lower part of the spacious building. In the evening the services were continued in the meeting-house of the Brainerd congregation. Rev. Messrs. Calhoun and Smith again addressed a large and deeply interested auditory. Most of the clergymen in Hampshire county and other interested persons from most of the congregations were present. The occasion and exercises produced obviously much good feeling, and it is hoped that all the consequences will be equally unexceptionable and happy.

The annual meeting of the benevolent societies of *Hampden County* was held at West Springfield, October 16th. Business meeting in the forenoon, at which the different treasurers and secretaries reported, officers for the ensuing year chosen, etc. The treasurer's report on foreign missions exhibited the cheering fact that the amount was more than \$1,200 more than had been contributed in any previous year. In the afternoon the house was well filled, and after addresses on other subjects, the Rev. Messrs. Calhoun and Eddy, who attended as a deputation from the Board, spoke on foreign missions. Dr. T. Cooley of East Granville presided, and Rev. D. Clark of Springfield read a report. This meeting, in the attendance of of the clergymen and delegates, the manner of doing the necessary business, the interest and emotion manifested by the full audience, and all things else, so far as has yet appeared, was what it was designed to be, and about what it is desirable that the annual meetings of all the auxiliary societies should be.

The annual meeting of *Worcester North Auxiliary* was held at Petersham, October 22d. The weather being very unfavorable only three pastors and a few people attended. The treasurer's report exhibited about the same amount contributed by the congregations as the last year. Addresses were delivered by Rev. Messrs. Calhoun from Smyrna, and C. Eddy, who attended as a deputation from the Board. Meeting next year to be at Westminster.

The *Harmony Conference of Churches* met at Westborough, October 27th, and spent two days in most interesting and profitable religious exercises. Occasional hours were spent in devotion, others in recounting the dealings of God with the respective congregations. A season of communion at the table of the Lord was observed, and a number of hours at different intervals were spent in attending to the various benevolent objects to which the congregations had contributed during the year. From the report of the treasurer for foreign missions it appeared that considerable more had been contributed to this object than in any previous year. The addresses delivered by Rev. Messrs. Calhoun and Eddy, who attended as a deputation from the Board, were listened to with lively interest by a large, intelligent, and solemn audience collected from all the congregations within the limits of the conference.

## Donations,

### RECEIVED IN DECEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	665 05
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Rev. A. Bullard, 10;	
fr. a friend in S. Boston, 5.)	505 63
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
100 00	
Ware, Rev. H. Smith,	2 00—102 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Albion, 1st presb. chh.	102 82
Buffalo, 1st presb. chh. mon. con.	
15, 86; E. Burchard, 10;	25 86
Gaines, 1st presb. chh. 11; Rev.	
H. C. I;	12 00
Knowlesville, Presb. chh.	25 64
Lewiston, 1st presb. chh.	15 00
Lockport, do. mon. con. 30, 17;	
coll. 27, 03;	57 20
Medina, 1st presb. chh. 26; Mrs.	
B. and daughter, 2;	28 00

Shelby, 1st cong. chh.	6 00
Wilson, 1st presb. chh. fem. miss. so.	8 75
Yates, 1st presb. chh. 25,44; mater. asso. 2,45;	27 89
	309 16
Ded. dis. on unc. money,	89—308 27
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
St. Johnsbury, E. and F. Fairbanks and Co.	100 00
<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	
Fredonia, 1st presb. chh.	22 00
Jamestown, do. 11; mon. con. 10;	21 00
Panama, do.	22 18
Ripley, do.	12 21
Silver Creek, do.	34 61
Westfield, O. N.	1 00
	113 00
Ded. dis. on rem.	1 06—111 94
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Walpole, La. sew. so. for the Walpole sch. Ceylon,	25 00
<i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i>	
Burlington, La. sew. so. 30; a lady, av. of ring, 62c.	30 62
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Portland, C. N. S.	8 00
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Belleville, Mon. con.	8 75
Newburyport, Mon. con. in Mr. Dimmick's so. 42; la. Jews so. 9,70;	51 70—60 45
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Gloucester, A lady,	10 00
Manchester, Mon. con.	30 00
Salem, United mon. con. Crombie-st. chh. 11,55; a friend, 2;	13 55—53 55
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Bridgeport, 1st so. mon. con. 40,29, chh. and so. 42,87;	83 16
Brookfield, Gent. 16,50; fem. char. so. 8,81; Dorcas asso. 1;	26 31
Danbury, Chh. and so. 69; mon. con. 72,92;	141 92
Huntington, Mon. con. 17,78; la. 60,95; la. of sab. sch. 2,80;	81 53
Monroe, Gent. 10; la. 28,29;	38 29
Reading, Gent. 28,21; la. 33; mon. con. 13,34;	74 55
Stratford, Mon. con. 10,09; la. to constitute Rev. WILLIAM B. WEEB an Hon. Mem. 59;	69 09
Trumbull, Mon. con. 12,16; la. sew. so. 24,41;	36 57—551 42
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
North Stamford, Gent. and la.	2 68
<i>Franklin co. Ms. Aux. So. F. Ripley, Tr.</i>	
Ashfield, Gent. 20; la. 19,68;	39 68
Bernardston and Gill, Gent. and la.	33 26
Buckland, Gent.	6 28
Charlemont, La. 25,33; R. H. Leavitt, 21;	46 33
Colerain, 1st cong. so.	9 00
Conway, Mon. con. 27; la. 136,84;	163 84
Deerfield, S. par. Gent. 50; N. par. ortho. so. 6,16;	56 16
Erving,	7 00
Gill, Mon. con.	9 39
Greenfield, 1st so. gent. and la. 27,15; 2d so. mon. con. 105,75; la. 31,58;	164 48
Hawley, 2d sch. dis. 1st par.	3 00
Leverett,	6 08
Montague, Mon. con. 11,44; gent. 20,60; la. 15,65;	47 69
New Salem,	18 50
Orange,	11 00
Shelburne, Gent. 112,02; la. 57,21; to constitute Rev. THEOPHILUS PACKARD, D D., and MARTIN SEVERANCE, Hon. Mem.	169 23
Sunderland, Gent. and la. 66,80;	

Meadow dis. mon. con. 4,05;	
Village, mon. con. 77,90;	148 75
Warwick, Gent. 20,72; la. 22,42; mon. con. 1,65; sab. sch. 1,21; indiv. 2;	48 00
Wendell, 14,12; mon. con. 5,80;	19 92
Rev. W. Riddell,	50 00
	1,057 59
Ded. expenses paid by aux. so.	15 00—1,042 59
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Geneva, Presb. chh. mon. con. 100,65; G. C. Seelye, 15; I. M. 3; Mrs. H. 2; Mrs. R. 1; Mrs. W. 50c.	122 15
Newfield,	4 00
Pennsylvania, Ladies,	5 00
Penn Yan, W. M. Oliver,	50 00
Prattsburgh, Mrs. M. Waldo,	10 00
West Groton, Chil. of D. C.	50—191 65
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, S. S. Day, 13; Mrs. E. T. 84c.	14 34
Miss A. T. 50c.	
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Monson, Dr. Ely's chh. and so. 40; G. M. Ives, 15;	55 00
West Springfield, Ireland par.	20 00
	75 00
Ded. expenses paid by aux. so. 10; dis. on unc. money, 60c.	10 60—64 40
<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Upton, I. S. 3,32; C. W. 2,68;	6 00
Webster, Cong. chh. mon. con.	5 94
Westboro', Evan. cong. chh. and so. 202,05; a friend, 50;	252 05—263 99
<i>Hartford co. Ct. Aux. So. J. K. Woodbridge, Tr.</i>	
Farmington, J. F. Norton,	1,105 00
Hartford, S. so. gent. and la. 500; N. sab. sch. for Wailuku, 60;	550 00
Simsbury, Coll.	97 91—1,752 91
<i>Hartford co. South, Ct. Aux. So. H. S. Wad, Tr.</i>	
Chatham, Gent.	10 00
Kensington, La.	24 02
Middletown, 1st so. gent. and la. 130; Upper M. gent. and la. 28,50; mon. con. 10,64; sab. sch. for Nestorian miss. 5,65;	174 79
Worthington, Gent. 70,99; la. 81,59; sab. sch. 8,42; mon. con. 6,32;	167 32—376 13
<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Francestown, Gent. 187,30; la. 87,69; fem. friend, 10; mon. con. 7,95;	292 94
Greenfield, Cong. chh. and so. mon. con.	15 00
Hudson, A. A. Byum,	1 00
New Ipswich, Gent. 117,70; la. (of which to constitute Rev. CHARLES SHEDD an Hon. Mem. 50;) 75,17; mon. con. 66;	258 87
Pelham, Miss Susan Atwood, dec'd,	251 05—818 86
<i>Kennebec, Me. Confer. of chhs. B. Nason, Tr.</i>	
Augusta, Gent. 73,13; la. 50; sew. cir. 15; fem. mite so. 3; sab. sch. 3,05; mon. con. 35,82;	180 00
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Alna, Cong. chh. and so. mon. con. which and prev. dona. constitute Rev. FRANKLIN YEATON an Hon. Mem.	29 53
Bath, 1st chh. mon. con.	55 00—84 53
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Cornwall North, Coll. 44,07;	61 32
mon. con. 17,25;	62 25
Sharon, Coll.	71 35—200 00
South Britain, do.	
<i>Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.</i>	
Lowell, 1st cong. chh. and so. 550,29; ded. prev. ackn. 500; mon. con. in do. 60,22;	110 51
<i>Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.</i>	
Fitchburgh, Asso.	222 56



Leominster, do.	50 19	Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Shirley, do.	7 00	Leyden, Cong. so. 37; Rev. R.	
Townsend, do.	41 82	Kimball, 10; Rev. E. Evans, 5;	52 00
Westford, do.	17 82—339 39	New York Mills, Presb. so.	38 53
Middlesex South, Ms. Conf. of Chhs.		Norwich, Rev. L. Brewster,	1 00
O. Hoyt, Tr.		Redfield, A. Johnson,	10 00—101 53
Marlboro', J. Stow,	12 00	Richmond and vic. Va. Aux. So. S.	
Unionville, Miss. asso.	60 00—72 00	Reeve, Tr.	50 00
Middlesex asso. Ct. H. C. Sanford, Tr.		Rockingham co. N. H. Confer. of Chhs.	
Durham, Benev. so.	26 35	J. Boardman, Tr.	
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.		Epping,	22 71
Cheshire, Cong. chh.	59 84	Portsmouth, J. Newell,	12 00—34 71
New Haven, 1st so. 413; Chapel-st. chh. and cong. (of which to constitute Rev. JOSEPH P. THOMPSON an Hon. Mem. 50); 78,38; mon. con. in 1st so. united so. and Chapel-st. chh. 26,29; do. in 3d chh. 4;	521 67—581 51	Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.		Middletown, M. Caswell, for miss. to Siam, 3	00
Madison, Mon. con. 91; la. 25;	116 00	Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
North Branford,	53 85	Gilmanton, 1st par. a friend,	2 00
North Haven, Chh. and cong. prev. ack. as fr. Cheshire, 120,77.		Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Wallingford, Chh. and cong. to constitute Rev. EDGAR J. DOOLITTLE an Hon. Mem.	53 22—223 07	Lempster, Mon. con. 10,73; la. 9,65;	20 38
New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.		Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Mount Carmel,	20 00	Columbia, Cong. chh. a bal.	75
New Haven, Church-st. chh. 194,67; mon. con. 8,56;	203 23—223 23	Gilead, Gent. 20,54; la. 27,72;	48 26
New London and vic. Ct. Aux. So. C. Chew, Tr.		Rockville, Fem. benev. so.	20 00
New London, R. Coit, to constitute Rev. BENJAMIN N. MARTIN, of New Haven, an Hon. Mem.	100 00	S. Coventry, Gent. 54,62; la. 8,44;	63 06
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.		Tolland, La.	19 47—151 54
(Of which fr. D. C. Porter, to constitute WILLIAM H. PORTER an Hon. Mem. 100; fr. A. P. CUMMINGS, to constitute him an Hon. Mem. 100; fr. T. Frelinghuysen, to constitute Rev. WILLIAM DEMAREST, of New Hurley, an Hon. Mem. 50; fr. a class in Rutgers-st. chh. for Hannah Goldsmith, Dindigal, 15;)	997 85	Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.		Western Reserve aux. so. By Rev. H. Coe, Agent,	
Roxbury, Eliot chh. and so. 13; mon. con. 16,17;	29 17	Ashtabula co. Andover, 4,69; E. Lyman, 12,72; Austinburg, 31,45; Rev. T. Tenney, 10; J. M. tase, 11; O. K. Hawley, 10; L. B. Austin, 10; Conneaut, 25,25; Rev. J. Hovey, 10; Mrs. S. Reed, 15; Dea. Lovejoy, 10; la. char. so. 2; Geneva, 2; C. Stow, 6; Morgan, 5; G. W. St. John, 10; Wayne, 13,45; Williamsfield, 8,75; Rev. E. T. Woodruff, 5; Cuyahoga co. Brecksville, A. Adams, 10; Huron co. Greenfield, 20; Lorain co. Amherst, 5; Lake co. Centerville, 18,62; N. Wood, 10; Kirtland, Rev. T. Coe, 10; Painsville, 23,50; Unionville, 9. C. N. Stratton, 10; Medina co. Medina, 4,90; Portage co. Aurora, 5; Hudson, Wes. Res. col. 3,57; Nelson, 10,63; Tallmadge, 3; Mrs. C. Fenn, 17; D. Upson, 10; G. Wolcott, 10; chil. in mater. asso. for J. C. Parmelee, Ceylon, 7; Summit co. Hudson, Wes. Res. col. mon. con. 8,10; Tallmadge, 2; Trumbull co. Braceville, 10; Gustavus, 3,96; G. H. 2,50; Hartford, Mon. con. 4,58; Kinsman, 36,37; mon. con. 12,57; Vernon, 6,87; E. S. Beach, 10; 487 48	
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.		Ded. expenses paid by aux. so. 21,20; loss on rem. 20,50;	42 00—445 48
Northampton, A friend, 300; a lady, 35;	335 00	By T. P. Handy, Agent,	
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.		Cleveland, Mon. con. 20,41; 1st presb. sab. sch. 11,70; Miss E. Allen, 10; Lyme, Chh. 5; J. Stebbens, 10; Maumee City, 1st presb. chh. mon. con. 50;	107 11
Bozrah, Bozraville, M.	30 00	Washington co. Vt. Aux. So. J. W. Howes, Tr.	
Canterbury, 1st so. mon. con.	13 10	Montpelier, 1st cong. chh. sab. sch. for Buel W. Smith, Ceylon,	20 00
Colchester, Gent. and la. 500; Mon. con. 20,50; la. sew. so. 27,66; sab. sch. 7,91;	556 07	Windham co. Vt. Aux. So. C. Kidder, Tr.	
Franklin, Lucy McCall, 20; la. 12,15;	32 15	Halifax, Fem. char. so.	11 00
Griswold, 1st so. gent. 35,87; la. 47,72; sab. sch. for Nestorian miss. 4,18; E. and E. Coit, 5;	92 77	Windham co. South. Ct. Aux. So. Z. Storrs, Tr.	
Lebanon, Goshen, Gent. 52,58; la. 45,71; Exrter, Gent. 17,93;	116 22	Ashford, Gent. 29,93; la. 29,78; mon. con. 40,29;	100 00
Lisbon, Newent, Gent. and la. 14,34; Hanover, Gent. and la. 28,45; mon. con. 33,16;	75 95	Chaplin, Gent. 108,83; la. 55,89; Mansfield South, Gent. 77; la. 56,61; mon. con. 22,25;	155 86
Montville, 1st so. gent. 14,62; la. 31,80; benev. sew. so. 10; to constitute Rev. SPENCER F. BEARD an Hon. Mem.; Mohegan, Gent. and la. 22,72;	79 14	Scotland, Gent. 29,35; la. 25,17; mon. con. 14,28; la. benev. so. 10,50;	79 30
Norwich, 1st so. gent. 32,25; la. 30,40; mon. con. 39,87; 2d so. gent. (of which to constitute FRANCIS A. PERKINS an Hon. Mem. 100;) 361; la. 165,28; mon. con. 45,55; mater. asso. for fem. sem. Ceylon, 51;	716 35	Voluntown and Sterling, Contrib. 12,62; la. 18,67;	31 29
Preston, Gent. 37,25; la. 18,55;	55 80—1,767 55	Westminster, Gent. 20,50; la. 27,47;	47 97
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.		Windham, Contrib.	53 55—632 69
South Dartmouth, Cong. chh. and so.	12 00	Windsor co. Vt. Aux. So. E. C. Tracy, Tr.	
		Norwich, S. par. mon. con.	12 57
		Wethersfield, Perkinsville, Mon. con.	7 00
		Woodstock, N. cong. chh. and so. 38; mon. con. 20;	64 00—83 57

<i>Worcester co. Central, Ms. Aux. So.</i>	
A. D. Foster, Tr.	
Auburn, Gent. 44,12; la. 23,90; mon. con.	91 89
21,17; sab. sch. 2,70;	
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i>	
Alfred, Mon. con.	10 00
Parsonsfield, S. Garland,	2 00
Wells, 2d cong. chh. mon. con.	
31,34; 1st so. mon. con. 15;	46 34—58 34
<i>Total from the above sources,</i>	<i>\$14,244 88</i>

# VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Andover, Ms. La. char. so. to constitute</i>	
Mrs. CAROLINE P. TAYLOR an Hon. Mem.	100 00
<i>Arkport, N. Y. Mon. con.</i>	18 50
<i>Babylon, N. Y. Presb. chh. mon. con.</i>	9 00
<i>Ballston, N. Y. 1st presb. chh. mon. con.</i>	
to constitute Rev. DANIEL STEWART an	
Hon. Mem. 51,50; fem. hea. sch. so. for	
Agnes Henry and Mary Waterman, Cey-	
lon, 56;	107 50
<i>Bedford, Ms. Mon. con.</i>	32 85
<i>Beloit, Wis. Ter. Cong. chh. mon. con.</i>	7 00
<i>Bloomfield, N. J. Presb. chh. 8; mon.</i>	
con. 15;	23 00
<i>Blount co. Ten. Rev. A. McGhee, 20; Rev.</i>	
Dr. Anderson, 2,30; Eusebia chh. 10,38;	
Near Providence, do. 37,32;	70 00
<i>Bridgehampton, N. Y. Fem. benev. so.</i>	15 00
<i>Bridgeton, N. J., H. B. L.</i>	10 00
<i>Caldwell, N. J. Presb. chh. mon. con.</i>	10 00
<i>Cambridge, N. Y. 1st united presb. so.</i>	
mon. con.	8 00
<i>Carbondale, Pa. Presb. chh. for Oregon miss.</i>	10 00
<i>Chelsea, Ms. Evan. cong. so. mon. con.</i>	
26 65; av. of labor by la. 3,16; coll. m.	
box, 3,59; prev. ack. 17,50;	15 90
<i>Eaton, L. C. Mon. con.</i>	37 00
<i>Eden, N. Y. Chh.</i>	10 00
<i>Fort Guines, Ga. L. Bliss,</i>	20 00
<i>Germantown, Pa. Presb. chh. mon. con.</i>	10 00
<i>Graton, N. Y., D. Bradley, Jr.</i>	5 00
<i>Hudson, N. Y. 1st presb. chh. miss. asso.</i>	
to constitute Miss EMMA A. BURROUGH	
an Hon. Mem.	100 00
<i>Jamaica, N. Y. Presb. chh. mon. con. 7;</i>	
a friend, for Rev. W. M. Thomson,	
Syria, 100;	107 00
<i>Jefferson, N. Y., J. Stephens,</i>	15 00
<i>Little Compton, R. I. Mon. con. in Mr.</i>	
Goldsmith's so. 21; O. Wilbor, 25;	46 00
<i>Madison, N. J. Presb. cong.</i>	66 00
<i>Manchester, Vt. Cong. chh. 60; mon. con.</i>	
in do. 10; mon. con. in Burr sem. 20;	90 00
<i>Marlboro', N. Y., Presb. chh. mon. con.</i>	10 00
<i>Monroe, Mich. Mrs. A. E. Wing, av. of</i>	
chain,	15 00
<i>Morreau, N. Y., A friend,</i>	2 00
<i>Newark, N. J. 1st presb. chh. J. Taylor,</i>	
100. S. P. Smith, 25; A. Nichols, 10; W.	
E. B. 5; F. R. G. 5; 2d presb. chh. 160;	
central presb. chh. coll. and mon. con.	
30,40; 3d chh. T. R. 3;	338 40
<i>Newton, Ms. E. par. mon. con. 12,58;</i>	
W. par. B. Eddy, 5;	17 58
<i>Norfolk, Va. J. D. Johnson,</i>	50 00
<i>Northern Liberties, Pa. 1st presb. chh.</i>	
70,79; Mrs. Carroll, 5; central presb.	
chh. 100;	181 79
<i>Otego, N. Y. La. for Choc. miss.</i>	3 83
<i>Paterson, N. J. 2d presb. chh. mon. con.</i>	11 00
<i>Perth Amboy, N. J. Presb. chh. and cong.</i>	
mon. con.	23 00
<i>Philadelphia, Pa. Independ. presb. chh. M.</i>	
Arrison, 50; a lady, 3; 1st presb. chh.	
fem. miss. and benev. so. for James P.	
Wilson and Albert Barnes, Ceylon, 40;	
W. E. Dubois and others for board. sch.	
Sandw. Isl. 20; W. presb. chh. Miss M.	
Mackey, 10; 10th presb. chh. two mem. 7;	130 00
<i>Princeton, N. J. Miss. so. Nassau Hall,</i>	35 00
<i>Providence, R. I. High-st. cong. chh.</i>	79 50
<i>Reading, Ms. Mr. Pickett's so. mon. con.</i>	26 10
<i>Richmond, N. Y. Presb. chh.</i>	175 00

<i>Rochester, N. Y. Brick presb. chh. sab. sch.</i>	
for William Wisner and John H. Thomp-	
son, Ceylon,	40 00
<i>Schenectady, N. Y. 1st presb. chh.</i>	143 00
<i>Scienceville, N. Y., C. Wright, 10; mon.</i>	
con. 4;	14 00
<i>Smithfield, N. Y. Mon. con.</i>	20 00
<i>South Reading, Ms. Fem. centso.</i>	19 24
<i>Southwark, Pa. 1st presb. chh. mon. con.</i>	75 00
<i>Sussex co. N. J., A friend,</i>	5 00
<i>Taneytown, Md. Young la. of Thorndale</i>	
fem. sem. for Julianna Johns, Sandw.	
Isl. 20; W. Walker, 10;	30 00
<i>Unknown, Rec'd via New London, Ct.</i>	11 00
<i>West Nassau, Presb. chh. mon. con.</i>	10 00
<i>Wilmington, Ms. Mon. con. 14,77; coll. 7,06;</i>	21 83
<i>Woodbridge, N. J. Presb. chh. mon. con.</i>	10 00

\$16,734 90

## LEGACIES.

<i>Clarkson, N. Y. Levi Crocker, by M.</i>	
Lewis, Ex'r, (prev. rec'd, 250;)	250 00
<i>Hartford, Ct. Normand Smith, Jr., by F.</i>	
Parsons and T. Smith, Ex'rs, (prev.	
rec'd, 3,750;)	750 00
<i>Lee, Ms. Mrs. Tummé Adams, by H. Bart-</i>	
lett, Ex'r, (prev. rec'd, 716,44;)	59 69
	\$1,059 69

Amount of donations and legacies acknowledged in the preceding lists, \$17,794 59. Total from August 1st, to December 31st, \$94,424 46.

## DONATIONS IN CLOTHING, &c.

<i>Albany, N. Y. A box, fr. fem. union so.</i>	
76,50; clothing, fr. indiv. 11,65;	88 15
<i>Binghamton, N. Y., A box, for Mr. Bal-</i>	
lantine.	
<i>Catskill, N. Y. Four reams foolscap paper,</i>	
fr. A. Austin.	
<i>Conneaut, O. Clothing, fr. la. char. so.</i>	7 00
<i>Deposit, N. Y., A box, for Madura miss.</i>	
<i>Dorset, Vt. A barrel, fr. fem. sab. sch.</i>	
miss. so.; a keg, fr. a friend, and a box,	
fr. young gent. for Mr. Hamlin, Con-	
stantinople.	
<i>Florence and Williamstown, N. Y., A box,</i>	
fr. la. for Eagletown,	25 00
<i>Graton, Ms. A box, fr. la. benev. so. for</i>	
Dwight.	45 03
<i>Harvard, Ms. Two casks, fr. la. char. sew.</i>	
cir. for Dwight,	35 00
<i>Middlefield Centre, N. Y., A box, fr. fem.</i>	
benev. so. for Seneca miss.	19 00
<i>New York City, (via.) A box, for Mr.</i>	
Munn, Sandw. Isl.; do. for Mr. Orr,	
Dwight.	
<i>Pequa, Pa. A box and barrel, for Mr.</i>	
Chamberlain, Sandw. Isl.	
<i>Putney, Vt. A box, fr. Dorcas so. for</i>	
Dwight,	34 89
<i>Skaneateles, N. Y., A box, fr. la. of Mr.</i>	
Brace's so. for Mrs. Munn, Sandw. Isl.	30 00
<i>Troy, Mich. A barrel, for Dr. Judd,</i>	
Sandw. Isl.	
<i>Unknown, A box.</i>	
<i>Vernon, O. 1 pr. stockings,</i>	50
<i>Ware, Ms. A bundle, fr. Mrs. Smith, for</i>	
Mrs. Conde, Sandw. Isl.; clothing, fr.	
fem. benev. so.	20 81
<i>Westford, N. Y., A box, fr. fem. benev. so.</i>	33 28

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XXXVII.

MARCH, 1841.

No. 3.

## American Board of Commissioners for Foreign Missions.

### *Syria and the Holy Land.*

JOURNAL OF MR. W. M. THOMSON IN  
NORTHERN SYRIA.

[Continued from p. 36.]

THE object of the tour during which the journal from which extracts are given below, was mentioned at page 28th of the number for January, where the preceding portion of the journal was inserted. At the close of that article the travellers, Messrs. Thomson and Beadle and Doct. Van Dyck, were at Tripoli. In three hours from Tripoli they passed a small river called Azka. Another hour and a half brought them to a post-station on the banks of the Nahr Akkar.

### *From Tripoli to Ruad.*

May 12th, 1840. We had an incessant serenade of jackalls last night. The plain at times seemed to be alive with them; and when one began a hundred more immediately set up their dismal howl in every direction. An individual awaked at midnight for the first time by such a frightful concert, might easily fancy that it was the war-whoop of a thousand savages rushing into battle. If these are the foxes of the story, as some suppose, Sampson, with the proper means, might easily take his three hundred to burn up the Philistines' corn in such a plain as Akkar. The sheikh of the Arabs informed us that hyenas abounded in the Jebel Akkar, and also tigers.

Another hour of brisk riding brought the travellers to Nahr Kebeer, and another to Nahr Abrosh, or Lepers river. Of the country adjacent to the latter Mr. Thomson remarks—

Most of the farmers live in villages upon the surrounding mountains, but a poorer class reside in the plain. We passed many of their habitations, which differ from any thing of the kind I have ever seen. The whole village is congregated under one roof, which covers a very low building, large enough for all the families that compose the settlement. This is a kind of human hive; but, alas, it has neither the neatness nor the sweetness of the true hive. We passed two encampments of Arabs, the name of whose tribe is Jekaish. Not far from their last encampment is a small group of oak trees, a very large grave-yard, and an old mosque in ruins. There was doubtless a considerable village here in former days, though there is not at present a house in sight, nor is there any water to drink, that we could find. In about one hour from this place, however, we came to a stream of good water, where we stopped and examined some buildings, which appear to be of Roman age and art. From this to Tortosa we were continually turning aside to gaze upon the strange works of antiquity scattered along the path. Those near the fountain El Hyeh were the most deserving of notice. In one place the rock has been cut away, so as to leave a solid quadrangular block as large as a considerable house. This may have served as an altar, and from a kind of window on one side a short flight of steps leads to the top. At a small distance from this is a building about thirty feet square, and perhaps twenty-five high. Maundrell says it is thirty-three and a half feet high, and thirty-one feet square. He speaks of two entrances, we saw but one. The whole structure consists of but two layers of huge stone, with a finished cornice projecting all around.



There is an entrance on the north side, several feet from the ground, and a few steps lead from it to the roof, in the inside. The only visible inhabitants were owls, and as we could not enter, nor even approach very near, on account of water which filled the ditch on all sides, we passed on to the next objects of curiosity. These are certain singular looking columns or towers, which Maundrell has described very accurately. There are two close together, each built of only three stones, and both about thirty feet high, and fifteen or sixteen square. Maundrell says that one of them is thirty-three feet high and fifteen square, and the other thirty feet and two inches and sixteen feet six inches square at the base, which agrees nearly with our measurement. The lions at the four corners of the pedestal are still there, but very much defaced and worn, and the whole appearance exactly corresponds to Maundrell's description. The tombs around and beneath leave scarcely a doubt that these are sepulchral monuments of Phenician origin; and as they resemble those near Tyre and around Jerusalem, which have been so often and so minutely described, I shall dismiss them, with the remark, that they are of every size and shape and almost innumerable. The columns are called Amreed, and were probably constructed by the ancient Arvadites, as their small island lies about two miles from the shore, to the west of them. The whole region from this to Tortosa is crowded with marks of ancient art, and the amount of excavation, and the number and extent of the quarries is astonishing. Between the Ayne el Hyeh and the brook into which it flows, called Amreed, and the town of Tortosa, is a rocky road of about one hour. A short distance from the town is the Nahr Gumka, distinguished by a very large fountain called Ayne el Tahoon, whose waters boil up as if from a vast caldron, in sufficient quantity to drive a mill, which it anciently did, and from the mill derived its name, Tahoon.

Before leaving the great plain of Junia or Akkar, allow me to linger awhile upon its lovely margin. It is one of the largest I have seen, and at this season, among the most beautiful. The surface is almost perfectly level, and is covered with one vast carpet of green, richly variegated with innumerable flowers. Long fields of the blood-red poppy, the fashionable fleur de lis, the ox-eyed daisy with his golden lashes, the splendid malva with its deep cup of carnation, the convolvulus, pure white and cream

yellow, thistles of every variety and size, and lupins without number, while the fields were clothed with clover, red, white, and yellow, refreshing the traveller with their sweet, wholesome American fragrance.

We reached Tortosa in time to visit the island of Ruad, as it is pronounced by the natives. It is called Arvad and Arphad, and is believed to be the seat of the ancient Arvadites, mentioned in Genesis, 10: 18, 2 Kings, 19: 13, and several times in Ezekiel and other places. The Greeks and Romans called it Aradus, and the Arabs now call it Ruad, pronounced nearly as if written Rwad. Strange stories are told of this little island. In Alexander's Bible Dictionary it is said to be situated southward of Tyre, and a league from the shore. It is a considerable objection to such a location, that there is no island to the southward of Tyre. We find it to be six hard days' ride to the north of Tyre. Calmet says that the island is two hundred paces from the shore, we found it three miles from Tortosa, and at least two miles to the shore at the nearest point. Volney represents it as utterly desolate and deserted in his day, which is not believed to have been the case within the memory of man, and certainly was not in his day. We found about two thousand inhabitants, dwelling in very good, and from appearance, very ancient houses. Immediately upon landing I met Abd el Baky, an old acquaintance and friend, who took us over every part of the town and around the whole island, refreshed us with coffee and sherbet, accompanied us back to Tortosa, and did not leave until we had examined this city on the following morning, when he accompanied us about a mile towards Banias and then bid adieu with very much of affection and regret.

Several large castles in good repair still protect this isle from invasion and insult. They are probably of Saracenic origin, but many have been constructed by the crusaders. Considerable portions of the very ancient walls remain. From the size of the stones, reminding the traveller of Baalbec, it is evident that this wall must have been prodigiously strong. It was built on the extreme verge of the rocks, so as to secure as large an area as possible; and in some places it appears even to have encroached upon the dominions of the sea by means of arches. These walls must have been originally very lofty, as there is one portion still standing, at least forty feet in height. The entire circumference was nearly fifteen hundred paces, and

every inch of space inclosed seems to have been built upon, and as history states, with houses many stories high. The island is nearly as large as Tyre, and rises higher than that in the centre. There are no fountains on the island, but the population use rain-water possessed in cisterns. There are several hundred of these and most of them in good repair, so that water is quite abundant. There are also very large fountains on the neighboring shore, where the shipping water, and to which the people can resort in time of need. There are two small harbors open to the northeast, and sheltered by a strong wall carried out into the sea from the northwest corner of the island. This is the work of remote antiquity, as is the wall which divides the harbor into two. The people are nearly all sailors or ship-wrights. Several vessels are on the stocks at present, and one nearly ready to be launched. As nothing grows on the island, the inhabitants depend entirely upon the fruits of commerce and the riches of the sea for their subsistence. The eastern part of the island is used as a cemetery, but in the days of her power, the Arvadites must have sought their sepulchres on the adjacent coast, and probably the tombs around the columns of Amreed were constructed by them. Many granite and marble columns are scattered over the island, and upon several of them I noticed inscriptions in Greek.

As the sun went down we left the quiet little harbor of the Arvadites, and had a delightful row by moonlight back to Tortosa. Seen from the sea, in the gray twilight of even, the high castles of Ruad have a venerable appearance, and, like all other towns in the east, promise far more to the eye of the traveller, than a closer inspection reveals. Who can tell the history of Arvad? in what volume is it recorded? Isaiah 2,500 years ago asks, "Where is the king of Hamoth and the king of Arphad?" And Jeremiah, a hundred years later, responds, "Hamath is confounded, and Arphad, for they have heard evil tidings; they are fainthearted, there is sorrow on the sea, it cannot be quiet."

### *Ruins of Tortosa.*

13. Tortosa, by the Arabs called Tortoos. We have had a very fair opportunity to examine this ancient city. It is called Orthosia by the Greek and Latin historians; was a place of note in the records of the primitive church; and is often mentioned in the annals of the cru-

sades as a very strong castle. This any one will immediately believe, who examines its present ruins. In the walls of the castle, within which is the present town, there are three ages of architecture distinctly visible. The very ancient rusticated wall, like that in the foundation of Solomon's temple in Jerusalem, the smooth finished wall of Roman age and art, and the more modern forts, constructed by the crusaders and the Saracens. This castle is about two hundred paces from north to south, and one hundred and sixty from the east wall to the sea; and it occupied the northwest angle of the area included within the walls of the ancient Orthosia. Besides the ditch and wall of the city, it was surrounded by an inner fosse and double wall, exceedingly high and strong, built of huge rusticated stone. There is a portion of the east wall still standing, which cannot be less than sixty or seventy feet high. To this impregnable fortress there was but one entrance, and that by a draw-bridge over the ditch, placed too, at the northwest corner, so low and so near the sea that it could not be attacked with any advantage from the land. The ditch and much of the wall of the Roman Orthosia can be traced, proving that it likewise was a strongly fortified city. It was in shape nearly a regular quadrangle, the east wall running parallel to the sea, and the north and south walls parallel to each other. On the east the length is six hundred and eighteen paces, and on the north three hundred and ninety; consequently the entire circuit must be about two thousand paces.

One of the most striking objects, as you enter the castle, is a long ruined building called the divan. It is thirty-eight paces long in the inside and sixteen wide, with walls of great thickness. Vague and loose tradition appropriates this edifice to the officers of government, and our guide amused us by stationing the different officers according to his fancy. Under the east window was the council-chamber, the next was the chief secretary's place, etc. These windows are very lofty, and even grand, and show that the architecture is Corinthian, as do also the capitals seen within the room. The roof has fallen and partly filled up the area within. It appears to have been a double vault, the centre supported by columns of red granite. I cannot think with Maundrell, that this was a church. As far as its dilapidated condition enabled me to judge, it is not constructed after the manner of churches in any one respect, and the architectural devices

and ornaments do not comport with the sanctity of a place of worship. There is a church without the castle, and near the southeast corner of the ancient city. It stands absolutely alone, a grand and venerable memento of ancient piety. Its architecture is Corinthian and not loaded with ornament. Its origin must date back to the prosperous days of the church under the Roman rule. Maundrell makes the length of this beautiful remnant of antiquity to be one hundred and thirty feet, breadth ninety-three, height sixty-one. It fronts the sea towards the west, and the grand entrance and lofty windows are seen to great advantage from the water. The stone of which it is constructed is not marble, but the common limestone of the country, and so also are the walls of the castle. The roof is supported by a double row of Corinthian columns, and the centre vault is particularly striking and noble, as is the grand nave opposite the entrance. But, alas! the whole is in ruins. Not a solitary Christian ever comes there to pray. The only occupants are goats and cattle, and these render it another augean stable, perilous to enter, and offensive in the extreme to every sense. It appears to have been used as a mosque, and I noticed an Arabic inscription on one of the centre columns, the purport of which is that one El Fuary el Halaby purified and transformed this church into a mosque in the year 782 of the Hegira, which was consequently 474 years ago.

The modern town may contain a thousand inhabitants, all Moslem and very bigoted. It is also the sea-port for the villages of Safeeta, and is of course full of the Ansaireea. I had opportunity to converse with many of them, but found them much more willing to sip coffee and smoke tobacco, than to impart information about either their country or their faith. I attribute part of this extreme shyness to the presence of Moslems, by whom they are both hated and watched.

After leaving Tortosa we came in ten minutes to the Mina or harbor, where the few small boats that visit this place anchor. Before the town itself there is not the slightest protection for boats, and nearly all the trade is carried on through Road. At the Mina is a large building used as a pottery, and another for a government salt depot. Both these buildings are very ancient. Having purchased some cake from a boat just arrived from Cyprus, and written a certificate for our kind guide, Abd el Baky, we bid him adieu and pursued our journey towards Banias, which we reached in eight hours.

A short distance from the Mina, we passed a place called El Ayoon, from a number of good fountains which issue from the rocks; and in half an hour we came to a very large fountain called Ayne Harone, or Aaron's fountain, boiling up in the sea, many rods from the shore. The quantity of water thrown out by this fountain must be immense. In another half hour we crossed Nahr Hussein, a much smaller river than we had expected to find, but meriting its name, Beautiful. In forty minutes from Nahr Hussein we passed a great fountain called Ettein, probably from some old fig-trees which stand near it. At the end of two hours and a half from Tortosa we stopped at some mills called B'Seery. The people in this region appear to cultivate little else but onions, of which they have large fields. Above these mills there are traces of a village which once existed and bore the same name, B'Seery, and the country around is well watered and very fertile. The inhabitants are all Ansaireea, and it was partly the hope of being able to converse with some of them, that induced us to stop after so short a ride. Nor were we disappointed. Many came around us, and not a few remained several hours. Some wanted medicine, and all partook of our coffee and rice without reluctance. They were very communicative on all subjects, except the very one concerning which we wished most to obtain information. About their religion their mouths appear to be hermetically sealed.

#### *Volcanic Remains—Falconry—Banias.*

In a little more than an hour from the mills, we crossed a considerable river, called Marakeea, whose water is brackish in autumn, when the river is low. From this river to Banias, a distance of four and a half hours' ride, we passed through a very extraordinary volcanic region. There are innumerable hills of amorphous lava, tossed up in wild disorder. In some parts, we had large hills of volcanic pudding-stone; in others the mountain was entirely composed of materials resembling brick-bats, earth, and ashes, mixed together and burnt until of a yellow brown color. In several places the lava had spread over the rest precisely as molten lead would do; specimens of which I brought away with me. Before we came upon this formation, we had ridden several hours among geodes of very beautiful chalcedony and quartz, with now and then a specimen of good agate. These are found in greatest



abundance in the beds of mountain torrents, and are doubtless washed out of the marl hills above; and if one had time to explore them, beautiful minerals might be obtained. These geodes lay scattered about in such countless numbers that a whole fleet might be freighted with them.

To-day, for the first time in my life, I saw the very ancient sport of falconry. Several people had falcons and were out beating the bushes to start their game. They sought only a small kind of quail; and it was both exciting and distressing, to see how the wicked hawk pounced upon the innocent bird the moment it rose from its covert. The sportsman beat the bushes with a stick, holding the falcon in the other hand, and the instant that he sees the bird, he throws the falcon towards it, and generally, the game is caught in a few seconds. If not, the pursuit is abandoned, for the falcon will follow the game only a short distance. I saw one catch four quails in twenty minutes, and he failed but once, when he flew off and lighted down in the wheat. I noticed that the owner had to throw a dead quail for the falcon to pounce upon before he could capture him. The only reward which the hawk gets for his trouble is permission to drink the blood of the game. Before extricating the quail from his claws, the falconer cuts the bird's throat, and the hawk drinks the blood, after which he cheerfully surrenders his captive and begins to look out for fresh game. This is a cruel but very animating sport. The falcons have a wicked look, and some how or other filled my mind with images and reflections about him whose delight is to catch souls and drink the life blood of immortal spirits.

We passed a great many villages and castles situated on the mountains above us. In the castle and town of Mulcub there are some Moslems, and they have a mosque, the only one I have seen on the road. The castle is situated on a very high triangular hill, and was probably constructed by the crusaders. It is extensive and is described by the natives as being almost impregnable. The soil in the plains is very fertile, and the crops of grain more luxuriant than any I have seen in Syria. Indeed, either the season has been uncommonly favorable, or the country north of Tripoli is more fertile than to the south of it.

14. Baniyas. And what is Baniyas? It was Balanea in Strabo's day, afterwards called Valanea, and now Baniyas by the Arabs, with a strong emphasis on

the last syllable. It was the seat of a bishopric under the christian emperors, and appears to have been a considerable city. There is a furious little river of the same name tumbling into the sea to the southwest of it, and a deep and quiet bay to the north. It is eight hours from Tortosa, and nine from Ladakeea. In 1696 Maundrell found it entirely deserted, and so it remains to this day. On the shore are two very old buildings like magazines, and in fact, used at the present time, one for a government depot of salt, and the other for a khan. We found it deplorably destitute of every thing, and could not get any provisions for either man or beast. The ancient city was built on a small hill to the south of the khan; and while the muleteers were loading the animals this morning, I took a hasty survey of the ruins. This hill breaks down in steep declivities on three sides, and on the other, there was a deep ditch and strong wall. The steep declivities on the other sides had been walled also, and farther fortified with towers at the angles. At the northeast corner there is a considerable section of the wall remaining, and from appearance I should judge the whole to be Roman work. Nearly in the centre of the space inclosed by the walls stood a church. The foundation and the nave, for a few feet in height, are quite perfect. To the south and west, for a considerable distance, are ruins scattered over the plain, shewing that Baniyas had extensive suburbs in the days of her prosperity. From the site of Baniyas, the castle of Mulcub or Mercub stands out in a most imposing attitude. Indeed I have never seen a fortress which presented such a commanding aspect. The triangular hill is volcanic and nearly perpendicular; and the lofty walls, with their round towers, cover the entire summit. I was informed that there are arrows and javelins sticking in the walls to this day, mementos of ancient warfare. To this strong position the Greek bishops of Balanea transferred their see, when the Saracens conquered the country; and it was one of the castles held by the knights of St. John. Nor is this the only castle upon those mountains whose origin dates back to the eleventh century, or even to the days of christian emperors.

Between Baniyas and Jeblee we crossed the following rivers. Nahr Jubar in thirty minutes, twenty minutes further Hurraison, and in another hour Nahr es Sin, a deep stream with a larger volume of water than is in any river between this and Beyroot. The water is clear

and cool, owing, as I was told, to the fact, that the river rises from large fountains only a short distance up in the plain, and does not come down from the marl hills to the east of it. We crossed on a good stone bridge; and on the north side is a large khan now unoccupied. The Arabs El Milk have here a permanent encampment, and perhaps this has occasioned that confusion of names, of which the "Modern Traveller" complains. This is certainly the Nahr Sin, as stated by Pocoke, and not Nahr el Melek. On the low point of land at the mouth of the river are considerable ruins, with granite columns amongst them. I could find no other name for it than Beldy, which is not very near Paltos, the site of whose ruins Pocoke supposes this to be.

At this river I saw for the first time a large drove of buffalos, with their calves, dashing about in high sport amongst the reeds and flags of the river. These buffalos are all jet black, with very little hair, short horns starting directly back towards the shoulder, which is very high and covered with a shaggy mane. Their voice is widely different from that of cows, nor is it like any other sound I ever heard. They delight to wallow in the muddy marshes along the banks of this river.

#### *Mosque and Theatre at Jeblee—Ladakeea.*

From Nahr es Sin to Nahr Mowaileh is thirty-five minutes brisk riding; and between those two rivers is Nahr Sukas with a broken bridge, and at its mouth a high mound, which appears to have been once fortified, and is called Dahar Sukas. From El Mowaileh to Nahr Iben Burgal is one hour, and in half an hour farther is Jeblee, where we stopped to rest and dine, under a large sycamore tree, near the great mosque of sultan Ibrahim. This mosque has been much enlarged and improved since 1696. Indeed all the larger buildings have quite a modern appearance. Shortly after we had alighted, two of the dervishes came and presented each of us with a small piece of holy wax from the sheikh's tomb, for which they demanded a present, nor could we escape their odious importunity without giving one. These lying beggars edified us with the same history of their holy mosque and sheikh that Maundrell relates, except that they made their saint Ibrahim to come from Bukhara, where he was a mighty sultan before he turned wandering dervish. The theatre remains exactly as described by Maundrell, but the houses which filled up the area are

all gone, and instead of them there are two or three built upon the top, above the banks of seats. That very accurate tourist says that from corner to corner is exactly a hundred yards. This diameter would give 450 feet as the length of the semicircle on the outside. I had estimated it at 400 feet, which does not differ widely from his measurement. The walls against which the banks of seats rested, could not be less than fifteen feet thick at the top, and the workmanship was very neat and substantial. Beneath are many rooms and dens for wild beasts, and a fine avenue all around, where chariots might have passed. We found them filled with flocks of sheep and droves of cattle, rendering the place very offensive. A sheep had just been slaughtered and hung up in the splendid entrance through which once poured the gay populace of Gabala, eager to witness the cruel sports and amusements of the ancient theatre. The seventeen windows remain, but the pedestals and columns have nearly all disappeared. This is the first and only theatre of antiquity that I have had opportunity to examine, and being so nearly perfect, it impressed me with a high opinion of ancient wealth and architecture. The modern town of Jeblee is very poor and wretched. The walls do not deserve the name, and the houses are miserable hovels. The population may be 800, nearly all Moslem. To the east stretches an immense and very fertile plain but partially cultivated. The outrageous severity of the pasha, when he quelled the rebellion of the Ansaireea, five years since, has almost depopulated the country, and thrown large districts out of cultivation altogether. His cavalry is now spread all over the plain, whose fat pastures sustain the horses at no expense.

15. Ladakeea. From Jeblee to Ladakeea is five hours. There is not a house, or even a khan, in all the way, although many villages are seen in the plain to the right of the road. In half an hour from Jeblee we stopped to dine under "the shadow of a great rock," on the banks of the brook Rumaileh, and one hour further, we crossed Nahr Aroos, just above a broken bridge of some antiquity. Here is a very remarkable mound. The river washes the southern part of it, and a deep ditch has been cut in the rock entirely round to the river, inclosing a circle whose circumference cannot be less than a mile and a half. The ditch is about a hundred feet wide, and in many places is nearly filled up. Finding a path, we rode to the top, which may be

about forty feet high, commanding a fine view of the sea and the wide plain around. The whole summit is covered with remains of buildings, so that we could scarcely ride over it; and on the side towards the sea portions of wall are to be seen, showing that the whole was walled up from the bottom of the ditch to the top of the mound. This is the largest artificial mound I have yet seen. In two hours from this river, is the Nahr Snubar, which has a good bridge over a dry channel, the river having entirely changed its course and place of entrance into the sea. From this to Nahr el Kebeer is more than an hour, and in less than another hour you reach the city of Ladakeea. The whole valley of Nahr Kebeer is extremely fertile, and clothed with a luxuriant crop of wheat. The grain was as thick on the ground, and the stalk as high as most wheat in the great valley of the Mississippi, which is altogether extraordinary for this country. I rode through white clover breast high to the horses! Between the Nahr Aroos and the Snubar there is a small river called El Mudeuk. It flows deep in the earth, as its name imports; the banks are marshy and covered with brush-wood and jungle. And here the Ansaireea in former times committed many atrocious murders.

Ladakeea point projects far into the sea, and at a short distance to the north is a low line of rocks running about two miles farther out. Against these ships are often driven and dashed to pieces. An English brig was cast away on these rocks only a few weeks ago. The town itself is situated on a low plain, descending towards the sea on the north, and is about a mile from the extremity of the cape. It is well built, with clean streets, and neat houses. The population is estimated at 5,000 or 6,000. Of these less than 1,000 are Christians of the Greek church, the rest are Moslems. There are five Greek churches with their priests and a bishop. These ought certainly to take good care of 1,000 souls. There is a Latin chapel for the French consul's family, and an Armenian church, with but one member and no priest. There are ten mosques in the city and one in the Mina or harbor. These have very tall minarets, which are quite an ornament to the place. On castle-hill, to the east of the town, a very elegant mosque has recently been erected; indeed, it is not yet finished, although they have been fourteen years at it. The hill is very steep. A long flight of steps, leading up from the head of a street, lands you in the

open area in front of the building. We were allowed to enter the main apartment, after depositing our shoes, according to their own custom, at the door. The interior is almost grand. Immediately under the lofty dome is a wooden frame suspended, in shape a hexagon, from which depend 128 lamps of every size, shape and color. When these are all lighted, the effect must be very striking as the devout moslem enters the grand door at the north. The windows are numerous and singularly adorned with glass of different colors. In this large room the followers of the false prophet assemble every Thursday night to hear a sermon from their chief moolah. A beautiful marble pulpit is placed in the south wall, exactly like the pulpits in the oriental churches, and a stairway of Italian marble leads up to the seat on either side. This mosque is called Sheikh el Mugraby, from the saint over whose tomb it is built, and by whose legacy it has been erected and will be supported. I wish some saint of a better faith in America would bequeath half the sum this mosque has cost, to build us a good house for our seminary at Beyroot. If he likes to come and attend to the work himself, so much the better, and when he dies we will make his work his mausoleum, and call it by his name.

In one of the churches (St. George) we examined a very ancient manuscript of the New Testament, written on parchment. It is mostly in a state of excellent preservation, but in a few places is effaced or faded. There is no date to it, but an Arabic writing inserted, declares that after great research it was discovered that Theodosius, reis of all the Syrian convents, wrote it with his own hand in the year 492! Believe it who can. I could trace its traditional history no farther than to the destruction of a convent called Farooos, about 200 years ago, from which it was taken by a moslem and sold to this church. The manuscript is certainly ancient, and being so very complete, perfect, and legible, it must be valuable.

The harbor is small but safer than any other on the coast, indeed with a little European science, and at a moderate expense it might be rendered perfectly secure. There has been a castle, which commanded the entrance and greatly added to the safety of the shipping; but it is now nearly destroyed, as is also the causeway which connected it with the main land. The only buildings at the Mina are magazines which were constructed on a scale by far too grand and



spacious for the present ruined state of the country and trade. Nearly all of them are unoccupied, and not a few are sinking into ruin by neglect.

*Suitableness of Ladakeea for a Missionary Station.*

From the harbor to the city is a delightful ride through olive groves of great extent and very flourishing. These orchards extend all round the western and southern parts of the cape, and add much to the beauty of Ladakeea. To the east you have the luxuriant bottom of Nahr Kebeer, and on the north the undulating plain reaching almost to the base of mount Cassius. The soil is of the very best kind for grain. The hills are composed of a white marl, through which I noticed in many places, vast masses of serpentine protruded, with occasional specimens of talc and talcose rock.

The water in the town itself is neither good nor abundant; but in the surrounding plains water of an excellent quality is obtained by digging only a few feet below the surface. In this way the new gardens planted in the vicinity are watered. The present mudeer has opened many of them to irrigate his young orchards. The climate is certainly healthy to natives. The malaria of the river is carried away by the westerly and southerly winds, and the people sleep on their terraces without any protection from the air and receive no injury. The very great heat, however, will be found to be an objection to an American. The fact that the city has no gates to confine one within narrow walls will add much to the comfort of a residence there.

The market is well supplied with such goods as are common in the country, and living is both as cheap and good as any where along the coast. No difficulty need be apprehended from that quarter to those who can accommodate themselves to the diet of the country. Rent is almost nothing. A very good house costs not more than 500 piastres. This is not more than one fifth of what it costs in Beyroot, and living throughout is very much cheaper.

The society will consist altogether of natives. The consular agents are of this class, and those with whom we became acquainted are very respectable people. This I consider an advantage, rather than otherwise, so far as missionary operations are concerned. Ladakeea is unquestionably an important station for a mission. Besides the Christians residing in the city, among whom missionary

labor would be immediately commenced, under very favorable circumstances, there are a multitude of Ansaireea villages crowded thickly around it. Indeed the number of these villages is almost incredible. The jurisdiction of the governor of Ladakeea extends for about a day's journey around the city. Baniyas being the extreme south boundary. There are fourteen districts, each with its petty governor appointed by and responsible to the one at Ladakeea. The number of villages returned to the government for taxation is 790. I obtained from the secretary of the governor the names of the districts, with the number of taxable persons, and the different sects which inhabited the villages. From this paper it appears that there are full 20,000 persons taxed, and consequently the population must be at least 80,000, probably it is considerably more. About 550 of these villages are Ansaireea, containing a population of 50,000. These are all accessible from Ladakeea. A great proportion of them reside on the mountains, and I was assured both by the people themselves and by the native Christians at Ladakeea, that good summer residences could be found among these mountain villages. This is a matter of considerable importance to the prosperity of a mission among the Ansaireea.

*Number, Origin, and Religion of the Ansaireea.*

And now I am on the subject of a mission to this singular people, and may as well throw together all the information which I have been able to collect concerning them.

The name has been very variously spelled by different travellers. How Maundrell could have thought that Noces represented the sound I am at a loss to understand. Nocires and Noceres of Pocoke is still further from the reality. Ansaire of Volney is nearer than Anzeyrys of Burkhardt. I shall spell it Ansaireea, not because it is conformable to any rules of orthography for the Arabic, but in the hope that it will enable the common reader to give a tolerably correct pronunciation to the name.

Ladakeea may be regarded as the centre and sea-port to the Ansaireea, though they are spread over a wide extent of territory, stretching along the sea-coast and including the adjacent mountains, from the plain of Akkar to Adana in Asia Minor. Mr. Barker assures me that about one third of the inhabitants in

Tarsoos are Ansaireea; and that they abound not only in Jeblee Bylam above Scanderoon, but in the mountains of Anatolia. This corresponds with the unvarying testimony of the people themselves; who also say, that their sect extends to Jeblee Sinjar and even to Persia. They are several times more numerous, than the Druzes; but then they are much more widely dispersed. Their number cannot be less than 200,000, and most intelligent natives place it much higher. The largest body of them occupy the plain and mountains of Ladakeea, which are in consequence called Jeblee Ansaireea. Their villages are also very numerous in the region called Safeeta, above Tortosa, and in Hosen and Akkar. They also compose one third of the inhabitants of Antioch, and abound on the mountains above it.

As to their origin, all the accounts given by travellers are too vague and contradictory to obtain credit. The fact is their origin is lost in the dimness of remote antiquity. Some peculiarities in their habits and extremely obscure system of superstition have started the inquiry in my mind whether they may not be remnants of the original inhabitants, dwelling in the country in the days of Joshua and Solomon, and who, by conforming in public to every successive system of religion that has prevailed, have contrived to preserve their own superstition buried under the impenetrable darkness of their mysteries. Certain it is, that so far back as their history is known, it has been their custom to conform to the dominant faith, whilst every one knows that it is done in hypocrisy.

Their secrecy on the subject of religion is absolutely invincible. Mr. Barker, the British ex-consul general, who has lived in this country for forty years, and has been very inquisitive on the subject, declared that his efforts had utterly failed. He could discover nothing. His domestics are mostly Ansaireea, but their mouths are hermetically sealed on this one subject, though very kind, trusty, and communicative on all others. Our consul at Ladakeea told me that a former governor tried every art to wring the secret out of them, but to no purpose. He took a poor man into his employ, gradually raised him from step to step, and sought to gain his affection and confidence; and at length began to sound him on the matter of religion. Finding all his efforts in this way useless, he imprisoned, beat, and nearly killed him, but with no better success. The poor fellow

finally told him that if he should actually beat him to death, he would not disclose any thing; "But," said he, "you have a slave; commit him to me for forty days: I will take him to the mountains where he will be initiated into our mysteries, and then, as he is your slave, you may do what you please with him." But the slave when he returned was as stubbornly silent as the other, and actually died a martyr to his secret.

My own success was of the same gratifying nature. My custom was to treat all Ansaireea with respect. Whenever I met them in the city, in the country, by the way-side, or in their fields at work, I sought to gain their confidence by every means in my power, and seemed to succeed very well indeed; but I never, in any instance, could draw any information from them in regard to their faith. Man, woman, and child, high and low, rich and poor, were equally reserved on this point. They were always ready to partake of our dinner, smoke, and sip coffee, but that was all. When we were at Jeblee a sheikh came and took a seat upon my rug, and seemed much at home. As there were moslems present, I knew it would be useless to open the subject; but after we had left the town he followed us to the place where we were dining. Having now a fair opportunity I began the inquiry. I tried at first to approach the delicate subject gradually, in concentric circles, like a miller round a candle, but it would not do; so I cut straight across, by asking what sort of people lived in the villages before us. "Oh, they are fellaheen," was his reply. I know they are fellaheen, that is they are peasants, but that regards their business not their faith. Of what religion are they? "Religion! what need of religion have fellaheen?" Certainly every one must embrace some sort of religion, what do you believe? "Whom do you follow? Whom do you love?" said he. We are Christians, we love the Lord Jesus Christ. "Very well," said he, "we love Jesus Christ also." No, no, you are not Christians. "Yes; we love Christ and Moses; your religion and ours is the same." And having received from the doctor the medicine which he wanted, he rose abruptly, mounted his horse and left us.

When we were coming from Hamah to Hosen, the officer which the governor gave to conduct us over the mountains forced a guide to accompany us through the blindest part of the road. As this man could not run away from us, and was also a very plain and simple-hearted

farmer, I resolved to make a desperate effort to draw something out of him. So I got off my horse and walked with him, got a pipe and helped him to smoke it, and after going through all the necessary preliminaries, I told him something about ourselves and the people of America. Then, as if by accident, I inquired whether he was a Greek or Maronite, a Moslem, or Ansairy. "I am a fellah," said he. I know you are a farmer, but what religion do you profess? "We are all fellah-keen." Very well, but are you an Ansairy? "Yes." Well what do you believe? "Believe! we have no belief." That is impossible. Every body believes something. Why cannot you tell what you believe. The moslems have their koran, the Jews their sacred books, the Christians have the Bible, the heathen, even, will shew you their idols. When a man keeps any thing so secret I must fear there is something bad about the matter. Tell me who do you think made the world? "This hill sir is very steep." I know that very well, but I asked you who made the world, and said nothing about the hill. Can you not tell me who made it? "Do you see that white building yonder, that is the tomb of sheikh Ibrahim. If any one has sore eyes, and visits that tomb, he will be cured immediately." He must be an excellent doctor, said I, but we will talk about him after a while. I want to know whether you do not believe in a God of some kind or other? "May God curse the father of that donkey?" The donkey goes very well, and you should not curse the poor beast. Besides you used the name of God. Who is he, what do you believe about him? "Is it not near noon, sir; we have four hours yet to Hom." In utter despair I gave him over to our tract distributor, who now came up, and who is as anxious to get into their secret as any one can be. He wants even to reside among them for this purpose. He exhausted all his skill for some hours, but got nothing for his trouble. Such stubborn secrecy I think is almost unparalleled. As the distributor declared in his Arabian proverb, "I talked to him to the east, and he answered to the west;" and so in fact your question and their answer are generally the poles apart.

#### *Their Religious Rites and Domestic Institutions.*

This people have no known form of prayer, no priesthood or class of initiated like the Druzes, no time or place of worship, and not even at funerals do they

perform religious rites, unless under certain circumstances they conform to moslem customs for prudential reasons. I could not ascertain either from themselves or from others, whether they believe in the immortality of the soul and a future state of rewards, or not; but they are generally supposed to hold to transmigration of the lowest and grossest nature. They sustain a reputation for unparalleled preeminence in all that is bad. Besides the ever prevalent vices of deceit, falsehood, roguery, they are universally reported to be treacherous, thievish, high-way robbers, and murderers. They shed blood like water, as the Arabs say. Many places along the road have a frightful celebrity from the robberies and murders committed there by these desperate Ansaireea. Our consul told us that until Ibrahim Pasha conquered the country, single travellers never ventured to pass between Ladakeea and Jeblee although they are in full view of each other.

In regard to domestic regulations they are said to have no fixed rules of any kind. A man may have as many wives as he chooses, or can support, and these wives may be divorced at pleasure. According to the unvarying testimony of the country these wives may be selected from the nearest of all natural relations. I feel disposed to receive these charges with great abatement; but as so many respectable people testify that they themselves actually know facts and cases rendering the matter certain, I fear there is too much foundation for the scandalous reports. One thing is certain, every sect and class of people in the country, moslem as well as christian, spake of them in these respects, with the utmost horror, and there seems to be a necessity for some facts of a shocking nature to sustain such an intense hatred. But after all, I cannot believe that a whole race of people, wearing the human face divine, whose manners are mild and affable, and whose sole occupation is the innocent labors of the field, like Adam in paradise, can be so deplorably sunk into any vice, as not to possess one redeeming virtue in all their character. Mr. Barker, who has had a large experience among them for forty years, told me that he finds them as faithful and honest servants as either the native Christians or the moslems. This statement I would by no means be understood to sanction in all its latitude; but as it is the only testimony in their favor that I heard throughout my journey, it is but fair to record it, and I will further add, that they



treated us every where with great politeness, giving us no occasion to corroborate any evil report from personal experience. They also assured us that if we would come and reside among them on their mountains, "they would carry us on their heads, and lodge us in their eyes," which is about as strong an assurance of gentle treatment as even their figurative style can convey. While I do not forget that this is the language of men who will swear that they are true moslems one minute, and in the next curse the prophet with bitterest malignity, I still entertain no doubt but that a missionary, who acts with caution and wisdom, may dwell safely among them. There is every reason also to hope that schools might be opened and every kind of missionary operations conducted without awaking much jealousy or opposition. As the experiment is about to be made, it is prudent to wait for the light which it will certainly shed upon these and all other matters connected with this strange people. Will not every friend of man, and more especially every true Christian, rejoice that a people so awfully sunk and degraded by ignorance and vice, have at length come up in remembrance before the church, and are about to enlist both her compassion and her beneficence? None can be more needy. Without any known religion, without either schools or books, intensely hated by every Christian they have seen, and trampled into the dust by their moslem lords, literally no man caring for their souls, nor even cherishing compassion for their bodies, thus poor and miserable, hated and oppressed, ignorant and vicious, they carry as strong an appeal to the ear and the heart of the church as any people on earth.

Of the Ismayeelyeh I know still less than about the Ansaireea. They are not numerous, and have in modern times left their mountain villages for the cities. Many are settled in Hamah, Homs, and some even in Damascus and Aleppo. There are, however, a few places on the mountains where they are found; but the inextinguishable animosity, that rages between them and the Ansaireea, renders it perilous to reside among them. There are several sects of Ismayeelyeh, the most noted of which is the Kuddamosy. These are the people whose obscene rites are hinted at by all travellers. One is obliged either to admit their truth or refuse assent to the universal testimony of the country.

Neither the Ismayeelyeh nor the Ansaireea have any political influence under

the present government. The Ansaireea were formerly governed by sheikhs of their own.

### Cyprus.

#### COMMUNICATIONS FROM MESSRS. THOMPSON AND LADD.

##### *Girls' School—Books and Tracts distributed.*

OF the state of the girls school under the care of the mission, Messrs. Thompson and Ladd, on the 1st of July, 1840, write—

The number of scholars had increased from eighteen to twenty-five before it was closed (May 22d) for the summer. The favorable time for introducing a direct religious exercise, was brought about in the course of divine providence on the 28th of January last. While examining a passage respecting the immortality of the soul, found on the cover of one of the reading books, the question was proposed, "What shall we do to save the soul?" To this each scholar brought her answer in turn on successive days. Among the many means that were proposed by them and discussed on this momentous question, prayer was thought of only by the last pupil. On its presentment, all seemed to be struck with its peculiar suitability, and the teacher had the pleasure of receiving their spontaneous and unanimous suffrage to the propriety of prayer in the school, and of kneeling before God with these immortal souls, once a day, as she was wont to do with her pupils in her native land.

The vigorous support of this first female school known in Cyprus, seems important, both on account of the good secured to the pupils and their connections, and as furnishing a model and a stimulant to the Greeks for the establishment of like institutions in other parts of the island.

The missionaries remark that the high school to which they have extended aid and encouragement is still popular and flourishing, while the Lancasterian schools are languishing.

Of the books and tracts distributed they remark—

The issues from the depository during the last half year have been 3,145 books, including 999 distributed on a tour, and exclusive of a set of reading lessons, twenty-two slates and 1,200 pencils. In this number were forty-five New Testa-

ments distributed in the cities, and sixty-five Psalms distributed in a defined district, in pursuance of a resolution to furnish all the priests and monks of Cyprus an opportunity of possessing a copy of the Psalms. Of the Repository of Useful Knowledge we circulate monthly fifty-nine numbers. The amount of sales during the last six months is fifty-two dollars. The whole number of books distributed by our mission since its commencement is 16,119. The issues from the depositories have not been uniform in different months. The demand has been principally from the readers in Scala and Larnaca, and has fluctuated very much, as in America, according to the supply of new books. But calls for books and slates and pencils from schools and from individuals in the interior have not been unfrequent.

*Division of Labor in the Villages—  
Intercourse with Ecclesiastics.*

What follows is from the journal of Mr. Ladd.

May 26, 1840. I started to-day from Scala in company with Mr. Thompson and Mrs. Ladd, and our Greek teacher on a tour to some of the westerly and northern parts of the island. The principal objects of this tour were to distribute the Scriptures and other books to all the readers where we went, to extend and cultivate our acquaintance with the priesthood and the people, and to give religious instruction to all whom we could find ready to listen to us. We stopped for the night at a village midway between Larnaca and Nicosia and lodged in the house of our muleteer. It is a characteristic of this people which seems very singular to an American, that they are assembled together in small villages for the most part, over the whole island; and in many cases, as in this, each village has its own peculiar employment, and most of the people are entirely ignorant of other pursuits. For example, the people in one village are all engaged in making earthen water-pots, and a few other kinds of earthen ware; in another in making butter and cheese from goats' milk; in another the coarse native wool is manufactured into thick rugs and strong bags, in which the mules, donkeys, and camels carry their burdens; and in these different employments men, women, and children all engage according to their different abilities. In other instances, the cultivation of the vine,

figs, and olives forms the chief employment of a particular village.

27. We rode to Nicosia and called on the archbishop, who, as usual, received us very hospitably, and we spent the night at his monastery. We visited his Lancasterian school, where we saw nearly a hundred scholars engaged in their lessons, and mostly supplied with books and cards from our Smyrna press. The teacher gave us a list of books which he wished us to send him for his scholars. Our books are also used in the Hellenic schools here.

29. We spent the night at Morphou, where the bishop of Cyrenia usually resides, who cordially received us into his monastery and hospitably entertained us. His episcopate includes some of the most fertile and populous parts of the island; still the only school which he has is one, consisting of seven or eight boys, taught by a monk, which we supplied with our books. He has built a fine large school-room connected with the monastery, but cannot as yet obtain the funds requisite to open the school. He has not received a para of the sum appropriated to him last year by the assembly at Nicosia, who determined on raising funds for the support of ten schools in Cyprus, as we informed you about a year ago. Indeed all the doings of that assembly on this subject appear now to have been only a mere paper transaction, which ended when the assembly dissolved, and were probably designed to subserve some political purpose.

June 1. We arrived in Solayah, a district containing above a dozen villages, situated at the foot of the Olympus in Cyprus, in a fertile valley, through which flows a stream of pure water, which comes leaping down the side of the mountain. The gardens abound with different fruit trees, the principal of which are lemon and orange. Large fair lemons lie scattered on the ground in these shady gardens like apples in autumn in a New England orchard. In these villages we found several readers, to all of whom we distributed books. The priests, among whom was our host, were very ready to receive books from us, and frequently assisted us in the distribution of them. The people also listened with attention to our reading of the Scriptures with explanatory remarks, and prayers in their own language. Oh that some native Barnabas might again rise up here, travelling from village to village throughout this island and preaching the gospel of Jesus Christ.

3. We came to Lapithos, and not finding a convenient place to lodge in the village, on account of the silk worms which at this season the people are rearing in their houses, we went to a monastery about half a mile distant, where the archimandrite of the bishop of Cyrenia resides. He received us with much hospitality and was very social while we remained with him; but did not wish to receive any books from us, and also sent away in a tone of much authority a priest of the village, whom we had seen while distributing books there, and invited to call at the monastery to receive from us a copy of the Psalms. The common priests are entirely under the control of those above them in office, who do not hesitate to command them on almost any subject at pleasure. Their office does not, like that of the monks and of the higher clergy, raise them above the necessity of laboring hard for their maintenance; and on our present tour we have almost always found them in the fields at work with other laborers. Of course, in a community where manual labor is considered appropriate only to the lower ranks of society, they command but very little respect, except when attired in their priestly garments, and engaged in performing religious services, and then the people seem almost to worship them. In the present instance the priest promptly obeyed the orders of the archimandrite, and returned home without his copy of the Psalms.

The distance of Lapithos from Larnaca and its full exposure to the hot north winds of Cyprus, which blow from the coast of Caramania, render it an unsuitable place for a missionary station.

7. Sabbath. We spent this day at a small Greek village on the southern declivity of the northern range of mountains. In the afternoon, at our invitation, the people gathered round us and listened to instruction from the word of God. Probably none of them ever before heard prayer offered in their own vernacular tongue. They appeared interested and attentive.

8. Travelling easterly about two hours, among barren clay hills at the foot of the range of mountains, we arrived at Cythera. Instead of a village, it is rather an extensive collection of houses situated at some distance from each other, in the midst of mulberry orchards, which are watered by numerous artificial streams. These waters were formerly conveyed to ancient Salamis. Here we distributed many of our books to the readers, and supplied a small school, giving to each

scholar at least one book. A priest came to us, and after reading from one of our New Testaments in the modern tongue, declared before the people that it was good and wished for the book, which I accordingly gave him.

### *Historical Notices of Salamis.*

11. As our road led us near the site of Salamis we could not let the opportunity pass unimproved of visiting the ruins of this ancient and celebrated city, where Barnabas and Paul, sent out by the church of Antioch on the first foreign mission, commenced their zealous and then unexampled labors. This city was founded by Teucer soon after the destruction of ancient Troy, and received its name from his native country, a small island near Athens. It was for a long time the metropolis of the island and the residence of different kings who reigned over the eastern part of it. It was subjected successively to the Persians, the Egyptians, the Macedonians, and fifty-nine years before Christ came into the hands of the Romans, and finally was utterly destroyed by the Saracens, who invaded the island about A. D. 633, and was never rebuilt. The ruins are very extensive, being about three miles in circumference, consisting chiefly of pieces of granite and marble pillars, with a very few that are entire, heaps of hewn and rough stones, fragments of marble and pottery, with some foundations of buildings so thick and strong that they have remained unmoved. So completely has every edifice been demolished, that no walls of any palace or synagogue, or of any building whatever, remain to inform us of the former magnificence of that city. A few broken columns are yet standing erect; but all the more valuable pillars and blocks have been removed to ornament more modern edifices in the vicinity. A few traces only of the ancient harbor remain; and the sands blown up from the coast by the north-eastern winds have completely covered the ruins along the shore for half a mile inland, adding in no small degree to the whole scene of desolation. Some parts of the great aqueduct, which brought water to the city from Cythera, nearly thirty miles distant, are still standing, with the channel on the top in which the water ran, in a good state of preservation.

It is evident that when Paul and Barnabas and John landed in this city the Jews were quite numerous here, for "When they were at Salamis, they



preached the word of God in the synagogues of the Jews." (Acts 13: 5.) One or two incidents in the history of this city show how the people came to be so numerous here at that time, and also explain the singular fact, that while many Jews are found at present in places contiguous to Cyprus, and in other islands of the Mediterranean, none are found here. While Cyprus was in the hands of the Egyptians, one of the Ptolemies seized and sold into slavery in Egypt multitudes of the Jews, and also sent great numbers of them to this island; so that, at the period when these early messengers of the gospel arrived here, this people had undoubtedly become quite numerous and had many synagogues in Salamis; for about seventy years afterwards, in the eighteenth year of Trajan's reign, when the island had become a Roman province, the Jews had become so numerous that they made a general insurrection in the city, following the example of their countrymen in Alexandria and other places, and slew, according to some authors, more than two hundred thousand inhabitants of the island, not sparing age or sex, and nearly destroyed the city. Eusebius, in one of his epistles, thus refers to this event, "The Jews having put to death the Greeks in Cyprus, overthrew the city." They were afterwards severely punished for these barbarities both by Trajan and by Adrian his successor, who slew great multitudes of them both in Judea and in Cyprus, and from the latter, on account of the great slaughter in the insurrection, all Jews were banished and forever excluded by a statute of the empire, which condemned to death without trial every Jew who set his foot in Cyprus. Though this law is no longer in force, yet the influence of it remains, and to this day no Jews are found on the island.

13. We arrived home in Scala grateful to our heavenly Father for the safety which he had afforded us by the way and the opportunities which we had enjoyed of laboring among the people. We were absent just eighteen days, extended our acquaintance, and had much intercourse with the monks, priests, and people, both in places where we had been before and where we had not been. We enjoyed the opportunity of declaring the truths of the gospel in the hearing of many who had never heard the gospel from their own spiritual guides, and distributed 999 copies of tracts, school books, portions of the Scriptures, and many copies of the Psalms and New Testament in modern Greek. May the

Lord bless these feeble endeavors to diffuse the knowledge of his word amongst this people. Such tours as this must always be very important in carrying forward missionary operations in a population like this, which, instead of being collected in large masses, is spread out over an extensive surface.

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### Greece.

LETTER FROM MR. BENJAMIN, DATED AT  
ATHENS, 24TH AUGUST, 1840.

### *Political Events--Translating and Printing—Education Society.*

THE society mentioned in the first paragraph was an association organized among that portion of the Greeks most attached to the forms and ecclesiastical usages of the Greek church, and of course not much inclined to favor toleration in religious matters. They were also supposed to take little interest in the general diffusion of knowledge among the people, and to entertain designs unfriendly to the present government.

In Greece we can say that during the present year there have been some important changes. The king's eyes have been somewhat opened by the discovery of the Philorthodox Society, and especially a few weeks since, when he saw the influence of the society to be so great that the leaders were acquitted at his courts. The moment he heard of this proceeding he turned his state's attorney out of office, and banished from the kingdom, by royal decree, Capo d'Istria, the civil head of the society, and Niketos, the military head, is exiled to Egina, and is there awaiting a military trial. More recently the king has taken a decisive step in changing most of the members of the synod. You, of course, heard at the time of the removal of Glarakis, the minister of the interior. The Russian secretary of legation at this court was recalled in the winter, and the salary of the ambassador withheld. The ambassador (count Catacazi) has this week received the order for his recall. This is in consequence of their connection with the philorthodox affair.

Mr. King, I believe, has written you respecting the late work of Pharmakides, the great champion of civil and religious liberty in Greece. This work he calls his "Defence," and in it he has treated patriarchs, bishops, and synods with little ceremony, and his book cannot but pro-

duce an immense impression. A second edition is just issuing from the press. The work is written with great ability, and must carry conviction to many minds, and I can only regret that the author does not always shew a truly christian spirit. He surely ought to be a frequent subject of our prayers, that God may sanctify his powers, and make him altogether a consistent, faithful, and disinterested advocate of the truth.

I am at present engaged in printing the Youth's Book of Natural Theology; and the History of Josiah, the Child's Book on Repentance, Child's Book on the Soul, Part II, which I translated two years since, and Gurney on the Sabbath, are all about ready to go to press. I have just printed a little book translated by Mrs. Benjamin, called Scripture Stories. Wilberforce's Practical View is in process of translation. I find it to be no light work to prepare books as they ought to be prepared in the Greek language. The principal difficulties are, (1.) That the Greek language is undergoing great changes and improvements. (2.) The well educated Greeks have a pride and extreme sensitiveness in regard to their language. (3.) Our books are criticised with a particular sharpness. (4.) It is very difficult to find translators who are accurate and consistent in their style, and honest in their translations.

To-day, in correcting a proof-sheet I found that a corrector of the translation had taken an opportunity to introduce a political sentiment favorable to his party. Every thing must, of course, go through my hands last.

On the 8th of September, Mr. Benjamin writes—

I do not remember whether I have ever mentioned to you in particular terms the institution in Athens called the Philekpaideutike Etairia, Education Society. This society is composed of the literary men of Greece, and the principal men of Athens have shown a noble spirit of generosity and enthusiasm in establishing and supporting it. It was at first unhappy in its choice of officers, but at present it is under the management of men of truly liberal and enlightened views. Mr. Perdicaris, consul of the United States, is one of its most active and esteemed officers. The society has an excellent boarding and day school for girls, for which establishment it has resolved to procure an English lady as superintendent, and our worthy friend, Mrs. Leevs, now in England, has been

authorised to procure a person for this office. Several professors of the university and gymnasium give gratuitous lessons in this school, which secures to it the best instruction in the higher branches of education, and affords at the same time an example which cannot be found among men of their rank, I venture to say, in any other nation.

A primary object of this society is to provide a juvenile literature. In the attainment of this object it has been pleased to recognize your missionaries as fellow laborers, and besides formally approving and giving its name to the title-page of some of our publications, it has done me the honor to appoint me a corresponding member. Having presented to the society for the use of its school, a few copies of the little book translated by Mrs. Benjamin, I have received to-day from the committee a note, approving of the book and expressing very kind and grateful sentiments towards myself, as a member benevolently and zealously co-operating for the accomplishment of the useful designs of the society.

It will not be supposed, I trust, that I mention these facts with any other intention than to make known a most important and pleasing expression of public sentiment in regard to my department of christian effort among this interesting people. From no other quarter have I ever received such valued testimonials to the worth of our publications, and at no time have I been so much encouraged to continue them. You are aware that these books are strictly religious books, all of them publications of the American Tract Society, and printed with its appropriations to our mission. I cannot but hope for great good from such books published and circulated under auspices so very favorable. May the blessing of the Holy Spirit accompany them, and many young hearts be led by them to choose that good part which shall not be taken from them.

Mr. Perdicaris is ever our cordial friend, and efficient supporter, and we owe him much for having on all occasions used his influence to remove misapprehensions from the minds of his countrymen in regard to our characters, and the objects of our mission. It is of great value to us to have so true a personal friend in one so certainly in the confidence of the Greeks.

Allow me to add in reference to a topic of the preceding pages, that I think it is due to the Greeks that the American public should know that they (the Greeks) are doing something themselves for the

promotion of female education, and that some statements presented to American readers by a christian press are the farthest possible from the truth.

LETTER FROM MR. LEYBURN, DATED AT AREOPOLIS, 31ST AUG. 1840.

*Lancasterian, High, and Female Schools.*

OF the progress of the mission schools at Areopolis, and the friendly feelings with which the missionaries and their operations generally are regarded by the people of the district of Laconia, Mr. Leyburn remarks—

We feel that we really are steadily on the advance. We know that we are not either retrograding or stationary; we are therefore inspired with some degree, at least, of encouragement and hope.

In former communications you have been made acquainted with the establishment of our Lancasterian school, in the Virginia school-house, under the immediate instruction of a young Greek well qualified for his station. This school was, in the course of a few weeks, so much thronged with scholars, that we were obliged to reject many importunate applications for admission. Parents in some instances would not be satisfied until they had reconnoitered the whole school seeking in vain a seat for their boys.

But from a variety of reasons, such as the ignorance and stupidity of parents, the need occasionally of the services of their children, and incorrect estimates of their attainments, together with the waywardness, in many instances, of the unbridled youth themselves, preferring the excitement of play or the quiet of idleness to the effort of study, the school did not continue crowded for many months. The whole number which has enjoyed the benefits of the school since its institution has been 336. The average attendance, however, has been only about 100. We are happy to say that, although much moral and religious instruction is given in the school, and efforts have been made, through some newspapers and by other means, to prejudice the minds of the people against us, in consequence of our protestant sentiments, yet we know not that a single individual has been kept from the school by superstitious fears or on account of religious principles. In view of future efforts this fact furnishes us with a well grounded hope for success.

The scholars are for the most part making a pleasing advancement in their

studies, much to the gratification of their parents and friends, and of the officers of the government stationed in this eparchy, who, we are happy to say, take a deep interest in witnessing the intellectual and moral improvement of these untutored Maniotes. The highest military officer in this district remarked, not long since, that if the Maniotes canonised any more saints, they ought by all means to canonise us, since we were greater benefactors to them than a multitude of those who already belonged to their calendar. And the governor has more than once told us that if the people here do not adequately appreciate our labors, the true friends of the nation elsewhere do, and thank us for them.

We have established another school of a higher order for the purpose of carrying forward in more elevated branches of knowledge such youth as have passed through the Lancasterian school described above. We call this our Hellenic school, since high schools are generally thus denominated in Greece, in consequence of the fact that ancient Greek exclusively has been taught in them. We have succeeded in procuring a teacher for this school in many respects exactly what we would have him to be. When quite a young man he studied for some time in a school at Athens, under the direction of Mr. King. Some years afterwards, being selected by the government of Greece, with a number of others, to be educated in Germany, he proceeded to the university of Leipsic, where he remained some years in highly favorable circumstances for mental cultivation and moral improvement. During the last year he returned to Greece, and there being no situation provided for him in any of the government schools, he accepted of a proposal to give instruction, under our direction, in this place. Having been educated in protestant Germany, we expected to find him liberal, and have not been disappointed. He goes as far as he perhaps ought to do, in the public condemnation of the superstitions of his countrymen.

Our high school consists of thirty-two scholars, divided into three classes. The studies, besides the continuation of arithmetic, geography, and history, commenced in the lower school, are the Latin and Greek languages, sacred history, and vocal music. Dr. G. has also taught geometry and delivered a lecture once a week (written by us and translated by him) on moral and religious subjects. Some of them partake much of the nature of sermons. On the Sabbath the original text



of the New Testament is well expounded by the teacher, Mr. Joannides, (or Johnson,) the scholars using the diglott New Testament, viz. the ancient and modern Greek in parallel columns. The school is opened and closed regularly by singing a short hymn, and the offering up of a brief prayer by one of the most advanced scholars. The governor's nephew, a youth of sixteen or seventeen years of age, most commonly performs this duty, while the most profound attention is observed by all the rest. Some of the citizens of the town attend frequently the Sabbath exercises. As many as twenty-five or thirty individuals have been present at the same time, of the priests as well as of the laity. Their attendance, however, has been chiefly, we suppose, from motives of a vain curiosity; but as the gospel, when preached from strife and contention, might be effectual towards the salvation of the soul, according to an inspired apostle, so also we delight to conclude that it may be attended with a blessing when heard only from an idle curiosity. We have been so much pleased with the use which our Hellenic teacher has made of Barnes, on the gospels, that we have determined to make Dr. G. devote the most of the time that he may yet stay with us, to the translation of that invaluable commentary, for the assistance of all the teachers we may have.

We spend the whole of every Saturday forenoon in the examination of all the classes in both schools, on the studies of the previous week. By this exercise, in which we take the whole direction upon ourselves, and by daily personal attendance, we are striving to bring our schools to as much perfection as possible. Hitherto, however, we have not given any instruction regularly ourselves, except in the science of music; but it is our design, during the next session, to introduce at least the English language as a study under our own personal direction. We shall rejoice also when the funds of the Board shall enable us to engage still farther in such efforts, by putting into our hands suitable apparatus for the conducting of scientific experiments, as it will greatly extend the sphere of our influence and usefulness. To convince this people, for instance, that the thunder-bolts of heaven are not made of iron, but of a subtle fluid called electricity, will be to convince them of something which they do most firmly disbelieve; and thus by overthrowing their erroneous faith on this point, you teach them that

they may be in error in regard to other matters far more important. You teach them at least that they should prove all things and hold fast that only which is proved to be good. We have as yet nothing in the shape of philosophical apparatus, besides a terrestrial globe and an orrery adapted to the use of an infant school.

We should most gladly have instituted long since a female school also, but the impossibility of obtaining a suitable instructress, after repeated efforts to do so, has prevented us hitherto. We have reason to believe that a numerous school might be collected in a short time from among the interesting little girls who throng the streets. It is true that some prejudice exists here, as well as in most places of the east, against female education, but we confidently believe that this would in a short time give place to the most ardent desires for the improvement of the sex. At present we know of not more than two or three females in all this district who are able to read. You have been informed that a lady of some distinction in Athens, but of foreign origin, has contributed fifty dollars to our station for the benefit of the females, yet we have been unable to appropriate it. Our friends at Athens, however, have now encouraged us to hope that a suitable teacher may be obtained, and that in the course of a few weeks this school, which is so urgently demanded, may be in successful operation. May the Lord grant that this our expectation and this our earnest hope may not be disappointed. We shall be under the necessity, however, of dismissing our kind helper and physician to obtain the necessary means for the accomplishment of our object.

Although a great comfort to us, yet he is not so directly engaged in missionary labor as a female teacher would be, who would devote all her time and powers to the unspeakably important work of enlightening a community of interesting females, who are sunk in the lowest depths of ignorance. We shall not hesitate to do so, although we know not how soon our course may be attended by the deepest anxiety. It is doubtless better that our bodies should be exposed to danger by the putting away of their physician, than that the multitude of precious spirits about us should be denied the visits of the physician of souls.

*Books and Tracts—Progress of Inquiry and Discussion.*

As to the distribution of books and tracts we have done comparatively little, not, however, because we could not have found persons enough to receive the multitude of books in our depot, but because we have felt that, for the present, almost enough of books have been put into the hands of the people here. A book is of use only to the individual who reads it with an understanding mind; but in this vicinity only a few are intelligent readers, besides the youth of our schools, whom we keep well supplied, having a circulating library for their use, and still fewer are disposed to read. The Greeks must have something new or they cannot be excited to read and think. Our books are christian books, and teach therefore only what the people fancy they already know, and know far better than any "Luthero-Calvinist."

We are happy to say that there is one view of the book-distributing department of our labors which encourages us. We think we see the day dawning when inquiry shall be awake in all Greece on this same subject of religion and "the faith" about which all imagine themselves to be so well informed already. Some little controversy has sprung up among the more enlightened ecclesiastics on matters of vital importance to the christian system. The translation of the Scriptures into the spoken language of the people, the diligent study of them by all classes in the community, their being regarded as the only rule of faith, the necessity of an enlightened and pious clergy, and the regular preaching of the word, with some other subjects of a kindred nature, have been ably defended by men whom we might justly compare, in some important respects, at least, with the most distinguished reformers of the sixteenth century. It is true the controversy has at present more of a political than a religious aspect; but from whatever motives these glorious doctrines may be spread before the minds of the nation, we rejoice to see them there so well unfolded and coming from the source they do. We confidently believe that the inquiry which has thus been started will not stop in view of political objects but will advance unto the higher and infinitely more important field of religious faith and practice. If this should be the case, then the Bible shall become a new book. It will teach wondrous news to the wonder-seeking Greek, and all our little tracts and other publications will

come in opportunely to the aid of those who will feed their inquiring souls on the word of life. The thousands therefore of those little messages of mercy, which we now lament to see neglected and despised, may be intended by a merciful Providence to serve ere long a glorious purpose.

The government of this nation is becoming more liberal and enlightened. The efforts of a despotic synod have been frowned upon by the more intelligent of the nation, and it has been found too late in the day to stop the progress of political and religious freedom among Greeks. We have the happiness to state, therefore, that we have never been more encouraged in view of the state of our mission, and especially in view of the state of this nation, than at present. Oh that some few, at least, among the thousands of praying Christians in our beloved land might be excited to importunate, agonizing prayer in behalf of us and of this rising people.

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**Nestorians.**

**JOURNAL OF DOCT. GRANT AMONG THE INDEPENDENT NESTORIANS.**

In the annual survey of the missions, page 6 of the number for January, a brief account is given of the object of Doct. Grant's visit to the Independent Nestorians among the Koordish mountains, and of his researches there. Of his journeyings before reaching Diarbekir, as well as of his stay there and at Mardin some account was given at pp. 126—30 of the last volume. The journal of Mr. Homes, of the mission at Constantinople, who was appointed to accompany Doct. Grant in researches in Mesopotamia, was inserted at pp. 432—7 and 469—70 of the last volume. After arriving at Diarbekir and Mardin and finding that, owing to the disturbed state of the country, and to the fact that no Nestorians now resided on the west of the Koordish mountains, their object in visiting Mesopotamia could not be accomplished, Doct. G. and Mr. H. separated, the latter returning to Constantinople, and the former proceeding by way of Mosul to the territory of the mountain Nestorians. Of his two visits to them brief notices were inserted in the last volume of this work at pp. 187, 218, 305, and 431.

The journal given in the following pages furnishes a more full account of Doct. Grant's intercourse with this interesting and secluded people. It commences with the time when he parted from Mr. Homes at Mardin, and proceeded towards Mosul on the river Tigris, on his way to the mountains of Koordistan.

*Mardin to Mosul—Ruins of Nineveh.*

Within the ruinous walls of an ancient christian church, which stands alone in a mountain ravine on the verge of the great plain of Mesopotamia, and overlooked by the impregnable fortress of Mardin, I exchanged the parting embrace with my brother and companion in tribulation, the Rev. Mr. Homes, with whom I had spent more than two months of anxious repose, and shared the most imminent peril of life. On account of the general anarchy which reigned around us, we had travelled together scarcely two days; but I had learned, when prostrated on a bed of sickness and surrounded by men of violence and blood, how to prize the company of a christian friend, and it was not without a mutual struggle that we yielded to the convictions of duty and tore away from each other's society to pursue, in opposite directions, the long and arduous journeys that lay before us. But while the voice of Providence called him to return to his station in the metropolis of Turkey, to me it seemed to cry, Onward.

The hope of obtaining access to these mountain tribes from this quarter was among the first motives to the undertaking in which I had embarked, and I resolved to spare no effort to effect this important object: for while no one dared to advise the undertaking, lest I should fall a victim to the sanguinary character of the surrounding Koords, every friend of the mission was most desirous to see it accomplished.

It was also important that more should be known of the city of Mosul and the adjacent country, and I resolved to proceed thither, with the hope that I should obtain more light on the question of entering the mountains from that point, intending, if I finally failed in my efforts to reach the field to which my anxious attention had been so long directed, to turn my steps by a more southern route towards my former abode on the plains of Persia.

To secure our efforts and make other preliminary arrangements for my journey, I returned to the gates of Mardin whence Mr. H. and myself had been led out, as if by Mercy's angel, to escape sharing in the tragic scene enacted in the court of the public palace a week before. The bustle of the streets was dying away as evening drew on, and so changed was my aspect, in the oriental robes and turban I had assumed, that I passed on without recognition and remained in quiet tranquility two days within the

walls of the town so recently the scene of anarchy and misrule. But the storm had spent itself in its own violence, and while I was there the surrounding mountains reverberated the roar of artillery, which announced from the walls of the lofty castle that the town had been placed under the vigorous government of Mohammed Pasha of Mosul. This extension of his rule added not a little to the safety of my route over the vast plain of Mesopotamia; and after a journey of nearly two hundred miles, I found myself securely lodged within the walls of Mosul, on the morning of the 20th of September, 1839. As my journal up to the time of my departure from that city was left there with most of my effects for safe keeping, I cannot now lead the reader through the exciting scenes and romantic incidents which beset my path through this home of the ancient patriarchs. The spirit-stirring sketches of Sarah, Rebecca, and Rachel, portrayed in such lovely simplicity by the inspired historian, were held up in living characters in the person of the young shepherdess watering her father's flocks at the well of Mesopotamia, or carrying her replenished pitcher at the close of day, and in the black tents of the wandering Arab, so proverbially changeless in his habits. I seemed to be carried back four thousand years on the wings of time, to hold converse with the father of the faithful, while leading the same pastoral life.

On the morning of the 7th of October I bade adieu to Mosul with its thirty thousand inmates, on my way towards the unexplored mountains of central Koordistan, accompanied by two Nestorians of Persia, a Koordish muleteer, and a Turkish *cavass* (police officer) from the pasha.

At the gate of the city my passport was demanded and examined, a formality of recent date in Turkey and quite unknown in Persia. We came at once upon the Tigris, from which the city is supplied with water, conveyed in leathern sacks upon horses and mules, or in pitchers upon the shoulders of the poor. The bridge of boats was thronged with a motley crowd of Koords, Arabs, Turks, Christians, and Jews, clad in their various and grotesque costumes and in their confused jargon of dissonant voices, bearing unequivocal testimony to the curse of Babel. Their camels, mules, horses, bullocks, and donkeys were laden with the various produce of the country, with which the markets are crowded at an early hour in the morning, especially



at this season of the year, when grain, fruits, melons, and vegetables are cheap and abundant. Some of the loads had fallen upon the bridge, increasing the confusion which already threatened to precipitate man and beast into the deep and rapid current of the Tigris, which is now about 150 yards wide at this place, though much broader at high water. The orientals are agreed that this and the Euphrates are two of the rivers which watered the paradise of Eden, and the original name, Hiddekel, is preserved by the Christians and Jews; but the other two rivers they are unable to identify, and their notions of the situation of that primitive cradle of our race are altogether confused or visionary. But while the blissful bowers of Eden are no more, the fruits of the fall every where abound and fill the fair portions of the earth with tears and blood.

The passage of the Tigris transferred me from Mesopotamia into Assyria, and I stood upon the ruins of Nineveh, "that great city," where the prophet Jonah proclaimed the dread message of Jehovah to so many repenting thousands, whose deep humiliation averted for a time the impending ruin. But when her proud monarchs had scourged idolatrous Israel and carried the ten tribes into captivity, and raised their hands against Judah and the holy city, the inspired strains of the eloquent Nahum, clothed in terrible sublimity as they are, met their full accomplishment in the utter desolation of one of the largest cities on which the sun ever shone. "Nineveh is laid waste! who will bemoan her? She is empty and void and waste; her nobles dwell in the dust; her people are scattered upon the mountains and no man gathereth them." Where her gorgeous palaces once resounded to the strains of music and the shouts of revelry, a few black tents of the wandering Arab and Turkoman are now scattered among the shapeless mounds of earth and rubbish—the ruins of the city—as if in mockery of her departed glory; while their tenants were engaged in the fitting employment of weaving "sackcloth of hair," as if for the mourning attire of the world's great emporium, whose "merchants" were "multiplied above the stars of heaven." The largest mound, from which very ancient relics and inscriptions are dug, is now crowned with the Moslem village of Nebbi Yunas, or the prophet Jonah, where his remains are said to be interred, and over which has been reared, as his mausoleum, a temple of Islam.

### *Historical Notices of the Yezidees.*

Soon after leaving the ruins of Nineveh we came in sight of two villages of the Yezidees, the reputed worshippers of the devil. Large and luxuriant olive groves, with their rich green foliage and fruit just ripening in an autumnal sun, imparted such a cheerful aspect to the scene as soon dispelled whatever of pensive melancholy had gathered around me while treading upon the dust of departed greatness. Several white sepulchres of Yezidee sheikhs attracted attention as I approached the villages. They were in the form of fluted cones or pyramids, standing upon quadrangular bases, and rising to the height of some twenty feet or more. We became the guests of one of the chief Yezidees of Baasheka, whose dwelling, like others in the place, was a rude stone structure with a flat terrace roof. Coarse felt carpets were spread for our seats in the open court, and a formal welcome was given us, but it was evidently not a very cordial one. My Turkish cavass understood the reason, and at once removed it. Our host had mistaken me for a Mohammedan, towards whom they cherish a settled aversion. As soon as I was introduced to him as a Christian, and he had satisfied himself that this was my true character, the whole deportment of our host was changed. He at once gave me a new and cordial welcome, and set about supplying our wants with new alacrity. He seemed to feel that he had exchanged a moslem foe for a christian friend, and I became quite satisfied of the truth of what I had often heard, that the Yezidees are friendly towards the professors of Christianity. They are said to cherish a high regard for the christian religion, of which they clearly have some corrupt remains. They practise the rite of baptism, make the sign of the cross, so emblematical of Christianity in the east, put off their shoes and kiss the threshold when they enter a christian church, and it is said that they often speak of wine as the blood of Christ, hold the cup with both hands, after the sacramental manner of the east, when drinking it, and if a drop chance to fall on the ground they gather it up with religious care.

They believe in one supreme God, and, in some sense at least, in Christ as a savior. They have also a remnant of Sabianism or the religion of the ancient fire-worshippers. They bow in adoration before the rising sun and kiss his

first rays when they strike on a wall or other object near them; and they will not blow out a candle with their breath or spit in the fire, lest they should defile that sacred element.

Circumcision and the passover, or a sacrificial festival allied to the passover in time and circumstance, seem also to identify them with the Jews; and altogether they certainly present a most singular chapter in the history of man.

Their system of faith has points of strong resemblance to the ancient Manichean heresy; and it may be that they are a remnant of that heretical sect. This idea derives support from the fact that they seem to have originated in the region where Manes first labored and propagated his tenets with the greatest success; and from the coincidence of the name of their reputed founder or most revered teacher, Adde, with an active disciple of Manes of the same name and place of abode. If Adde of the Yezidees and of the Manicheans was one and the same, the circumstance at once reconciles their remains of christian forms and sentiments with the testimony of the Syrian and Nestorian Christians around them to their christian origin, and throws important light upon the early history of this remarkable people. Their christian attachments, if not their origin, should at least plead strongly to enlist the sympathies of Christians in their behalf, while it holds out cheering encouragement for us to labor for their good.

That they are really the worshippers of the devil can only be true, if at all, in a modified sense; though it is true that they pay him so much deference as to refuse to speak of him disrespectfully, (perhaps for fear of his vengeance;) and instead of pronouncing his name, they call him the "lord of the evening," or "prince of darkness." Some of them say that Satan was a fallen angel with whom God was angry, but he will at some future day be restored to favor; and there is no reason why they should treat him with disrespect. It may be found that their notions are derived from the Ahri-man of the ancient magi, and the secondary or evil deity of the Manicheans, which was evidently engrafted on the oriental philosophy. Some of the ancient Nestorian writers speak of them as of Hebrew descent, a question which I may examine more at length in another place.

The Christians of Mesopotamia report that the Yezidees make votive offerings to the devil by throwing money and jewels into a certain deep pit in the

mountains of Sinjar, where a large portion of them reside; and it is said that when that district, which has long been independent, was subjugated by the Turks, the pasha compelled the Yezidee priest to disclose the place, and then plundered it of a large treasure, the offerings of centuries. The Yezidees here call themselves Daseni, probably from the ancient name of the district, Dasenarcis, a christian bishopric in early times; and their chief place of concourse, the religious temple of the Yezidees, is said to have once been a christian church or convent. The late Mr. Rich speaks of the Yezidees as "lively, brave, hospitable, and good humored," and adds that, "under the British government much might be made of them." Can nothing be made of them under the gospel? and will not the effort be made? Mosul is a central position from which to approach them, and they may well form an important object of attention for a mission in that city. The Nestorians claim them as a branch of their church; and there are other reasons why they might well be included in our labors for the improvement of that people. Many of the Nestorians speak the Koordish language, which is spoken by the Yezidees, and they would prove most important and valuable coadjutors in our labors for their conversion, while, at the same time, an opportunity would at once be afforded for the development of the missionary zeal which once so greatly animated the Nestorian church, and which we aim and expect, by the blessing of God, speedily to revive.

The precise number of the Yezidees it is difficult to estimate, so little is known of them; but it is probable that we must reckon them by tens of thousands, instead of the larger computations which have been made by some travelers who have received their information merely from report. Still they are sufficiently numerous to form an important object of attention to the christian church; and I trust, as we learn more about them, sympathy, prayer, and effort will be enlisted in their behalf. It will be a scene of no ordinary interest when the voice of prayer and praise to God shall ascend from hearts now devoted to the service of the prince of darkness—"the worshippers of the devil!" May that day be hastened on.

Continuing in a northeast course, in two hours we came in sight of the ancient convent of Mar Matte, (St. Matthew,) which is said to have stood about fifteen hundred years. It occupies a

bold position on the steep rocky acclivity of a mountain, which I ascended on a mule, after receiving a charge to hold fast to his mane to keep from falling backwards in the steep zigzag ascent. It has been deserted in consequence of the ravages of the Ravendoose Koords, who over-run this region six or seven years ago, committing sad havoc among the poor Yezidees in particular. A cool fountain in a cave, which is shaded by a pretty arbor and the overhanging rock, invited to repose, but I had not time to admire its beauties; and after surveying the extended and charming prospect, I hastened to the little village of Meirik, where my companions were waiting for me to partake of the plain collation of melons, etc., which the poor Yezidees of the place had prepared.

We then hastened on through an opening in the hills, and just at dusk reached another village of the Yezidees called Mohammed-Rasshan, where we stopped for the night. Our ride was enlivened by the sight of small herds of antelopes, which skipped fleetly over the hills or gratified their curiosity by gazing at us at a safe distance from our path. We also met a number of Koords, who gave me the friendly salutation (which a Turk accords to the true believers alone) of "Peace be with you."

Two monuments of the description of those I have mentioned, but of a much larger size, were very conspicuous objects near the village; but fatigue and the lateness of the hour prevented me from making a particular examination of them. The accommodations which the village afforded were of the poorest kind, and to avoid the vermin of the houses we spread our carpets in the open street, and after a social chat and a mess of pottage, made of sour buttermilk and herbs boiled together, I lay down under the broad canopy of heaven committing myself to the ever watchful care of heaven's great Architect.

#### *Bumadus and Arbela—Akra and its Pasha.*

October 8, 1839. My slumbers were disturbed by slight showers of rain which fell in the night, which proved a fortunate circumstance, as I was thus awaked just in time to hear the neighing of my horse and secure him as he was moving off under very suspicious circumstances, his halter having been loosened, probably by robbers who fled on the outcry and pursuit which was made.

At dawn of day we mounted and soon entered upon an extensive and very level plain watered by the Gomela and Hazir, or Chaser rivers, which we soon after forded a few miles above their junction. Geographers are agreed that the latter is the Bumadus upon which the famous and decisive battle was fought between the legions of Darius and Alexander; and the extent and situation of this plain, with its relative distance from Arbela, whither the Macedonian army pursued the vanquished monarch of Persia, and which gave name to the battle, seem to denote this as the probable theatre of that memorable scene of blood and carnage. Such was the opinion of my friend, colonel Sheil, who skirted its northern bounds in his late tour in Koordistan; and the opinion receives support from the use of a significant name for a district which must have been situated in about this position, by the ancient Syrian writers, who denominate the district Beth Garmæ, or the "Place of Bones"—doubtless from the bleaching skeletons of the three hundred thousand slaughtered Persians who were left on the field. What a fitting monument to the memory of the world's great conqueror, "Place of Bones!"\*

Beth Garmæ appears to have once contained a large population of Nestorian Christians, as it is mentioned by Amrus and Elias of Damascus, in connection with Adiabene and other contiguous places, as one of seven metropolitan bishoprics whose prelates elected and ordained the patriarch.† The Nestorians are now reduced to a few scattered villages on the northern border of the district, and this fertile plain is still devoted to the ravages of war. Within the last six years the Koords of Ravendoose and of Amadiëh have successively swept over it, and the present year the finishing stroke in its desolation has been given by the Turkish army under the pashas of Mosul and Bagdad.

The ill-fated inhabitants sought shelter in the adjacent mountains during each successive storm; and when I passed a miserable remnant of them had just returned to repair their dilapidated dwellings and prepare for approaching winter. In answer to our inquiries for food, some of them said they had not bread to eat themselves, and begged us to supply their necessities. In other villages a scanty remnant of their harvest had been gathered in, and the straw, which is cut

\* Assem Bibliothek Orient, vol. 2, p. 177.

† Bib. Orient, vol. 2, p. 458—9.



up fine by the threshing instruments having great iron teeth, was piled in heaps and covered over with earth like the small conical coal-pits in America, to preserve it from the storms. Near the border of the plain some of the largest cotton I have seen in the East was still standing, to testify to the exuberant fertility of the soil: but it is sown so densely that it cannot attain the size of the cotton in our southern states.

About three, P. M., we approached the romantic little town of Akra, embosomed in gardens and fruit orchards, which for beauty, variety, and fertility are unrivalled even in the East. For a mile before reaching the town our path was embowered in arbors of pomegranates blending their golden and crimson hues, contrasted with the rich green olive and the more luscious but humble fig, and interspersed with the peach, apricot, plumb, and cherry; while the unpretending blackberry lined our avenue and held out its fruit for me to gather while seated upon my saddle. It was the first fruit of the kind I had seen since leaving the shores of my native land, and it was welcomed as a friend of my childish days, bringing with it tender recollections of "home, sweet home!"

This delightful rural scenery is strikingly contrasted with the bold and bare rocks of the main range of the Koordish mountains, that rise abruptly from the foot of the town, which is overlooked by the now ruined castle perched upon one of the nearest and most precipitous cliffs, once their "rock of defence." The castle has just been demolished by the Turks, who carried the rebellious chief a prisoner to Bagdad, and placed another Koord of the same ancient family over the district of Amadieh. To visit this chief and secure his protection while in his territory was the occasion of my visit to Akra, which is about two days' ride farther than the direct route from Mosul to Amadieh by the way of Elkosh or Dehook. But I had no reason to regret the additional distance of my present route.

The pasha welcomed me with all the politeness of the most polished oriental, or I should rather say Persian, for he had nothing of the stiff hauteur of the Turk. He rose from his carpet as I entered his tent, and gave me a seat by his side. But scarcely had the first compliments been exchanged, when he held out his hand for me to feel his pulse, saying that he had been long ill and he regarded my visit as a special favor from God; at the same time tendering me a pressing invi-

tation to remain with him some days. As he spoke Turkish and Persian, as well as his native Koordish, fluently, I found no difficulty for the want of a medium of communication, and we conversed freely upon a variety of topics. But when at length he spoke of the fallen fortunes of his family, which claims descent from the Abbaside caliphs of Bagdad, and till recently, as he affirmed, has held independent sway over no less than twelve hundred villages in these mountains, I could not but regard the topic as one of great delicacy, especially as what we should say might be carried by the birds of the air to the now dominant authorities, where nothing but evil could be the result. I therefore evaded a direct reply, and changed the conversation by deserved encomiums upon the charms of the scenery by which we were surrounded—for this chief was spending the early part of autumn in his tents amid the enchanting gardens I have mentioned, while two beautiful rivulets murmured through the vales on either side. Just then a fine little son of the chief, scarcely eight years of age, came in with a smiling face, bearing in his hand a large pomegranate through which he had sent a bullet, while it served for a mark in the use of his rifle. A suitable present was immediately ordered for the young marksman by the chief, who appeared much delighted with this proof of his son's proficiency in the most essential element of a Koord's education. To handle skilfully the instruments of death and bound fearlessly over the roughest ground on their fiery steeds are the highest accomplishments with these bold mountaineers: but some knowledge of letters is also acquired by the men of rank, and there are instances of females learning to read the Koran. Indeed there is often manifested by the Koords an inquisitiveness for general information that indicates a disposition for improvement truly encouraging; and they may yet prove a most hopeful class for missionary enterprise. By their Turkish neighbors they are often called by an appellation which signifies "half Mo-hammedan," as if it was believed that their attachments to their religion was much weaker than that of the Turks.

Before I took leave of the chief he gave to the cavass from Mosul a receipt for my safe delivery into his hands with just the same formality as though I had been a bale of goods, and he would be held just as accountable for my safety while in the bounds of his jurisdiction, as he is immediately responsible to the

pasha of Mosul. He then ordered a young Koord in attendance to be ready to accompany me on my departure.

I remained two nights in Akra, and by invitation spent the second evening with the local Turkish governor from Mosul, who had indulged so freely in brandy to counteract the deleterious effects of the bad water, as he alleged, that he was fast verging upon delirium tremens. To calm his perturbed spirits he had called together about twenty of the chief citizens, while a skilful musician had taken the place of David before Saul to dispel the evil spirit by the soft soothing strains of the harp. It was an instrument of seventy-two strings, (or wires,) of which sixty-four were remaining, and the music was altogether sonorous and agreeable.

Akra was once the seat of one of the numerous schools of the Nestorians, but the only remains of this sect are to be found scattered through some twenty or more villages in the district, some of which I afterwards visited. Those in the town have become Chaldeans, (i. e. papists,) and they and the Jacobite Syrians have each a church excavated from the rocks of the mountain. They scarcely number thirty households living in the place, and one of their priests told me that he was quite dependent on his own exertions for his subsistence. The whole population may amount to 2,000 souls. The Chaldeans are more numerous than the Nestorians in the district. Just over the mountains, Zebarri, are a few Nestorian villages, subject to the Koords. On the other side of the river Zab, which is some ten or twelve miles to the east, there are some Chaldean and Nestorian Christians, subject to the bey of Raven-doose. But it is impossible to gain accurate statistical information without remaining some time with the people in such a country.

#### *Arrival at Amadiéh—Notices of the Place and the Population.*

October 10. Before entering the difficult mountains I had now to traverse, I sold my best horse, and mounted on a hardy mule which I had hired, I set off at sunrise, and for ten or twelve miles pursued a westerly course along the foot of the main range of mountains, and then entered a pass to the north, which brought me to the river Hazir, which I followed to near its source, a few miles west of the fortress of Amadiéh, where I arrived on the third day from Akra. The road through Zebarri is more direct, but it is also more difficult, and the

Koords were not in the most peaceful mood.

On the first day from Akra I passed three or four Nestorian villages, the largest of which had a population of nearly one thousand souls; also a village inhabited by Jews speaking the Nestorian language, and at night we lodged in a Koordish village where the people had a blood-feud with another village through which we passed and which lay in sight. Three men had been killed from one of the villages, and only two from the other, and now the former were trying to make up the balance by deliberately murdering their neighbors, and thus the quarrel would be finally settled. Our road was rough and our fare coarse, but we had occasion for gratitude that we were kept in safety.

Amadiéh is pleasantly situated in an extensive opening or undulating plain between the mountains, and the district is fertile in grain and fruit. The wheat is good and abundant, and the grapes are among the finest I have seen. The raisins made from them are an article of export, and are celebrated as the best brought into Persia; but the climate is deemed insalubrious, and successive wars have made sad havoc among the unfortunate population, who greatly need a good and stable government. The town, or more properly the fortress of Amadiéh, is situated on the level summit of a nearly precipitous mountain or mass of rock, which rises, as I judged, nearly a thousand feet above the plain, and being entirely insulated and distant from the surrounding mountains, it is regarded as quite impregnable. I ascended by a circuitous and difficult foot-path and entered the town at two o'clock, P. M., October 12th, after answering the challenge of the heavy-armed soldiers who kept the gate. The town is garrisoned by Turkish soldiers, whose commanding officer is made immediately responsible to the pasha of Mosul, and the Koordish chief of the province of Amadiéh has no access to the fortress. This is an important precautionary measure on the part of the Turks, who, by demolishing the castle at Akra and placing a foreign garrison in this more important fortress in the centre of the district, have completely put it out of the power of the Koords to throw off the Turkish yoke, unless under some special turn of fortune. This is an important advantage to our prospective labors among the mountain Nestorians; for so long as there is a responsible control exercised over the Koords by the Turkish government, the

way to the independent Nestorian Christians beyond is entirely open, and hence I cannot but regard the changes that have taken place here as peculiarly favorable to our prospects of extending our labors into that interesting field. The town I found almost depopulated by wars consequent to the invasion of the Ravendoose Koords, and of 1,000 houses only two hundred and fifty are now inhabited. Most of the remaining three fourths and a part of the public markets have been torn down or much dilapidated, and are now the noisome receptacles of filth and odure. This general scene of desolation was not a little heightened by the sallow visages of the few remaining inmates, and of the soldiery, who were suffering severely from intermittent fevers and other bilious affections—not entirely the effect of bad water, as they affirmed, but of the filthy and ruinous state of the town, as appeared to me more probable. I found the civil governor and the military colonel both seriously ill, and to them my visit was a most welcome event.

I spent a quiet Sabbath at Amadiéh, having given previous notice that I would attend to the sick on Monday morning. There are about one hundred families of Jews in the place, who cannot be distinguished by their appearance or language from the Nestorians; and so complete was the deception that my Nestorian attendants began to chide some of them for working on Sunday, supposing them to be of their own people, until after considerable conversation we were informed that they were not Christians but Jews. There are little more than a hundred Nestorians in the town, as most of this people live in the surrounding villages. More than half of them have become papists, (Chaldeans,) and there are not more than two or three thousand souls in this district; but they are more numerous in the adjoining district of Berwer, bordering on the river Habor on the north. This river rises near Julamerk and flows within about ten hours walk of this place, while the waters of the Zab are visible from the ramparts of the fortress. This is very different from what is represented in our best maps, and I found other geographical errors quite as great, such as the discovery that the greater Zab and Hakary rivers are one stream, instead of two, as put down in our maps.\* Such errors,

though very remarkable, are not so surprising as they otherwise would be, when we remember that no foreigner had ever before explored the country on which I was now entering. But I am anticipating the order of events.

Monday was spent in attendance upon the sick, general intercourse with the people, and preparations for the continuance of my journey. I gave medicine to forty or fifty of the soldiers and received the warmest thanks of the governor, who made me his guest and said it was God who sent me for their relief, when they had no physician nor a particle of medicine to relieve their sufferings.

The Nestorian priest lamented the low state to which their church had become reduced, and said he feared that the people, in their gross ignorance, would fall a sacrifice to the wiles of the papists, who, he had been told, were about to make more vigorous efforts than ever to convert the whole of his people to the pope. He told a sad tale of their past efforts and success, and said that his own father was bastinadoed till his toe nails dropped off, to compel him to become a Roman Catholic! The papists in Mesopotamia have assured me that there will be no effort spared to convert to their faith the whole of the Nestorian church, and this report is confirmed by letters since received from Bagdad, one of which says that three bishops and priests, educated at the propaganda, were "about going to Mosul to hold a convention to devise measures to bring over all the Nestorians to the Romish faith!" There must be a final struggle with "the man of sin," and it must be boldly and promptly met. With God and truth on our side, we have nothing to fear, if the church will come up to her duty. The Nestorians have nobly stood their ground, and they are still upon the watch tower. As I approached their mountain fastnesses their first inquiry was to know whether I was a "catoleek;" and they declared that they would not admit these "wolves in sheep's clothing" to enter their country. Hitherto they have prevented them; or rather God has kept them secure in their munition of rocks, and may he still watch over them.

#### *Arrival at Duree—Intercourse with the Nestorian Bishop.*

15. I proceeded at an early hour towards the borders of the independent Nestorian country. Their nearest vil-

\* This discovery has since been published in the Journal of the Royal Geographical Society of London, and in other English periodicals.



lages are about twelve hours distant; but some of their men cultivate a portion of the border district of Duree, about six or seven hours from Amadiéh, where one of their bishops resides. I engaged mules to this place, but they could not be brought to the town, lest the government officers should seize them for their own use, without making any remuneration for their service. I therefore descended from the fortress on foot. The priest kindly sent his brother to introduce me to the bishop at Duree, and I found his presence important. My Koordish cavass from the chief at Akra was still with me; but he was very reluctant to proceed, lest he should fall into the hands of some of the independent Nestorians, who are represented as a most formidable race of people. The most extravagant stories are told of them, and it is said that when any of them come to Amadiéh to trade, they are not allowed to remain in the town over night, lest they should obtain possession of the fortress. They are regarded as almost invincible, and are represented as having the power of vanquishing their enemies by some magical spell in their looks. On one occasion they came and drove away the flocks of the Koords from under the very walls of Amadiéh in return for some aggression upon themselves; and when the Ravendoose Koords, after subduing all the surrounding region, threatened their country, the Nestorians are said to have seized six or seven of the Koords and cut off their heads and hung them up over a narrow bridge which led to their district, as a warning to the Koords who might attempt to invade them. That such stories are told and believed by their Moslem neighbors is sufficient evidence of the terror inspired by their name. "To the borders of their country," said the vigorous pasha of Mosul, "I will be responsible for your safety; you may put gold on your head, and you will have nothing to fear; but I warn you that I can protect you no farther. Those mountain infidels (Christians) acknowledge neither pashas nor kings, but from time immemorial every man has been his own king!" To the borders of their country I therefore required the attendance of the cavass as a protection against the Koords, and we set out together through a bold rocky defile over the wild mountains on our north and northeast.

As we approached the village of Duree, after a toilsome ride of seven hours over the rough mountain passes, we were hailed by several of the mountain Nesto-

rians from the independent district of Te-ar-ee, who demanded who we were, what we wanted, whither going, etc.; and the demand was repeated by each successive party we passed, till finally the cry seemed to issue from the very rocks over our head, "Who are you? whence do you come? what do you want?" A cry so often repeated in the deep Syriac gutturals of their stentorian voices, was not a little startling; and then their bold bearing, and a certain fierceness of expression and spirited action and intonation of voice, with the scrutinizing inquiry whether we were not catholics or bad men whom they might rob—as one inquired of our Nestorian guide—bereft my poor cavass of the little courage that had sustained him thus far, and he manifested so much real alarm that I yielded to his earnest request, and dismissed him as soon as we reached the house of the bishop, who assured me that his presence was no longer desirable.

The people soon satisfied themselves of my character and friendly intentions, and, finding that I spoke their language, seemed to regard me as one of their own people, and gathered around me in the most friendly manner, but without that familiar sycophancy so common among the christian subjects of Persian and Turkish dominion. The next day they came from all directions for medical aid. One man became quite alarmed at being made so sick by an emetic: but when it was over such was his relief that he wanted some more of the same; and others, instead of asking me to prescribe, often asked for "*derman d'mortha*," medicine of bile.

The bishop, who is a most patriarchal personage, with a long white beard, was very cordial and took me into his venerable church, a very ancient structure made by enlarging a natural cave by means of heavy stone walls in front of the precipitous rock. It stood far up on the side of the mountain, and within it was dark as midnight.

The attentive old bishop took my hand and guided it to a plain cross which lay upon the altar, supposing I would manifest my veneration or devotional feelings after their own custom by pressing it to my lips; and I must confess that there is something affecting in this simple outward expression as practised by the Nestorians, who mingle it with none of the image worship, or the other corrupt observances of the Roman catholic church. May it not be that the abuse of such symbols by the votaries of the

Roman see has carried us protestants to the other extreme, when we utterly condemn the simple memento of the cross? The old bishop sleeps in his solitary church so as to be in readiness to attend his devotions before daylight in the morning; and he was much gratified by the present of a box of loco-foco's which I gave him to ignite his lamp. A number of bee-hives, the property of the church, were kept here, and the honey from them was regarded as peculiarly valuable. It was certainly very fine. Red squirrels were skipping among the black walnut trees—the first of the squirrel tribe I have seen in the east.

Iron mines, under the control of the Koordish chief, are wrought by the Nestorians near this place, and lead mines are numerous in the Nestorian country beyond.

Duree is nominally subject to the Turkish government and immediately responsible to the Koordish chief of Berwer, a sub-chief of Amadieh.

A high range of mountains still separates me from the proper country of the independent Nestorians. At Mosul I was strongly advised not to venture into their country until I should send and obtain an escort from the patriarch; but after mature consideration and free consultation with the bishop, I resolved to proceed at once, for by this course I might gain the good will of the Nestorians from the confidence I evinced in them, and also save eight or ten days delay—a consideration of some importance on the eve of winter among these lofty mountains. The bishop volunteered to send an intelligent young Nestorian with me, and two others went to bring back the mules which I hired to Lezan, the first village of the independent tribe of Te-ar-ee, the nearest and by far the most powerful of the mountain tribes.

To enable me to secure a footing where, as I was told, I could neither ride on my mule nor walk with shoes, so precipitous was the mountain, I exchanged my wide Turkish boots for the bishop's sandals wrought with hair cord.

*View from the Mountains—Reception at the Village—Remarks on the People.*

Thus equipped in native style, I set off on the 18th, at an early hour in the morning; and after a toilsome ascent of an hour and a half, I found myself at the summit of the mountain, where a scene indescribably grand was spread out before me. The country of the independ-

ent Nestorians opened before my enraptured vision like a vast amphitheatre of wild precipitous mountains, broken with deep, dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful smiling villages which have long been the secure abodes of the main body of the Nestorian church—the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, safe from the flames of persecution and the clangor of war. As I gazed and wondered I seemed as if standing on Pisgah's top, and I could with a full heart exclaim,—

"On the mountain's top appearing,  
Lo the sacred herald stands;  
Welcome news to Zion bearing,  
Zion long in hostile lands!—  
Mourning captive!  
God himself shall loose thy bands."

I retired to a sequestered pinnacle of rock where I could feast my vision upon the sublime spectacle and pour out my heartfelt gratitude that I had been brought at length, through so many perils, to behold a country from which emanated the brightest beams of hope for the long benighted empire of Mohammedan delusion, by whose millions of votaries I was surrounded on every side. My thoughts went back to the time when, as tradition and history alike testify, the gospel standard was reared in these mountains by apostles' hands, (for it was not from Nestorius, but from Thomas, Bartholomew, Thaddeus, and others that this people first received the knowledge of a Savior)—to the days when their missionaries were spread abroad throughout the east and for more than a thousand years continued to plant and sustain the standard of the cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia, and China. I looked at their present state, sunk down into the ignorance of semi-barbarism and the light of vital piety well nigh extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes when all these glens and rocks and vales shall echo and re-echo to the glad praises of our God; and like a day-star these Nestorians shall

arise to usher in a glorious and resplendent day. But ere that bright morning shall salute our eyes, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory. Let us arm this brave band for the contest.

Onward to the work!—and onward I sped my course down the steep declivity of the mountain, now cautiously climbing along the precipitous descent and over the rocks which obstructed our course; now resting my weary limbs under the inviting shade of some wild pear-tree; and anon, mounted on my hardy mule, winding along our narrow zigzag pathway over the mountain spurs, and down, far down to the banks of the rolling, noisy, dashing Zab, where lay one of the large populous villages of the independent Nestorians, which extended amid fertile gardens for more than a mile in length.

What reception shall I meet from these wild sons of the mountain who have never seen the face of a foreigner before? How will they regard the helpless stranger thrown so entirely upon their mercy? One breath of suspicion might blast my fondest hopes. But God was smiling upon the work in which I was engaged, prayer had been heard, and the way was prepared before me in a manner so wonderful that I can hardly forbear repeating the account, though already made public. The only person I had ever seen from this remote tribe was a young Nestorian who came to me about a year ago entirely blind. He said he had never expected to see the light of day till my name had reached his country, and he had been told that I could restore his sight. With wonderful perseverance he had gone from village to village seeking some one to lead him by the hand, till, in the course of five or six weeks, he reached my residence at Oorooniah, where I removed the cataract from his eyes, and he returned to his mountains seeing. Scarcely had I entered the first village in his country when this young man, hearing of my approach, came with a smiling countenance, bearing in his hand a present of honey in token of his gratitude for the restoration of his sight, and affording me an introduction to the confidence and affections of his people.

I was invited to the residence of the chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with flat terrace roof, having a basement and second story, with two or three apart-

ments in each. We were seated upon the floor in “a large upper room,” which serves as the guest chamber, and the family room in summer, but is too open to be comfortable in winter. Food was placed before us in a very large wooden bowl laid upon the skin of a wild goat which was spread upon the carpet with the hair side down, and served as a table and cloth. Bread made of millet baked in the manner of the Virginia hoe-cake, but not so palatable, was laid round the edge of our goat-skin table, and large wooden spoons laid down for each one of the party, eight or ten in number, to help himself out of the common dish, as the people here eat with their fingers less than those of Persia. Whenever the goat-skin was brought forward I noticed that it contained the fragments of bread left at the previous meals, and was told on inquiry that this singular custom was observed in obedience to our Savior’s injunction, “Gather up the fragments that nothing be lost,” and also that they might retain the blessing which had been pronounced upon previous repasts, because the service being in the ancient language is only intelligible to the clergy and cannot be properly performed by the laity. The women did not come forward to eat with the men, but instead of receiving what they left, as is very common in the east, a separate portion was reserved for the females; and in all respects they were treated with more consideration and regarded more as companions, than in most Asiatic countries. Till evening they were constantly occupied in their various employments, within or out of the house, and in all respects remarkably exemplified Solomon’s description of a virtuous woman, even to their method of spinning, Prov. 31: 19; literally holding her distaff in her hand, while she gives her long wooden spindle a twirl with the other hand and then lays hold of it to wind up her thread, for they use no wheel. She clothes her household in scarlet or striped cloth made of wool and resembling Scotch tartan, of a beautiful and substantial texture.

The women appear to be neat, industrious and frugal, and they are remarkably chaste, without the false affectation of modesty too often seen in these countries. Two of the young married women in the house came forward in the evening, in the presence of their husbands, and joined in our social visit, and each of them gave me a brass ring from her wrist, at my request, to shew to our American ladies, regarding whose cus-



toms they made many inquiries. Like others of their people they were the most surprised that our ladies should negotiate their own matrimonial engagements; and that their fathers should give them in marriage without receiving a dowry in payment for his daughters. Their dress is neat and becoming, though sometimes their wide trowsers make them look a little too masculine: they braid their hair and wear but few ornaments.

Grapes, figs, and pomegranates I found among their fruits in the lower villages on the river, where rice is also cultivated to the great detriment of health. Apples and other northern fruits are found in the higher villages. Wheat is little cultivated for want of space, but it is brought from Amadiéh in exchange for honey and butter.

*A Sabbath in the Village—Call for Medicine—A Story.*

20. Sabbath. In room of "the church-going bell," a thin piece of board was struck rapidly with a mallet to call the villagers to church at the rising of the sun. Each person on entering the church put off his shoes and testified his reverence for the sanctuary of God by kissing the door-posts or threshold, then passed on to kiss the Gospels lying upon the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice with arched roof, and would stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door, which would not admit a man without much stooping, the usual explanation was given, "Straight is the gate," etc., a truth of which they wished to be reminded when entering the sanctuary. The prayers and the singing or chanting of the psalms were all in the ancient Syriac language and quite unintelligible to the common people; but one of the priests read a portion of the gospels and gave the translation into the vulgar Syriac spoken by the Nestorians, and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary story, of which they have many.

It was a sacramental occasion and the bread and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation and partook of a small piece of the bread from the hand

of the priest, who held a napkin to prevent any particles from falling as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance.

The priest who had officiated in the prayers and instruction of the congregation partook first of the sacred elements, and invited me to partake next. Hitherto I had never partaken with the Nestorians of this ordinance; but to have declined under present circumstances would have done as much injustice to my own feelings as to theirs. For many months I had not been privileged with coming to the table of the Lord: God had in great mercy preserved me through many perils and brought me among a people who had received the gospel from the apostles and immediate disciples of our Savior, and had preserved its doctrines with a great degree of purity; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were still burning upon these altars, and I could not but regard it as a branch of the true church of God, though immersed in the darkness of gross ignorance and superstition and spiritual torpor, if not death. But there was still much in their character and circumstances of deep and lively interest; my heart was drawn out towards them in warm affection, and seldom have I commemorated the dying love of Christ, under circumstances more deeply interesting than among these primitive Christians, in the wild mountains of ancient Assyria. There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out each person received at the door a very thin leaf of bread rolled together and inclosing a morsel of meat, the "love feast" of the early Christians of the first and second century.\*

Several of the people then went to the house of the church steward and partook of a more substantial but plain repast, and soon after retired to their houses or called upon their more immediate friends, and the day was observed with far more

\* Mosheim's Eccl. Hist. vol. 1, p. 64.

propriety than I have seen by any other Christians of the east; and there was a general stillness throughout the village, such as I have witnessed in few places in more highly favored lands. There was no noisy merriment and no attention to secular business, and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew church. Formerly they are said to have regarded the christian Sabbath with so much sacredness as to put to death persons for travelling on that holy day.

In the evening many of the people again assembled for prayers at the church, and morning and evening prayers are held there through the whole week. But, unlike what I have seen any where else in the east, many of the people say their prayers in their own dwellings, instead of going to the church during the week, and a small wooden cross may be seen hanging from a post for them to kiss before prayers, a practice which they regard as a simple expression of love to Christ and faith in his death and atonement; and it is not regarded in any sense as an object of religious worship.

21. As soon as day-light the people came in great numbers for medical aid, and I soon became so thronged by them, that I was obliged to stop my prescriptions till the people should retire to a distance, while no more than three or four should come forward at once. Many of the applicants came from other villages, but there were many here suffering from bilious affections, intermittent fever, etc., the consequence of the rice fields and extensive irrigation of the gardens in the village, together with the great heat of summer, which must become oppressive from the concentration of the sun's rays in these narrow vales from which the mountains rise so abruptly that most of the soil is prepared for cultivation by forming artificial terraces, which are supported by a stone wall on the lower side, while one terrace rises above another, and the houses are dispersed among the gardens.

At a short distance from Lezan a precipice is pointed out, where the people say their forefathers, before the christian era were in the practice of carrying up their aged and helpless parents and throwing them down the mountain to relieve themselves of the burden of their support, till at length the following incident put an end to the horrid practice: A young man, who was carrying his aged father up the precipitous mountain, became exhausted and put down his bur-

den to rest, when the old man began to weep and said to his son, "It is not for myself but for you that I weep. I well remember the time when I carried my father up this same mountain, but I little thought then that my turn would come so soon. I weep, my son, to think that you too may soon be dashed down that dreadful precipice as you are about to do to me." This speech melted the son's heart: he carried back his venerable father, and maintained him at his own home. The story was told to others; reflection was awakened, and from that time the practice ceased. The story may serve as a specimen of the fables of the country, if it be not true.

#### *Village of Ashetha—Attachment to the Scriptures—Strife with the Koords.*

It was about ten o'clock before I could prescribe for the numerous applicants for medical aid, though I had most of my medicines folded in separate portions so that I could deal them out with great facility. I then proceeded up a creek which empties into the Zab at this place, and before night arrived at the village of Ashetha, or Avalanche, from the circumstance that avalanches are remarkably frequent here. The remains of some of them were still to be seen in the ravines just above the village, from which it is said they never disappear.

For some four or five miles of our road we had almost one continuous village, from which the people often came out to salute us or ask for medicine. At one village of about one hundred houses, on the side of the mountain, there were said to be no less than forty men who could read, which was regarded as a remarkably large proportion for a population of a thousand or more souls! and probably but a small part of them can read the ancient Syriac, their only written language, intelligibly.

At Ashetha I became the guest of priest Ouraham, (Abraham,) who is reputed the most learned Nestorian now living. He has spent twenty years of his life in writing and reading books, and has thus done much to supply the waste of, if not to replenish the Nestorian literature. But even he had not an entire Bible; and though the Nestorians have preserved the Scriptures in manuscript with great care and purity, so scarce are the copies, that I have not found but a single Nestorian, and that one, the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half a dozen different volumes.

Thus divided, one man has the gospels, another the epistles, the psalms, the pentateuch, or the prophets. Portions of the Scriptures are also contained in their church liturgy or ritual.

The Nestorians attach the greatest value to the Scriptures, and are desirous to have them multiplied among their people, and in a language which all can understand, and when I told priest Ouraham of the power of the press to multiply books his keen expressive eye was lighted up with new brilliancy, and he expressed a strong desire to see it in operation here.

Seeing me taking the catalogue of his small library, he begged me to write down his application for the Scriptures he had requested; and others, following his example, said, "Write down my name," "Write my name, that I may have the gospels too," referring to the four gospels in the ancient Syriac which is the only portion of the Bible printed in the Nestorian character.

This priest may yet prove an efficient aid in our future efforts for the improvement of his people. His twenty years toil in copying the few works of the Nestorian literature are beyond all commendation, when we think how small was his encouragement, and that he stood almost alone in the work. No wonder that he was deeply animated, or, I might rather say, almost electrified at the prospect of seeing a power in operation which could do his twenty years' work in a less number of days and at a far less expense than what he had paid for his paper and parchment. His style of writing with the reed was truly beautiful, and the glossy lustre such as can scarcely be equalled by type. He was very desirous to see schools established for the education of his people, and said that great numbers would attend, if one would open a school in his village.

The people here say they can bring a thousand armed men into the field; and, estimating them as one to five of the whole population, this would give five thousand souls to this single village, the largest in the mountains. About half of the people go out and spend the summer with their flocks upon the mountains, living under tabernacles of reeds and bushes, or in tents, while the remainder cultivate their gardens and follow other employments at home. In these villages, where the whole population remains through the winter, the people dwell in entire security, but they are sometimes brought into collision with their Koordish neighbors, while pasturing their flocks in

their immediate neighborhood. Such was recently the case with the Nestorians of this village. While they were pasturing their flocks on one bank of the Harbor, a powerful tribe of Koords from the other side surprised them in the night and drove away about 5,000 of their sheep. The Nestorians then took possession of a pass that led to the winter quarters of the Koords. The latter, finding themselves shut in where they could not long find subsistence, sent to the head chief of the Hakary tribes of Koords to get him to interfere; and this chief sent a liberal present to the patriarch to have him use his influence to get the Nestorians to relinquish their advantage. To save open hostilities and keep on good terms with the Hakary chief, the patriarch acceded to the proposition, but intimated to his people here that they might obtain redress at another time. Consequently the Nestorians suffered the Koords to return to their winter quarters taking their booty with them; and the Nestorians came back to their village. Thus stood the case when I visited them; but while I was at the patriarchs I learned that the Nestorians made an incursion into the villages of these Koords, and drove away about 4,000 sheep, with mules and other property enough to make up their loss with interest; and thus the matter ended: while the Koords were taught a lesson which will add to their tales of the invincible prowess of the Nestorians of the mountains.

#### *Chumba—Pastoral Life—Laws and Customs.*

22. Travelled about eight hours to Chumba on the river Zab; course east northeast over the mountains. The first range was passed without dismounting from our mules, but the second was very steep and lofty and occasioned me a long and toilsome walk. Upon the summit we passed some of the summer pasture-grounds of the Nestorians, where those who attend the flocks live in a pure invigorating atmosphere, and drink from the cool crystal streams perpetually refrigerated by the melting snows of which large banks, the remains of avalanches, still occupied the deep ravines, while the surrounding heights were glistening in their fresh wintry apparel. The inhabitants of each village have their own separate pastures, and they live in harmony with each other and seem to regard their sojourn upon the mountain heights as the pleasantest portion of their life.



But with all the romance of their pastoral scenes and primitive patriarchal habits, it may require no ordinary share of self-denying devotedness to the cause of Christ and of love to this dear neglected flock to enable the missionary to exchange the conveniences of civilized life for a canopy of bushes or canvass, a seat upon the earth, and the thousand nameless privations of a nomadic life. Experience alone can determine how far such an expedient will be required of the missionary in these mountainous regions; but while the permanent stations will be in the larger villages in the valleys, both health and usefulness will no doubt require missionaries occasionally to remove with the Nestorians to their *zoran* or pastures, upon the mountain heights, and beside the still waters in the higher valleys. It is such a life as the sweet psalmist of Israel often led, and why may it not now conduce, as then, to holy contemplation and converse with nature's God, and a spirit of fervid, exalted piety breathe through the bosoms of these dwellers upon the mountains.

At the foot of the first range I passed a furnace where the Nestorians were making lead from the ore, which they find in great abundance in their mines in different parts of the mountains. They also make their own powder and never depend upon foreign resources for their ammunition. Sulphur is found in the mountains near Julamerk, and the people make their own nitre, and generally each man makes his own powder and balls, as well as his hats and shoes. Their wants are few, compared with a more artificial society, and these they supply by industry, perseverance, and frugality, with very little resort to foreign sources; and, on the whole, they are the most independent people I ever saw, in all other respects, as much as in government.

My feet and limbs almost failed me before I reached the foot of the main range which we passed; and our road then wound along through a narrow foot-path cut out of the face of perpendicular masses of rock that overhung our path as we slowly wound our way on fast, leaving my mule to follow on as fast as he could climb over the rocks which it appeared impossible for him to pass: and he finally got into the mountain torrent and wet my effects, (but fortunately without injury to my medicines, the most valuable part of my baggage,) while we passed over upon a long bare

pole that answered in the room of a bridge.

The whole scene was one of the most wild and romantic that imagination could picture, and soon it became clothed in awful sublimity by the lightning's vivid flash and the roaring thunder whose almost deafening peals reverberated through the rocks and glens in fearful echos.

We hastened on and reached our destined village in a beautiful ravine on the banks of the river Zab as the shades of evening began to gather around us. Scarcely had I got comfortably lodged in the spacious guest-chamber of the hospitable *malek*, when the clouds began to pour down torrents of rain, which continued through the night and a part of the next day and night.

My host, as his title signifies, is a prince of a tribe, or a division of the large tribe of the Te-ar-ee Nestorians, and by virtue of his office has an important influence among his people, though his office is rather advisory or paternal, than judicial or mandatory. The supreme civil, as well as ecclesiastical authority over the independent tribes is vested in the patriarch, who holds about the same relation to his people in these respects, that the high priest did among the ancient Hebrews, and their government bears a striking analogy to that primitive theocracy. The assembly of elders still convenes, but without much formality, and the avenger of blood still executes justice in capital offences, while the offender may find all the advantages of the ancient cities of refuge in their venerable churches. Excision, not only from the privileges of the church, but even from society, is a common form of severe punishment inflicted by the patriarch, and his ban is greatly dreaded by the people. A man of high influence, living near the river on the more direct road to Lezan, is now resting under such a malediction; and in consequence of it the people hold very little intercourse with him; and this was the principal reason for my taking the more circuitous route by way of Ashetha.

I notice that property is left much more exposed than is common in the east, a circumstance which evinces the truth of the report that the people confide in each other's general integrity, while they have no fear of thieves from other quarters. As I noticed the fact that the houses were built at a distance of some rods from each other, while most eastern villages are very compact, the

same explanation was given—we have no thieves here. This, however, can only be comparatively true; though there is a high sense of honor which forms a better safeguard in many cases than all the sanguinary punishments of the Turks and Persians. When any one finds a lost article, for instance, he gives notice of the fact, and then retains the article till an owner comes for it, however long the interval. Cases are related of more unhappy results from the high sense of honor entertained by this people, one of which occurred in the family of my host some years since, which resulted in the death of two promising lads. One of these boys went out to cut down a valuable tree in the absence of the parents of both, who were brothers. His cousin forbade him, saying the tree belonged to his own father. But the first boy persevered, while the other went and brought out his gun and deliberately shot his cousin dead upon the spot. An indelible stain would now rest upon the family of the murdered boy, unless vengeance were satisfied according to immemorial usage; and the bereaved father, who was the legal avenger of blood, could accept of nothing but the blood of his brother's son, and they were both buried in one grave before the setting of another sun! Another instance is said to have occurred at a social party, where, with less of formality than is used by some of our "men of honor," A, in exchange for some supposed insult, plunged his large dagger, which every one wears at his side, into the breast of B; upon which C, the brother of B, and the legal "avenger of blood," closed the tragical scene by laying A dead at his feet by the same weapon. But such cases must be of very uncommon occurrence; and they are related as such by the people. The very summariness of the punishment, no doubt, deters from crime, since there is little chance to the criminal of escaping justice.

I found my host a very intelligent man for one in his circumstances, but it is quite evident that a people so much shut out from the world can have but a very imperfect and confused notion of what is going on in other parts of it. He had heard of steam-boats and balloons, and wished to know if it were true that the English had ships which could sail under water, or which they could render invisible to their enemies, as he had heard. I was much pleased with his desire for information, and hope we may soon be able to respond to the call which con-

tinues to be made for books and schools—The Bible and the ability to read it. They want food for the mind.

The priest of the village often visited us and expressed a lively interest in our plans and efforts for the improvement of his people. He was trying to live a very holy life; and had therefore taken a vow corresponding to that of the Nazarites among the Jews. He ate no meat or animal food of any kind, nor even vegetable oils or milk, so that he might feed his soul by starving the body. Such instances are, however, very uncommon; and as celibacy is a part of the vow, it seems to have superseded the few convents which once existed among this people. Vows of celibacy among the females are known to exist, but the cases are very rare; and nunneries are quite unknown.

23. I find myself pleasantly employed in prescribing for the sick, and in general social and religious intercourse with the people. The situation of the village is romantic and agreeable, but it is not of the largest class, though there are others not far distant; so that we are not wanting for society. We still sit and sleep on the floor, or rather upon the coarse felt carpets laid upon the earth floor, and eat our plain fare from one large wooden bowl, and with wooden spoons and our hands. The women are social and treat us with all kindness. The former wife of my host was a sister of the patriarch, and a rare example of female education—the only one of her day, I believe—among the Nestorians. She is said to have been a superior woman, and to have exerted a very salutary influence among her people. It is encouraging to see such respect paid to the educated of this too long degraded sex among the Nestorians. A younger sister of the patriarch has followed the example, and she is said to be the only female among the mountain Nestorians who can read her Bible; while among those of the plain not one could read before our system of instruction was commenced among them. Let them become intelligent and pious, as they are frugal, active, and virtuous, and they will soon rise to influence and be a blessing and an ornament to their sex in these benighted lands.

24. About ten o'clock I left the hospitable dwelling of Malek Ishmael, who kindly sent a trusty servant to help me across the river. The bridge had been swept away, and a couple of long bare poles supplied its place, and, said my host, "Do not be afraid; get upon

the back of my servant and he will carry you safe over!" I preferred to trust to my own feet and succeeded in passing this and two more similar bridges in safety, though they vibrated most fearfully. Most of the bridges are covered with a wicker work of bushes, and though very narrow and elastic they serve for a passage to the mules trained in the country. But here the mules could not pass, and much of the road I had now to traverse along the precipitous banks of the river was too difficult for them to travel. So I had no alternative but to walk or take another road which led over the mountains to Julamerk, and consequently among the independent Koords, to whom I was unwilling to expose myself at present. Two of the hardy mountaineers accompanied me to carry my effects and medicines, and the young deacon who accompanied me from Duree was still of my party. We were six in all; and a cheerful happy party as ever traversed such wild goat-paths as led us along these rocky heights. Slight showers of rain fell at intervals and the ground was very wet so that my hair sandals soon became soaked with water, and I travelled all day with my feet wet and chilled, but with a buoyant heart.

### Madura.

#### JOURNAL OF MR. LAWRENCE AT DINDIGUL.

#### *Manufacture of Gold-thread and Paper— Candidates for the Church.*

January 1, 1840. English school not in to-day, and I went with Mrs. Lawrence to the gold-thread manufactory. The proprietor, a fine looking Mussulman with grey beard, received us politely, ordered us seats, and took pains to exhibit the works. These are extremely simple. A bench or stool much the size of a shoemaker's bench, furnished with two upright axles or spindles, on which horizontal cylinders revolve. The larger cylinder or wheel a foot, the smaller three inches in diameter, put in motion by the finger, serve to transfer the golden wire. This is a small wire tube wound first round the smaller wheel by the hand, after which the end of the tube is drawn through a steel plate pierced with gradually diminishing holes, the least of which is so small as scarce to admit the finest human hair; this end of the wire tube is then attached to the larger wheel and reeled off. The wire

thus reeled lengthens and diminishes, till, by repeated reelings, it acquires the necessary fineness. It is then sold to the Madura weavers, and is woven with their finest muslins, for turbans, shawls, etc. There were about twenty workmen employed here.

We also visited the paper manufactory. Coarse bags are collected, put under a heavy trip-hammer, worked by the feet of three men, till the pulp is sufficiently reduced; and after some dryings in the sun, it is put into a small cistern, agitated, the sheet frame immersed and raised with a pretty equally distributed quantity, which after drying a moment in the workman's hand is of sufficient tenacity to be transferred to the drying cloths; drying, sizing, and trimming fits it for the market, where the larger sheet, equal in size to the large double letter sheet, is sold for somewhat less than twenty cents per quire. Many of the native petitions to government are drawn up on this paper, and I notice the brethren at Neyoor are printing upon it, but it bears no comparison with the finished fabrics of Europe and America.

9. This evening the members of our church enjoyed the privilege of communing at the supper of our Lord with all the brethren of the mission. I trust more than one could say, It was good to be there. After the exercises were over, the young head-man and the schoolmaster from Punjumpurty came forward and pressed their suit for admission to the privileges of the church. [This has set us to have a weekly meeting, on Sabbath evening, of instruction and inquiry among such as desire connection with the church, and has been attended with very pleasing results. It may be said now, after three months, that among the twenty who attended there are three, at least, who are willing to take a part in prayer-meetings, and several others who, we hope, pray to their Father who seeth in secret.] The three Roman catholic teachers plead reluctance to profess Christ according to our instructions, because their parents and friends must, when they die, be buried by their children after the Roman catholic mode. Protestantism will spoil all the merit which they have accumulated. Immanuel, one of these, appears to be a humble Christian, has long since expressed his readiness to be numbered among the church members, and has suffered many things for his non-conformity.

22. One of the free school teachers handed me a song against idolatry, describing his devotion for so many years



to one god, then to another, but having found them all "vanity and a lie," he thus renounces them. He brought two garlands of sacred beads and an incense spoon, with which he formerly performed his devotions. I had perhaps too little faith in his protestations, but endeavored to instruct him as to duty. My moon-shee, on hearing the song, was quite taken with his apparent sincerity.

### *Mohammedan Death Scene and Funeral.*

25. Called early this morning on Shaik Ibram, who I had been told was sick. This talented Moor formerly held the rank of medical attendant to the European veteran battalion, with the pay of more than three hundred rupees per month. A polite, though rigid Mohammedan, by his suavity of manners every where commanding respect, and by his skill in combining his knowledge of European medicine with native practice, saving many lives. He had been employed by Mr. Dwight and myself to look after the health of our families and schools, when we could not from the distance obtain the services of the mission physician. I found him at first too far gone to know me. When he revived a little, and did recognize me, the poor man raised up both arms and stretched them towards me, staring and making an effort to articulate, but he could not. The hand of death was already upon him, his breathing and agitation were awful. The grief and indifference of his numerous family and dependents were strangely intermixed, and so unnatural, at times so ridiculous, as almost to force a smile, however revolting to such a scene. He died about two o'clock. His daughter brought several of the poor, naked fatherless children to urge her plea for money. She beat her breast as artificially as a theatrical, and her grief was apparently as constrained.

In the evening Mrs. Lawrence and I went to the house again. We could not but feel, by way of contrast, the preciousness of the religion of the gospel, even for this world, in such a scene as this. Under the influence of it, a quiet grief discharges all the kind offices due to the dying and the dead; but where is the grace of Mohammedanism here? In those squalid looking wives? in those dirty naked children? in those passionate cries for mercy, even while the pension settled upon the deceased was abundantly sufficient, if properly expended, to provide for twice their number? Where is the hope that reaches within the vale?

27. Yesterday attended the funeral of Shaik Ibram. It was conducted according to Mohammedan customs. I went at eight o'clock in the morning, found the bier (a cart-body in shape) in front of the gate outside the yard, Mohammedans in the yard washing the corpse, and four of his seven wives and many children and neighbors in the house making a noise. The men outside had fastened the door, in order to prevent the frantic mourners within from rushing out, and disturbing those who were dressing the body. It was a confused scene. Once or twice the door was pulled open, and the inmates rushed out and rent the air with their cries. They were seized and forcibly pushed and dragged back and the door again fastened. When at length the body was ready for the bier, the clean white cloth which was covering it and bound around by strings at the head and feet, was so far removed as to expose the face. The mourning women were then permitted to come out and take a last view. What a time! Screams and frantic gestures, tearing the hair already dishevelled, beating the temples and breast, children crying, strong men grasping the wives and relatives of the deceased round the waist and constraining them into something like a quiet posture, and then the livid and strange appearance of these mourners, who evidently had been using stupefying drugs or liquors—all formed a scene that was strange and revolting to me. I left the yard and stood by the bier. The body was soon after brought out and placed on the bier which had first been thoroughly washed by pouring on pots of water again and again. The bier was covered with a temporary canopy of white cloth, over which garlands of flowers woven into a sort of net-work were thrown. The kozzi or priest, who had refused to officiate until he was sure of his pay, took his station in front of the bier, with a few chanters. The bearers gave a series of simultaneous ejaculations, raised the bier to their shoulders, and marched off with a slow and orderly step at the chanting of the dirge. The burden of the song was that man is to be rewarded according to his deeds, and a dialogue conducted as if between two contending spirits, one asserting the good deeds of the deceased as a ground for his admission to heaven, the other claiming him for his transgressions as a fit subject for punishment. As soon as the corpse was taken up, the women were again let loose. They rushed out of the yard two here and two there, their faces

covered with dirt, their eyes red and wild, and dancing up to the mud and water where the bier had stood, threw themselves down into it, with violence, rolled over, beating themselves and tearing their hair, and then running forward and prostrating themselves again, in such a way as must have injured any person not highly excited, they caught up dust and threw it on their heads, and cried out after the corpse, as it was borne slowly away, and then after me. I beckoned the most frantic to restrain herself, and she became more quiet. I then went on after the corpse. The women soon went within the yard. They are not allowed to go to the grave. I was told they had eaten only two regularly cooked meals in twelve days. They were exceedingly dirty and had evidently maintained a sort of artificial strength by stimulants and narcotics. They will now, on the third day since the death, after purification, dress their rice with vegetables, and not till the fortieth day take any meat, as, if they did, it would be like eating the flesh of the deceased. They say the body does not begin to decay within this period.

There is something exceedingly touching and plaintive in their funeral dirge which was sung all the way to the grave through the streets of the town. I observed that the bearers appeared all the while engaged in prayer in an under tone, which they raised to loudness at every change of their shoulders. The male children followed.

Arrived at the grave-yard, the bier was deposited in a cleanly swept spot, the grave cleansed of what loose earth had fallen into it, and preparations made for depositing the body. The devout Mohammedans then took water in earthen cups, from a large pot that stood near, and prepared for prayer by washing their feet to their knees, their hands to their elbows, and their face and ears. They then stood in three ranks on the east of the corpse, facing it, while the priest in front, before the canopy partly removed from the bier began his exercises. At intervals of one or two minutes each, the men in the ranks would respond, "Alla hchoepun!" "O God above," or "O God most high;" and at other times all appeared in silent prayer. At the close of this exercise every man looked first over his right, then over his left shoulder, then stepped out of his sandals, made a slight inclination of the head, as if saluting some unseen spirit; after which, permission having been obtained of the

oldest son to bury his father, the corpse was brought to the brink of the grave, and then let down by ropes as in America. Pots of earthen were then inverted over the corpse to prevent the earth from falling upon it, (it had no coffin,) and to receive the spirit! The attendants were then encouraged to throw in a handful of dust each. The Mohammedans held theirs during a short and silent prayer, or an item of their creed, which showed their belief in a resurrection, "God created us of dust, to dust he commands us, and from the dust he will recall us." The earth was then passed to those who stood near and thrown in. It was an affecting ceremony. The silent respect thus paid to the departed was more touching than any eloquence of words. I could not suppress my emotion, nor was I alone in this. They then withdrew a short distance and prayed for the dead, that God would not make a severe inquisition. Some ceremonies are to be performed at different times during the first forty days after his death.

In the afternoon the kozzi came to my study, and I had a long conversation with him about the funeral, their sacred books, etc. He resolves life, its calamities, its mercies, and its end into the appointment of the Deity.

*February 4.* Yesterday Mathureynai-gen, an influential Roman catholic from near Cuddalore, came, asking for a missionary or catechist, and offering to give up the Roman catholic temple, mass-house, glebe, etc., if we would help him. I sent his written proposals to the delegates.

9. Sabbath. A young Mohammedan priest has just been here from Aaruvaa-roocoochee, with three others, asking for books, especially for one about Eesa Nabbe, that is, Jesus the prophet. I gave him Matthew's gospel and Genesis in Tamul, and three Hindoostanee tracts, Salvation by Grace, the Parable of Dives and Lazarus, and the Birth of Christ; also a sheet containing the commandments. His frankness and interest encouraged me to hope good will follow.

27. Had a meeting at twelve o'clock with our helpers to pray for colleges and boarding-schools. Also in the evening, thirty or thirty-five present. How many on this day of deep interest have received blessing from the Lord.

*March 13.* The school teacher who came on the 22d of January and sung his renouncement of idolatry, has been sick, and in many troubles since then; and as the medicine which I gave him

did not restore him, he has sent me word that the gods are angry with him, and begs I will restore his censor or copper spoon in which he offered incense.

#### JOURNALS OF MESSRS. TRACY AND MUZZY AT TIRUMUNGALUM.

THE first extracts given below are from the journal of Mr. Tracy; and a portion of them relate to a tour among some of the many populous villages which abound in the district of Madura, and which present an open and most promising field of labor for a greatly increased number of missionaries.

#### *Remarks on the Country—Ready Reception of Books.*

February 19, 1840. Left Tirumungalum with Mr. Muzzy at half past three o'clock in the morning for a short tour to the southwest, to visit some villages we have not seen. Passed several villages about day-break, and saw other large villages on the way. The road we took led through extensive fields of cotton, some of which looked flourishing. The fields were enlivened by groups of men, women and children gathering the cotton: all appeared well dressed, even the smallest children having a very comfortable allowance of cloth. This and the appearance of the dwellings seemed to indicate a considerable degree of comfort among the people. Reached Toombichinaikenoor about half past seven in the morning, distant from Tirumungalum fifteen miles. Found our coolies and cook in a beautiful grove of mango and wild olive trees near the foot of the mountains on the west of the town.

Soon after breakfast our palankeens were surrounded by a company of people who had been led by curiosity to the place. Some of them had received books from us at Tirumungalum and were earnestly desirous of more. Among the rest the priest of the village made his appearance. He was a fine looking man, with a sharp intelligent eye, and from his first appearance I apprehended he might in some way hinder the purpose for which we had come: but while we preached the gospel of Christ, and pointed out to the people a more excellent way than that in which their forefathers had walked, he listened with much apparent respect: though occasionally, when we referred to the blind way in which all the people are walking, a momentary smile played upon his lips.

The zeminder, to whom we had sent some books, refused to receive them, or even to see the person who carried them. Some of the people, by repeating considerable portions of tracts formerly received, gave pleasing evidence that they had made good use of them. Others remained listening to the strange things we had to tell them of the Son of God, who came from heaven to save sinful men, till the lateness of the hour compelled us to leave the place. The population in this and the surrounding villages cannot be far from five thousand.

Sone after leaving, we passed a number of furnaces, where iron ore, taken from the surrounding hills, is smelted. The villages on the way were numerous and some of them large, but the inhabitants did not seem to live so well as those we passed in the morning; though to this there were some exceptions. Passed the smoking ruins of a brahmin village, which had been burned down in the morning, with all the grain recently gathered in from the fields.

Reached Vattirairupoo, distant twelve miles, after dark, and walked around the village by moonlight. It contains four or five thousand inhabitants, but is not so compactly built as Tirumungalum. It is in a pleasant retired situation surrounded on three sides by mountains. A considerable part of the people are brahmins. Within a distance of three miles are eight or ten other villages.

20. We were obliged to set out soon after sunrise this morning, but before we started, the head-man of the place, with a number of very respectable people came for books which they received gladly. Others, among whom were some brahmins, came running after us to obtain books. The appearance of the people whom we saw made a very favorable impression on our minds.

After a warm and dusty ride of ten miles we reached Strevellipootoor at half past nine in the morning. The bungalow is a fine one, on the bank of a tank about six hundred feet square. Like that at Madura, it is walled on the four sides with hewn stone, having twenty-five or thirty flights of steps leading down to the water, which is said to be fifteen feet deep. Besides this tank Strevellipootoor exhibits many tokens of former wealth and splendor. There are several large temples. The tower of one of them is about two hundred feet in height, and bears evident marks of the taste and munificence of Tirumal-naik, by whom it seems to have been



built, though the inhabitants claim for it a great age.

Many brahmins called during the day for books; among others we were pleased to see one or two young men who had been educated in the mission-school at Batticotta, and who spoke English well. There was once a mission-school in this place, but it has been discontinued for one or two years. An annual feast of much celebrity is held here, and pilgrimages are made to it from a distance of several hundred miles. Two years ago the large car, on which the idol is drawn at festivals, was consumed by fire, and they are now at work constructing a new one. The government we were told, have made a grant of six thousand rupees towards the expense, and a much larger sum is to be raised by private subscription. The population is eight or ten thousand, and an air of comfort pervades the place which is quite uncommon in Indian towns.

21. Left Strevelipootoor at four in the morning. In the early part of the morning passed several villages of respectable size. Occasionally saw fields of cotton, but much of the land seemed uncultivated and waste. As soon as we reached Siva-Kasi, which is ten or twelve miles distant from Strevelipootoor, a crowd collected around us, a few of whom were disposed to be rude. The best shelter we could find was a small open choultry, or madam, as it was called. The heat soon became intense, and the wind was like the blast of a furnace; even in our palankeens the thick leather corner of books curled up as if held before a hot fire. People of more respectable appearance and manners than those we first met continued to come for books during all the time we remained. Numbers of them were brahmins. When fatigued with talking and distributing books, we retreated to our palankeens till a new company collected. These, in their turn, were supplied with books, and the glad tidings of the grace of life were made known to them: and thus, alternately conversing and resting, the time passed swiftly away.

One little company of christian merchants, from the south, came among others to obtain books. They remain here but temporarily while disposing of their merchandize. On the Sabbath they do not trade, they said, but keep the day holy and meet together to read and pray. It was pleasant to meet with even a few who manifest some regard for the sacred institutions of Christianity. The school formerly supported by the Palamcotta

mission was discontinued several months ago and the children scattered among the heathen schools.

March 2. Visited the school at Vidutakoolam and found about forty boys present. The parents crowded in and appeared pleased, both to see me, for I had not been there before, and to hear their children repeat their lessons. The school has been established only a few weeks, but a single circumstance has given me reason to hope that it may be a prosperous one. A few days after its commencement, by an accident not unfrequent at this season of the year, a fire, which began at one extremity of the village, swept over the whole, sparing but one or two buildings from the general ruin. To a people who look upon almost every unusual occurrence as an omen, one so disastrous as this would readily appear to indicate the anger of the gods for their temerity in inviting the missionary to establish a christian school among them. On hearing of the fire I gave up at once all expectation that the school could be continued; and the schoolmaster in despair forsook the place and returned to his native village. But in two or three days the villagers sent a deputation after the master, inviting him back, and assuring him that though but one or two houses had escaped from the flames, one of them should be given up for the use of the school. It was accordingly recommenced and appears to be doing well.

4. This has been a notable day on account of a solar eclipse which occurred this morning. A few diagrams of the eclipse, with some brief astronomical statements, drawn up by Mr. Poor, had been given away a few days previous; and at an early hour this morning a large crowd assembled to witness the strange phenomenon, and to hear what the padre had to say against the puranic statement that the sun was attacked and partly swallowed by a huge serpent. Smoked glasses were much in requisition, and as the moon passed across the sun, showing nearly its whole form, conviction appeared to settle upon nearly every mind that there was no serpent concerned in the case. Many inquiries were made respecting the form of the earth, the motions of the sun, moon, and earth; the cause of the different phases of the moon, etc. One or two men came forward with much warmth to combat what was said, but they soon quietly withdrew among the crowd and left the ground uncontested. Several intelligent men who have formerly made much opposi-

tion, declared openly to the people that what I said was unanswerable and must be true. The subject has caused much conversation in the village, and will not, I trust, pass away without having made a deep impression in favor of the truth; for if what is said in the puranums, on this subject, be so evidently false, the inference is natural and almost irresistible, that the other marvellous stories related in them may be false also.

### *Schools and Congregation—Notices of Native Towns.*

What follows is from the journal of Mr. Muzzy, which he prefaces by some remarks respecting the condition of the schools under the care of the station, and the meetings for religious instruction at Tirumungalum.

I will therefore just say that our schools, with the exception of an addition of three or four to the number, remain the same as when I last wrote. The services on the Sabbath continued, both as to numbers present and the attention given, about the same as formerly. The distribution of books and conversation with the people also continued nearly the same as when I last wrote. At times the crowds who come for books is so great that it is with difficulty we find time to take food. At other times for days, with the exception of companies who are in town on business and a few others, we are comparatively quiet.

There are within three miles of this place twenty-five villages, containing from fifty to nearly three thousand inhabitants each. All of these have been visited either by myself or native assistants, and most of them a number of times, and tracts distributed and the gospel preached during the quarter.

While on a tour to some of the large towns southwest of Tirumungalum, Mr. Muzzy makes the following entry in his journal.

December 29, 1839. Some of the children in our schools are obtaining an amount of scripture knowledge which is encouraging. I have just heard of a conversation which a little girl had with her mother a few days since, which will illustrate this. The mother had directed the daughter to prepare the materials for cleansing their house on the succeeding day, which was the Sabbath; against this the daughter expostulated very strongly. "Why mother," she says, "tomorrow is the Sabbath, and how can we work upon that day?" "Then," says the mother,

"our house will be unclean and how can we stay in it?" "But," continues the daughter, "it is God's command, mother, that we should do no work on the Sabbath, and that we should sanctify that day." Here she repeated the fourth command; "and, besides, mother," she says, "if our hearts are clean, we shall not be troubled with the impurity of the house." It is sufficient to say that the house was not cleansed, and now that mother gives us some reason to hope that her heart has been changed.

January 15, 1840. The numbers present to-day, both of men and women, was so great that two native assistants, Mrs. M., and myself had each a large congregation, to whom we read, conversed, and gave books as long as we were able. When one company went another came.

31. A company of respectably appearing men, one a *yancy* (wise man,) called this evening from Periercooloom, with whom I had a long talk. They did not defend the worship of the gods at all; said that there was only one true God, and these Tamul deities were his servants. It seemed to shock his ideas of the deity to consider him as being any more in one place than another. They believe that God is in every thing, and that every thing is a part of God. They were much troubled to answer the question, How can sin be pardoned? After finding many expedients which they proposed false, they finally said that if we could confine our five senses, without any wandering, entirely upon God, even for the shortest time, our sins would all go. But when they came to see that if this was our duty, and consequently at all pleasing to God, it would be our duty to do it all the time, and of course could not atone for past offences, they said, "We cannot answer these questions; we did not come to argue; we wish for books." So, receiving a number, they very pleasantly took their leave. How can sin be pardoned and God be just? is always, to those who can think at all, a difficult question. All acknowledge that we are sinners, and that even a king could not be just and let the guilty go free. The books which they receive are diffusing a light by which some are beginning to see the folly of their own *lastrams*.

The villages mentioned below were visited in company with Mr. Tracy, as mentioned in some of the preceding pages. Of Strevellipoor Mr. Muzzy remarks—

This village cannot, we think, contain less than eight or ten thousand inhabitants. It was formerly a country residence of the kings of Madura, and the wide streets, large temples with high towers, extensive tanks walled up with hewn stone, rest-houses and stately dwellings of the kings still nearly entire, impart an air of royalty which was quite a relief to the dull monotony of villages of mud and straw. In connection with one of these temples was a sutterum, supported by two hundred pillars, and in extent, as near as we could measure, 200 by 50 feet; and the tower of another was 200 feet in height, and we should suppose eighty by thirty on the ground. This, it is said, is twenty or thirty feet higher than any at Madura. The view from what might not improperly be called the pedestal, an elevation of about thirty feet, constructed of finely carved granite, was very fine. In one of the palaces was a bath of about forty by twenty-five feet in extent, and two or three feet deep.

We stopped in a bungalow built by government for Europeans, a fine building. Here the people came for books and appeared civil and respectful. We had much conversation with them, the good effects of which we earnestly hope may not be lost.

*Feb. 21.* Came this morning over an undulating plain to Sevakasi, a distance of ten miles. This town is said to contain more inhabitants than Strevellipootoor, but in comparison with it is an uncivilized place. The houses were nearly all of mud, and so close together that there was scarcely room between them for a foot path. The rest-house being under repairs, we were obliged to stop in the porch of a small temple. Here the people soon collected and we distributed books and conversed as long as we were able, and then dismissed them and retired to our palankeens. It was no small pleasure as we lay resting ourselves, to hear the people in the houses around, many of whom were brahmins, reading and explaining and talking to each other about the Scriptures and books they had received. As soon as we came out the crowds came again, and it was with difficulty we could get away from them to proceed on our way until a late hour. Our prayer for this people is that the Lord will sanctify the truth delivered and spoken to the salvation of their souls. We received applications for schools here as well as at Strevellipootoor.

### *Eclipse of the Sun—Festival of Siven.*

*March 4.* To-day an eclipse of the sun took place and many people resorted to our house at an early hour to hear what we had to say on the subject. To these we showed the shape of the moon and gave our explanations of it, with which nearly all appeared satisfied. Many said they did not believe the puranic account before, but did not know how the phenomenon was explained. A few were firm for the puranums. One man in particular appeared much concerned for their safety. He said, it was no such thing, our religion was false, the puranums must be true. "Why, that is a fine story," replied one of our school-teachers; "here we are so many condee (millions) of miles from the sun, and yet we cannot go out when it shines hard without being very hot, and yet you say that a serpent not only goes near, but actually takes that fiery thing in his mouth. Who does not know that before he came within a catham (ten miles) of it he would be burned to ashes; and besides the puranums say that the sun is frightened and runs from the serpent, but here we have been looking this long time and lo it does not run at all. We see also with our own eyes that it is not a serpent but something round like the moon." There was of course no resisting arguments like these, and the whole company laughed heartily at their own credulity, and seemed to exult that the imposition of the puranums and the brahmins had received a blow. All listened to our explanations and appeared satisfied that it must be so. There is and has been great reasonings among the people on this subject. May the Lord overrule it all for his glory.

7. Am encouraged to find that some of our books, at least, are well read. A man came from a village about ten miles distant and wished to obtain the gospel of Luke. On examination of what he had read, as is our custom, he related nearly all the principal incidents in the whole gospels of Matthew and Mark. I had a long talk with him on the salvation of his soul.

18. Returned to-day from a visit to Tirapoovanum, where I went on the 16th, across the fields, a distance of eighteen or twenty miles. On my way I counted twenty villages, some of which were large. In one about half way I found many people assembled, as they had heard of my approach. A large proportion of these could not only read the



books, but could repeat portions of the catechisms and commandments, which they had learned from their children while the mission had formerly a school here. The difference between this and the other villages I saw was striking. In scarcely one of them could I find a man that could read or that cared any thing for books, and especially for the schools which our funds will not allow us to resume.

Witnessed while at Tirupoovanum, a feast, at which three cars were drawn, after which we counted fifty-three women measuring their length upon the ground, a most disgusting sight.

20. To-day is the conclusion of a feast of fifteen days continuance, at which the god of beauty or lust is burned. It was instituted in commemoration of the son-in-law of the god Siven, who, to save the world from darkness occasioned by the penance of his father-in-law, dared to disturb his meditations, and was in consequence instantly burned to ashes. In the celebration of this feast two persons are dressed, one like a woman and ornamented with peacock's feathers and various kinds of trinkets, representing the wife; and the other, painted from head to foot with lamp-black and oil, striped here and there with white ashes, with scarcely any clothing on, represents the god who was burned. In this plight they parade the streets night and day, accompanied by sometimes more and sometimes less people with tomtoms and other music, during the continuance of the feast. They practise great mortification, begging from door to door and sleeping on the ground, and at the expiration of the feast taking the money they thus acquire and making a feast. The last day of this feast is a great day. Many join the procession, which is on the move most of the time. An image of the god, painted on some thick cloth or paper, is carried by the multitude to some public place and there burned with great ceremony, the wife all the while giving utterance to her grief in stanzas composed for the occasion. During the night of this day the proceedings were abominable beyond description. The brahmins and other influential individuals of both sexes assemble at some private temple or rest-house, and such a scene of licentiousness and pollution ensues, as cannot even be thought of without shame. This is the real saturnalia of the Greeks and Romans, without any of their refinements. In twelve days the mourning for the god

takes place, which is the conclusion of the whole.

These feasts are the strong holds of heathenism. The many toys and curious shows and various kinds of merchandize and agreeable company and various other things allure and win the hearts of the young, who are brought here in great numbers. With these are associated their religious rites—rites which not only brutify, but do much towards making man a demon.

These are the occasions upon which we are made deeply sensible that the churches, in their attempt to evangelize this people, have undertaken a great work; and that as far as external means are concerned, with very feeble instruments. It is of course a strong consolation to reflect that it is not by human might and power that the work is to be performed; yet the Lord will be inquired of to do these things for us.

LETTER FROM MR. CRANE, DATED TIRUPUVANUM, 10TH APRIL, 1840.

*A Convert—Trials of those who embrace Christianity.*

Since my last communication but little of interest has occurred at this station, except the admission of another member to our infant church. This of course is an event which calls for our sincere gratitude to the Head of the Church; and you doubtless rejoice with us in every new accession from the ranks of heathenism.

The individual of whom I now speak is, in some respects, to us at least, an interesting character. His age is about fifty. Formerly he was a regular pundarum, wearing the yellow cloth and the beads assumed by that class of men, and wandered about the country visiting sacred places, and was strict in the observance of many heathen ceremonies. Between four and five years ago, according to his own account of himself, he first saw the missionaries and received from them some religious books. By occasional conversations with them, and by reading their books, his mind became interested in what he heard and read about the christian religion. He was soon convinced of the folly of thinking to obtain heaven by the course he had been pursuing, and consequently threw aside his devoted garments, stripped off his sacred beads, and commenced teaching school in his native town, under the

patronage of the mission. Since that period he has been foremost among the teachers in helping to carry out the views and plans of the missionaries, and was the first in this section of the country to send his son, amidst much opposition, to a mission boarding-school. His boy, an active lad of twelve or fourteen years old, is now one of the first boys in our school. Though he had long ago made application to unite with the church, he was, for various reasons, put off till the communion season previous to the one at which he was received. He was then invited to attend a meeting for examination; but when it really came to the point, his heart failed him. He felt himself unprepared to take such a step. On being told of the importance of his coming to a speedy, though deliberate determination on the subject, his case was deferred another three months. During the interval he firmly resolved to face all opposition, and at the time appointed came forward in the presence of about a hundred witnesses, old and young, and kneeling at the baptismal font, received on his hoary head the water emblematical of the washing of regeneration.

I cannot give you a better conception of the trials to which those who thus separate themselves from their heathen friends are subjected, than by referring you to the history of those who embraced Christianity in the early periods of the church. True, those who embrace the christian religion here, do not suffer persecution in the same form they did then, because here it is tolerated by government. But they have to undergo a thousand trials of feeling not less bitter, and which none but those who feel and those who witness them, can fully appreciate.

It often happens that when a man embraces the gospel he is cut off from all comfortable intercourse with his friends. He is very likely to incur the calamity of losing family caste, and perhaps may not be allowed to take fire from the houses of his relatives, nor draw water from their wells: and some will go so far in their opposition, as to refuse selling him an article of food or clothing. And such like curses, with a host of others, extend to his family and children. If he have daughters, they may not now be married by his friends, which is considered to be a disgrace both to the parents and children. In short, every thing and every body is against him. The gods are now his enemies, and the people, through fear of the gods, set

themselves in array against him. But notwithstanding this strong current against Christianity, we must not conceal the truth, that there exists among the people a spirit of inquiry, and it is doubtless increasing and will continue to increase with the diffusion of light and truth among them.

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### Western Africa.

LETTERS FROM MR. J. L. AND DOCT. A. E. WILSON.

UNDER date of 24th September Mr. Wilson writes from Cape Palmas—

I am happy to inform you that the members of the mission are generally in the enjoyment of pretty good health, and in many other respects we have much reason for gratitude to our Heavenly Father. Doct. and Mrs. Wilson left us about three weeks ago, and are comfortably located at their new home at Fish Town. Mrs. Wilson and I have paid them one visit since, and think them in favorable circumstances for usefulness. Four of the pupils of our seminary have accompanied them to that place, and will reside with them. One of these will act as an interpreter for Doct. Wilson.

The state of affairs connected with this station is not materially different from what it was when we wrote last. There is some improvement for a few Sabbaths past in the attendance upon preaching, and I would say a decided increase of interest in point of education. We have among our pupils several adults of considerable influence in the community, and they are making very good progress in learning, which we hope will be sanctified to their spiritual good.

Besides the volumes of Bible History and Life of Christ, we have printed three or four tracts, copies of which will be forwarded at the same time with this. We are printing at the present time a Bassa spelling-book, to embrace twenty-four pages, and a hymn-book of twelve pages, for the Baptist mission at Bassa. We have been induced to print these gratuitously, as we learn that that mission is very much straitened from the want of funds, and they have cost us but little more than the paper consumed in printing them. Rev. Mr. Crocker of that mission is with us at present, attending to the printing of them. The Bassa and Grebo are dialects of the same language, and as we have recently had an oppor-

tunity to compare the two, we have been somewhat surprised to find how nearly they are allied. We have recently had two christian marriages among our native pupils. One of our native members, who was suspended from the church two years ago, will be restored at our next communion, having given satisfactory evidence of sincere penitence; and one other will probably be admitted to the communion of the church.

Doct. Wilson, writing from his new station at Fish Town, on the 28th September, remarks—

At length we are settled at this place and have commenced our operations. We removed on the third instant. We have a school of twenty-two children, of whom fifteen are day scholars. The remainder came with us from Fair Hope and board with us. We have rejected several applications for admission into the school, as we did not wish to have too large a number at first. Mrs. W. takes the principal management of the school, and is assisted by Mr. Banks, who for several years has been in the employment of the mission.

Every Sabbath since our removal we have held divine service for the people. The attendance has been tolerably good, perhaps the average number about one hundred. Our plan has been to teach the history of the creation, man's apostasy, etc., as we have it recorded, in Genesis, using somewhat the catechetical plan of instruction. Although it is with us but a day of small things, yet we feel encouraged that the Lord will condescend to use us in doing something for this perishing people. For this we pray, and for this we desire to live.

In previous communications you have been informed of the location of this place. We find the people a good deal different in character from the warlike Zulus. Perhaps there is no heathen people less blood-thirsty than the Grebo. They are palaverous and noisy enough, but they shrink from the shedding of blood. They have wars, it is true, but sometimes they continue from five to ten years, and there will not be twenty lives lost. They use guns, but never in close fair battle. How different from the brave Zulu, who, assagai in hand, rushes down on his adversary and fights hand to hand until the death of one party puts an end to the combat; and instead of a Moselekatsi or Dingaan, whose word spreads terror through the country, here we have a most complete specimen of democracy. But farther to the eastward it is different.

The Ashantee, as also other kingdoms, are dreadful in war, as the lamentable destruction of Sir George McCarthy and the whole of his army evinces. And generally it is true, that in those parts of West Africa where the slave trade is carried on, these wars are conducted with more enterprize and destruction of human life.

It is rather out of place to mention that we find ourselves in quite a comfortable house, situated within seventy or eighty yards of the sea. The scenery immediately around Fish Town is quite oriental. Looking west and south, we have a beautiful expanse of ocean; and turning to the southeast and east we have a plain, with here and there a tall palm-tree rising to the height of fifty or sixty feet without a limb, reminding one of Heber's palmy plain. And we have too continual evidence before us that amidst all these pleasing prospects, man is vile. To-day there was a bullock sacrificed to conciliate the favor of the devil, asking those favors of him that should be asked of God, and giving him the honor which belongs to Jehovah alone. We would mention with much gratitude to God, that we are in comfortable health. Mrs. Crocker, our highly esteemed fellow-passenger, who was connected with the Baptist mission at Bassa, died a few weeks ago of African fever.

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#### RECENT INTELLIGENCE.

CONSTANTINOPLE.—On the 23th September, Mr Dwight, writing of the shyness of the Armenians, in consequence of the tyranny of their ecclesiastics which has resulted in so much persecution during the last two or three years, remarks—

There is, however, a perceptible change going forward in this respect. We receive more calls, and many who, a few months ago, would not have dared to be known to have any thing to do with us, now accost us in the streets and publicly invite us to sit with them in their shops or other places of public resort. Still they will not come to us for formal religious services. During the last year I have had a public service in Armenian twice every week. It is an expository exercise, with prayer, all in the Armenian language. I have tried to induce the Armenians to attend, hoping that it would by and by become a regular preaching service in every sense of the term. But my efforts have hitherto been all in vain. From ten to twelve individuals, in all, have attended it, though in no instance has that number been present at one time. So great is the fear of those who do attend, that if a stranger is likely to be present they will not come. They are afraid of one



another, and afraid even of their own shadows. If we tell them it ought not to be so, they will say, "If you will protect us from the fury of our patriarch, we will not fear." I cannot communicate to you how deeply I am tried in regard to this thing. If I knew any method by which the people could be induced to come to such a service as the one in question, I would surely adopt it. But if in spite of all our efforts they are afraid to come to us, what can we do? I feel, for one, that we must wait, hoping for a change of circumstances; and in the mean time be active in trying to do the people good in every way in our power. If they will not come to us, we must go to them. Many will not receive us, but others will; and we must enter every open door before we can reasonably expect God will open for us those that are closed.

Two months later, November 26th, Mr. Dwight writes respecting the continued change of feeling that is observable among the Armenians at Constantinople and the vicinity—

Our books are beginning to sell, and the people are fast losing their fears in regard to intercourse with us. I am about taking a room in a khan in the city, where I hope to go two or three days in a week, for the purpose of being more accessible to the people.

Mr. Hamlin has commenced his school this week, and his prospects as to the number of scholars are good. Indeed, there is not a doubt that we shall be obliged to send a great number of applicants away for want of funds to support them. Will not the christian community at home give us more ample means? An English merchant here is going to support one scholar, and he will also contribute from ten to fifteen dollars monthly towards the support of one of our pious priests, who is about leaving the regular duties of the priesthood, and to come into our employ as a sort of city missionary. He is a most valuable man, and we must be permitted by and by to support him entirely, if necessary, as a permanent assistant to this mission. Hohnannes is also doing good, and he is also at present supported by us.

MADRAS.—October 20th, 1840, Mr. Winslow was at Chittoor, on his way to Bangalore, where he was expecting to spend a few months with the hope of restoring the health of Mrs. Winslow and one of his children. Bangalore is about 200 miles west of Madras in an elevated and healthful portion of the country. The congregation at Royapoorum had been very good for some months previous to his leaving Madras, and there were some candidates for admission to the church. Doct. Scudder had just returned from a tour of six weeks for the distribution of books and tracts. One or two additional missionaries were greatly needed at Madras, as the labors necessarily connected with the operations there were becoming too great for the small number of laborers.

The health of Mrs. Muzzy of the Madura mission was so much impaired that she with her husband had gone to the Nielgherries. The

health of Mr. and Mrs. Tracy of the Singapore mission, who had been some time at the Nielgherries was understood to be improving.

While at Chittoor, Mr. Winslow and his family enjoyed the hospitality of Mr. Groves, an English gentleman, who some years since undertook an independent mission at Bagdad on the river Tigris. He is now engaged in a similar undertaking at Chittoor, seventy or eighty miles west of Madras. Of his mission Mr. Winslow remarks—

He has here a large establishment which it is intended to make a self-supporting institution. They cultivate the mulberry, feed silk-worms, etc. etc. There are now in the school forty-eight girls and forty-six boys. The establishment is young but promises well, and I hope will prove, what I have long desired to see ascertained, that self-supporting schools can be formed among the Hindoos. If this cannot be done, how are the youth of the country to be generally educated? Mr. Groves has some peculiar views, but is an excellent man and an ardent philanthropist.

SINGAPORE.—Rev. G. W. Wood arrived at Philadelphia 29th January, in the ship *Moctezuma*.

The health of Mrs. Travelli having become much impaired, it was the opinion of the brethren of the mission and of the physician consulted that a voyage was the only means of restoring her to health and usefulness; and she accordingly embarked in October and proceeded to St. Helena and thence to New York, where she arrived early in February.

SIAM.—Letters have been received from the missionaries bearing date as late as August 24th. The hot season, owing to great rains and the overflowing of the low grounds, had been unusually sickly, and most of the mission families had suffered more or less, but the health of most of them was improving. Mrs. Benham had been bereaved of her infant child. The king and all the officers of government, though probably acquainted with the nature of the labors in which the missionaries were engaged, continued to be friendly.

SOUTHEASTERN AFRICA.—On the 24th of September Mr. Grout writes from Umlazi, near Port Natal, that some events had occurred which threatened to cause strife between the Dutch settlers and Umpandi, the present chief of the Zulus, and this had prevented Mr. G.'s removal to Umpandi's town, as he had intended, and as the chief had requested. He hoped, however, that without great delay, the way might be opened for his removal. Mr. Lindley was still laboring among the Boers, who furnished means nearly adequate for supporting himself and family.

**SANDWICH ISLANDS.**—On the 4th of February the barque *Flora* arrived at New York, bringing as passengers the Rev. Hiram Bingham and wife with three children, and Mrs. Thurston with five children. Mr. and Mrs. Bingham and Mrs. Thurston were a part of the missionary company who commenced the mission at the Sandwich Islands, having embarked at Boston in October, 1819, more than twenty-one years ago, and spent more than twenty years in missionary labor on the islands. Impaired health has now rendered it necessary for them to suspend their labors for a time and seek a change of climate and scene. Mr. Thurston is still prosecuting his labors at his station on Hawaii.

Highly interesting communications from this mission will be inserted in the next number.

**CHOCTAWS.**—Mr. Hotchkin, writing from his station called Good Water, under date of January 4th, 1841, says—

This has been a year of great mercy for the Choctaws. Since the first of January, 1840, sixty-six have been added to our churches—more by far than during any other year since their immigration to this country. Five weeks ago yesterday one of the most intelligent men in the nation, with his wife, professed his faith in the Lord Jesus. Our hearts rejoice in God our Savior.

## HOME PROCEEDINGS.

### EMBARKATION OF MISSIONARIES.

On the 17th November the Rev. Messrs. Stephen Johnson, Isaac P. Stryker, and William Theodore Van Doren, with Mrs. Johnson and Mrs. Van Doren, embarked at Boston, in the barque *United States*, captain Webb, bound for Batavia. The usual religious services were attended at the embarkation. Mr. Johnson was formerly connected with the mission to Siam, to which he is now returning, after a residence of about two years in this country. Messrs. Stryker and Van Doren received the instructions of the Prudential Committee at a missionary meeting held in the Reformed Dutch Church, in Broome-street, New-York, on the 8th of November. They are expected, after residing a year at Batavia, as required by the Dutch colonial government, to proceed to Borneo and join the mission there.

On the 26th December, Mr. Johnson writes from San Salvador, in Brazil, that their company had been treated with much kindness by captain Webb and all on board, and that the voyage had been expeditious and pleasant. The health of all was good. Two days out from Boston, the barque was found to have sprung a leak, which caused their touching at

San Salvador, where they would probably be detained about a week.

On Sabbath evening, January 10th, a meeting was held at Park-street Church for delivering the instructions of the Prudential Committee to the Rev. Abel K. Hinsdale and the Rev. Colby C. Mitchell, and Mr. George C. Hurter, and their wives. Messrs. Hinsdale and Mitchell are destined to the independent Nestorians residing among the Koordish mountains, and proceed through Syria to Mosul on the river Tigris, where they anticipate being joined by Doct. Grant next autumn, and with him enter the country of the Nestorians. Mr. Hurter is expected to take charge of the printing establishment at Beyroot.—Besides the instructions of the Committee, read by one of the Secretaries of the Board, there were appropriate devotional exercises.

On the 16th appropriate exercises were held on board the vessel, preparatory to their embarkation, but the vessel was detained by unfavorable weather till Monday, 18th. They took passage in the *Emma Isadora*, captain Fletcher, for Smyrna.

## Donations,

### RECEIVED IN JANUARY.

*Board of Foreign Missions in Ref. Dutch chh.*

W. R. Thompson, New York, Tr.

(Of which fr. Ref. D. chh. New Utrecht, to constitute Rev. MARTIN S. SCHENCK and Rev. JOHN WHITBECK Hon. Mem. 100;)

266 00

*Auburn and vic. N. Y.* By H. Ivison, Jr. Agent,

*Auburn*, 2d presb. chh. for L. E.

*Lathrop*, Ceylon, 20 00

*Cato*, Presb. chh. 20 00

*Cayuga*, H. Willard, 5 00

*Genoa*, 1st presb. chh. 11,56;

mon. con. 7,15; 18 71

*Marcellus*, Fem. miss. so. for

*Levi Parsons*, Ceylon, 20 00

*Napoli*, Mrs. L. G. W. 2 00

*Panama*, Av. of beads, 3 87

*Weedsport*, Mon. con. 17 53—107 11

*Berkshire co. Ms. Aux. So. W. A. Phelps*,

Tr. 13 00

*Tyringham*, Miss A. Hale, 50

*Williamstown*, Mrs. L. Whit-

man, 50; D. N. Dewey, 20;

mon. con. in Wms. college,

15; a lady, 10; 95 00—108 50

*Boston and vic. Ms.* By S. A. Danforth, Agent,

(Of which fr. la. Jews so. for sup. of

Mr. Schaffer, Constantinople, 210;

a friend, for *Joshua Danforth*, Ceylon,

20; B. Kingsbury, 10; S. Boston, juv.

hea. friends so. for *Joy H. Fairchild*,

Ceylon, 20; 3,251 87

*Brookfield Asso. Ms. A. Newell*, Tr. 40 00

*Cheshire co. N. H. Aux. So. S. A. Gerould*, Tr.

*Dublin*, Mon. con. 17 27

*Keene*, La. 27 12

*Nelson*, Gent. 23,50; *Harrisville*

chh. 20; 43 50

*Rindge*, E. Blake, 1 00

*Sullivan*, Mon. con. 8 16

*Winchester*, Cong. chh. 9 83

106 88

Less ack. in Jan.

5 00—101 88

**Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.**

Norway, Chh. and cong.	15 00
Portland, 2d par. mon. con.	83,20;
High-st. do. 54,56; Mrs. O. 1,50;	139 26
Saccarappa, Mon. con.	20 00

174 26

Ded. c. note, 2 00—172 26

**Essex co. North, Ms. Aux. So. J. Caldwell, Tr.**

Newburyport, United mon. con.	101 67
Salisbury, W. par. mon. con.	10 85—112 52

**Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.**

Beverly, Mrs. Joanna Conant, dec'd,	10 00
Gloucester, Mon. con.	42 00
Marblehead, A friend, 300; do. 5,05; la. 400; mon. con. 25;	730 05
Salem, Howard-st. chh. mon. con. 20,10; united do. in Tabernacle, 18,67;	38 77—820 82

**Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.**

Bethel, Cong. chh. mon. con. 16,30; coll. 12,02; SETH SEELYE, which and prev. dona. constitute him an Hon. Mem.	100 00
Huntington, Gent.	50 00—150 00

**Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.**

Weston, W. A.	10 00
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**Franklin co. Ms. Aux. So. A. Phelps, Tr.**

Conway, Sab. sch. in Mr. Wheeler's so.	9 50
Greenfield, 2d cong. so. av. of jew.	44
Shelburne, Louisa Packard, to constitute CALEB A. COOLEY an Hon. Mem.	100 00
Sunderland, Av. of jew.	38
Warwick, do.	33—110 65

**Geneva and vic. N. Y. By C. A. Cook, Agent,**

Benton, Presb. chh.	21 00
Burditt,	33 53
Geneseo, Presb. chh. and so. mon. con. 47; coll. 30;	77 00
Geneva, H. H. Seelye, to constitute Rev. ALANSON SCOFFIELD of West Fayette, an Hon. Mem.	100 00
Groton, Cong. chh.	20 00
Le Roy, Presb. chh.	68 07
Newark, A bal.	6 00
Ovid, Presb. chh.	281 61
Palmyra, do.	125 75
	732 96

Ded. discount, 87—732 09

**Grafton co. N. H. Aux. So. W. Green, Tr.**

Bethlehem, Mon. con.	6 00
Littleton, Rev. L. Worcester,	10 00
Orford, Chh.	10 50—26 50

**Hampden co. Ms. Aux. So. C. Merriam, Tr.**

Feeding Hills, Mon. con.	20 00
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**Harmony Confer. of chhs. Ms. W. C. Capron, Tr.**

Westboro', G. Denny, to constitute EDWARD WATSON DENNY and JAMES HENRY DENNY Hon. Mem.	200 00
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**Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.**

Barkhamsted, A friend,	5 00
East Windsor, N. so. coll. 27,16;	
Wapping so. a friend, 2;	29 16
Farmington, J. T. Norton, 2,093,50; ded. ack. in Feb. 1,105;	988 50
Granby, 1st so. gent. 11,91; la. 5,65; 17 56	
Hartford, J. M. Bunce, 100; W. la. sew. so. 2;	102 00
Hartland, E. so. L. and P. Case, 15; W. la. 18,47;	33 47
Simsbury, Mon. con.	30 33—1,206 02

**Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.**

Glastenbury, A friend,	100 00
Middletown, 1st so. mon. con.	53 42
New Britain, Gent. and la. 146,26; mon. con. 28,94; three indiv. 3;	178 20
Wethersfield, 1st so. coll.	336 69—668 31

**Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.**

Hancock, Mon. con. 67; gent. 45,60; la. 31; D. Kimball, 10;	
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**Factory, mon. con. in cong.**

chh. 10;	163 60
Hillsboro' Centre and Bradford, Union meeting, 16,85; Hillsboro' Centre, cong. chh. and so. 18,15;	35 00
Milford, Gent. 45,75; la. 32,91;	78 66
Nashua, A friend,	60 00—337 26

**Jefferson co. N. Y. Aux. So. A. Ely, Tr.**

Watertown, Mrs. J. R. Boyd, to constitute ELISHA CAMP of Sacket's Harbor, an Hon. Mem.	100 00
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**Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.**

Bath, 3d chh. mon. con.	42 75
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**Litchfield co. Ct. Aux. So. C. L. Webb, Tr.**

New Milford, Coll. 198,50; la. mite so. 14;	212 50
Woodbury, S. Coll. 101,50; mon. con. 7,12; fem. benev. so. 17,58;	126 20
	338 70

Less dis. 29—338 41

**Merrimack co. N. H. Aux. So. G. Hutchins, Tr.**

Canterbury, Gent. 12; la. 8;	20 00
Concord, S. chh. mon. con. 106,19; (ded. ack. in Dec. as fr. sab. sch. mon. con. 59,73);	46 46
Dunbarton, Gent. 5; fem. benev. so. 5,69; mon. con. 3,50;	14 19
Henniker, Cong. so.	15 45—96 10

**Middlesex North and vic. Ms. Char. So.**

J. S. Adams, Tr.	
Lancaster, Mon. con. 29; a friend, 2;	31 00
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.	
Holliston, Mon. con.	11 29
Wayland, Evan. relig. so. (of which fr. Mrs. M. F. Bigelow, 20);	30 00—41 29

**Middlesex Asso. Ct. H. C. Sanford, Tr.**

Pettipaug, Mon. con. 88,78; la. 26,78;	115 56
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**Monroe co. N. Y. Aux. So. E. Ely, Tr.**

Bergen, Presb. chh.	50 00
Brockport, do.	43 35
Chili, Cong. chh.	24 00
Churchville, Presb. chh.	22 26
Livonia, Young la. sew. so.	3 00
Rochester, Brick presb. chh. 110;	
1st do. 87,93; Mrs. H. Ward, 10;	207 93
Warsaw, Cong. chh.	50 00—400 54

**New Haven City, Ct. Aux. So. F. T. Jarman, Tr.**

New Haven, Officers of Yale coll. (of which to constitute Prof. A. D. STANLEY an Hon. Mem. 100;)	232 00
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**New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.**

North Branford, La. benev. so.	10 00
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**New Haven co. Ct. Western Conso.**

A. Townsend, Jr. Tr.	
Derby, Miss. sch. so. for fem. sch. Ahmednuggur, 50; fem. juv. so. for Achsah Goodwin, do. 20;	70 00

**New London and vic. Ct. Aux. So. C. Chew, Tr.**

Lyme, N. Matson,	10 00
Stonington, 1st cong. chh. mon.	16 24—26 24

**New York City and Brooklyn, Aux. So.**

W. W. Chester, Tr.	647 44
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**Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.**

Foxboro', Cong. chh. and so.	125 00
Roxbury, Eliot chh. and so. mon. con.	12 93
Sharon, Mon. con.	36 00
Stoughton, Fem. benev. so.	11 36—185 29

**Northampton and vic. Ms. Aux. So.**

J. D. Whitney, Tr.	
Belchertown, J. Walker,	12 00
Cummington, Mon. con. 7,89; la. 17,57;	25 46

**Easthampton, S. Williston, to constitute Mrs. SARAH WILLISTON, Mrs. SARAH BEMENT, LEVI LYMAN RICHARDS WILLISTON, and HARRIET KEOPULANA RICHARDS WILLISTON, of Easthampton, and Rev. LUTHER WRIGHT, Jr., and Mrs. LYDIA GRAVES, Williamsburgh, Hon. Mem.**

	500 00
Goshen, Mon. con.	20 00



Granby, A friend, for Oregon miss.	5 00
Hadley, Gen. benev. so. (of which to constitute James B. Porter an Hon. Mem. 100;)	200 79
Northampton, 1st chh. benev. so. 183,50; mon. con. 58,62; la. 44,50; sab. sch. for schs. in Ceylon, 50; Edward's chh. sew. cir. 15; Gothic sem. for fem. sch. Dindigul, 10;	361 62
Southampton, La.	5 12
South Hadley, Mrs. D. Smith and Miss F. Smith,	50 00
Whately, Mon. con.	41 37
Worthington, Gent. 44,84; la. 21,28; mon. con. 20;	86 12-1,308 38
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	100 00
Cazenovia, Presb. chh.	7 25
Dewitt, Indiv.	28 62
Holland Patent, 1st presb. so.	
Leyden, Cong. chh. 8; Rev. R. K. 3;	11 00
New Hartford, Mon. con.	28 00
Oswego co. A pastor,	20 00
Paris, Sauquoit cong. mon. con.	12 16
Paris Hill, Cong. so.	5 85
Rome, J. W. Bloomfield, 100;	
2d presb. chh. 7,45;	107 45
Utica, Welsh cong. chh.	20 00
West Leyden, Chh.	18 00
Winfield, Cong. so. mon. con. 11,33; bal. of sub. 8;	19 33—377 66
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, S. par. mon. con.	8 00
Braintree, 1st so. la. 68,70; mon. con. 38;	106 70
East Bridgewater, L. K. for Osage chil.	50
Randolph, 1st par. mon. con. 51,46; E. par. la. 20; Miss T.'s sab. sch. class, 1;	72 46
South Weymouth, Mon. con.	16 00—203 66
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. chh. and so.	50 00
Pilgrim Association, Ms.	
Kingston, Evan. cong. so. mon. con.	3 17
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Atkinson, La. miss. so.	12 00
Exeter, 1st and 2d cong. chh. and so. (of which fr. Mrs. M. Dean, for Ward C. Dean, Ceylon, 12; fr. Mrs. E. Clifford, 10; 122,49; united mon. con. in do. 87;	209 49
Hampton, La. cent. asso.	23 00—244 49
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Benson, A friend,	30 00
Brandon, Cong. chh. and so. 102,68; mon. con. 39,85;	142 53
Chittenden, Cong. chh. 9,26; sub. 4; mon. con. 1;	14 26
Clarendon, Cong. chh. mon. con.	8 00
Fairhaven, Cong. chh. to constitute Rev. FRANCIS C. WOODWORTH an Hon. Mem.	50 00
Middletown, Cong. chh. mon. con.	4 50
Pittsfield, Cong. so. mon. con. 9,65; gent. 10,54; la. 4,06; H. E. 75c.	25 00
Rutland, Gent. 82,80; la. 39,62; mon. con. 88,81;	211 23
West Rutland, Gent. and la. 152,60; mon. con. 18,64;	163 24—648 76
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Acworth, Miss H. Ware,	15 50
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Attleboro', Cong. chh. and so. la. so. 34,55; W. par. s. s. inf. c. for s. s. lib. Ceylon, 1,25;	35 80
Berkley, Cong. chh. and so.	27 19—62 99
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 45,50; la. 56,89;	102 39
Bolton, Gent. and la.	29 50—131 89
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	388 05
Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.	
Brattleboro' East, Gent. 79,22; la. 58,37; mon. con. 70,79; an	

indiv. 100; do. 10; sab. sch. 3,35; West, Gent. 69,94; la. 26,83; mon. con. 54,36; S. G. 4;	476 86
Grafton, Mon. con. 20; J. Barrett, 15;	35 00
Westminster, E. par. mon. con.	15 00
Windham, Gent. 25,42; la. 20;	45 42—572 28
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Brooklyn, Gent. 98,50; la. 85,22; mon. con. 68,50; sab. sch. 1,45;	253 67
South Woodstock, Gent.	30 00—283 67
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Willimantic, Gent. 15,04; la. 41,59;	56 63
Windsor co. Vt. Aux. So. E. C. Tracy, Tr.	
Chester, Cong. chh. mon. con.	25 28
Ludlow, Cong. chh. and so.	20 00—45 28
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Eliot, Cong. so.	11 90

Total from the above sources, \$15,185 72

# VARIOUS COLLECTIONS AND DONATIONS.

A friend,	3 00
Albany, N. Y. 4th presb. chh.	250 00
Alexandria, D. C. Fam. miss. so. for Alexander Perry, Ceylon,	20 00
Andover, Ms. Chh. and cong. in Theolog. sem., in part,	153 50
Annsville, N. Y., W. Jervis,	30 00
Athens, Pa. Fem. miss. so. for John Shepard, Madura,	20 00
Ballston Spa, N. Y. 51,50; ack. in Feb. as fr. Ballston.	
Baltimore, Md. 5th presb. chh. 130; fem. mite so. for youths in Ceylon, viz. Jane N. Egerton, Harriet L. Winslow, Jane Williams, Robert Breckenridge, Jane S. Purviance, Julianna Johns, Mary L. Nevins, Rebecca R. Brundige, Susan Savage, Margaret Breckenridge, Ann Donald, Ann Gardner, S. B. Shober, each 20; for Mary Sanger, 10; sab. sch. for George D. Purviance, 20; Mrs. Spaulding, for. fem. benef. 5;	425 00
Bedford, N. Y., H.	2 00
Bridgeton, N. J., L. Q. C. Elmer,	12 50
Byron, N. Y., A friend,	5 00
Calais, Me. Cong. chh. and so. 58; sab. sch. con. for Thomas J. Lee, Ceylon, 21,26;	79 26
Canaan Centre, N. Y. Mon. con. 6; la. sew. so. 5;	11 00
Chicago, Ill. Presb. chh. mon. con. 94,04; less dis. 3,89;	90 15
Crown Point, N. Y. Cong. chh. and so.	15 00
Danby, N. Y. Fem. cent. so.	18 50
Dorset, Vt. E. Barrows,	10 00
Dwight, Ark. H. K. Copeland,	10 00
Edgartown, Ms. Sab. sch. of cong. so. for hea. child,	5 00
Erie, Pa. 1st presb. cong. mon. con.	55 00
Frankfort, Me. A mem. of Mr. Tappan's chh.	2 00
Glenns Falls, N. Y. Mrs. A. L. Hasbrouck,	10 00
Greenport, N. Y. Presb. chh. mon. con. 11; do. a new year's coll. 7;	18 00
Huntsville, Ala. Rev. W. Potter,	4 50
Jamaica, N. Y., A friend, for miss. to Syria, a thank. off'g for pres. of miss. property at Beyroot,	50 00
Kane co. Ill. Rev. Mr. Colton, 5; less dis. 20c.	4 80
Kensington, Pa. 1st presb. chh. mon. con.	20 00
Lenox, N. Y., W. Cotton, for Levi N. Cotton, Ceylon,	20 00
Lexington, Va. Presb. chh. mon. con.	15 37
Malden, Ms. Trin. cong. so. 46,68; mon. con. 7;	53 68
Manlius, N. Y. Trin. presb. chh. mon. con. 13,20; free will off. of do. 38,57;	51 77
Massachusetts, A friend,	50 00
Meadville, Pa. Presb. chh. mon. con.	27 50
Mendham, N. J. do.	17 75
Milwaukee, Wis. Ter. Mon. con. 18; Mrs. E. B. 2;	20 00
Monticello, N. Y., J. Adams,	50
Naperville, Ill. 1st presb. chh. mon. con. 4,50; less dis. 20c.	4 30
Newark, N. J. 1st presb. chh. 104,30; S. Condict, 25; I. Nichols, 20; J. H. R. 5;	

3d do. youth's miss. so. 100; D. Nichols, 20; a friend, 2; central presb. chh. Rev. W. Belden, for <i>William M. Belden</i> , Ceylon, 20;	296 30
<i>Newburgh</i> , N. Y. Three friends, for <i>Helen M. White</i> , Cape Palmas,	15 00
<i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pen.	50 00
<i>Newport</i> , R. I. United cong. chh. asso. and mon. con.	145 71
<i>Northern Liberties</i> , Pa. 1st presb. chh. 138,94; central presb. chh. in part, 100; a col'd sab. sch. for ed. in Africa, 8;	246 94
<i>Onondaga Hollow</i> , N. Y. Presb. chh. mon. con.	15 00
<i>Otego</i> , N. Y., N. B. 5; E. R. B. 6; P. C. 5; B. B. 2; Rev. J. M. 1;	19 00
<i>Otsego Presbytery</i> , N. Y. Rev. A. E. Campbell, Tr. Cooperstown, Mon. con. 26; Milford, 27,50;	53 50
<i>Paperville</i> , Ten. Presb. chh.	5 00
<i>Pawtucket</i> , Ms. Mr. Blodgett's so. mon. con. 133,77; la. asso. for schs. in Ceylon, 63,06; a primary sch. 3,17;	200 00
<i>Philadelphia</i> , Pa. 3d presb. chh. mon. con. and coll. 730; 1st presb. chh. J. M. Paul, 200; A. R. Perkins, 100; C. Bayard, 5; J. Wright, 5; a friend, 5; 5th presb. chh. la. 128,25; Cedar-st. presb. chh. to constitute Rev. ROBERT W. HUME, Bombay, an Hon. Mem. 50; Ceylon miss. so. for schs. of Mrs. Apthorp and Mrs. Hutchings, Ceylon, 50; 1st cong. so. mon. con. 125; fem. char. so. 105,15; 10th presb. chh. sab. sch. for <i>H. A. Boardman</i> , <i>A. W. Mitchell</i> , <i>W. Shippen</i> , <i>W. Sargent</i> , and <i>J. E. Negus</i> , Cape Palmas, 25; G. Hood, 10; S. H. Perkins, 10; Mrs. Reed, 5; S. C. P. 1; M. and K. M. Linnard, for <i>Mary Linnard</i> , Sandw. Isl. 20; a mem. of W. presb. chh. 3; Cecil, 5; less dis. 6,75;	1,575 65
<i>Pittsburgh</i> , Pa. 3d presb. chh. mater. asso. for <i>David H. Riddle</i> , Ceylon, 20; sab. sch. for Mr. Travelli's sch. Singapore, 12,75;	32 75
<i>Princeton</i> , N. J. Young la. so. for ed. of hea. youth, for <i>S. Woodhull</i> , <i>B. H. Rice</i> and <i>J. W. Alexander</i> , Ceylon, 60; sab. sch. for <i>E. T. Miller</i> , 20;	80 00
<i>Prospect</i> , Me. 2d cong. chh. and so.	20 00
<i>Providence</i> , R. I., T. M. Burgess, to constitute JOHN KINGSBURY an Hon. Mem. 100; an indiv. for <i>James Wilson</i> , <i>Mary Wilson</i> , <i>Mark Tucker</i> , <i>Harriet S. Tucker</i> and <i>William Jones King</i> , Ceylon, 100; teachers of Benef. cong. sab. sch. for <i>Stephen S. Wardwell</i> , do. 20; a teacher, for <i>Anthony B. Arnold</i> , do. 20; a lady, for <i>Amey Fenner</i> , do. 20;	260 00
<i>Reading</i> , Ms. S. par. la. asso.	20 38
<i>Rupert</i> , Vt. J. Belden,	10 00
<i>Saratoga Springs</i> , N. Y. Mon. con. (of which fr. Rev. A. F. Chester, 20; I. Willard, 20;) 104,71; juv. miss. so. for <i>Raheel Atta</i> , Beyroot, 67,11; mater. asso. for chil. of miss. 19,24; Mrs. M. K. Walworth, to constitute MANSFIELD T. WALWORTH an Hon. Mem. 100; W. L. F. Warren, to constitute Mrs. ELIZA WARREN an Hon. Mem. 100; G. M. Davison, 50; Rev. C. Eddy, which and prev. dona. constitute WILLIAM W. EDDY an Hon. Mem. 50; M. L. North, 30; W. A. Beach, 25; Mrs. C. Beach, 25; W. Putnam, 10; C. M. Davison, 10; indiv. and coll. 43; fem. miss. so. 9,25;	643 31
<i>Savannah</i> , Ga. Male and fem. for. miss. so. in Indep. presb. chh. (of which fr. juv. miss. so. of sab. sch. 20;)	568 66
<i>Singapore</i> , J. S. Copp, for miss. sch.	10 00
<i>Snookhill</i> , Md. ASA SPENCER, which constitutes him an Hon. Mem. for <i>Anna Maria Spencer</i> , Ceylon,	100 00
<i>South Bend</i> , Ind. 1st presb. chh.	20 50
<i>Syracuse</i> , N. Y., A. Bates,	10 00
<i>Waltham</i> , Ms. Mon. con. in Trin. chh.	87 00
<i>Washington City</i> , D. C. 4th presb. chh. mon. con. 23,49; united do. 18,89;	42 38
<i>West Stewartstown</i> , N. H. Mon. con.	6 00

<i>West Troy</i> , N. Y. 1st presb. chh.	10 85
<i>Whitehall</i> , N. Y. Coll. 115,28; mon. con. 26,61;	141 88
<i>Wilmington</i> , Del. Hanover-st. chh. mon. con. 85,25; L. P. Bush, 5;	90 25
	<hr/> \$21,546 86

## LEGACIES.

<i>Beverly</i> , Ms. Mrs. Nancy W. Barnes, by E. Alden, Ex'r,	1,156 65
<i>Claremont</i> , N. H. Amos Tenney, by A. J. Tenney, Ex'r,	50 00
<i>Colebrook</i> , Ct. Roger Stillman, by Rev. C. Yale,	8 00
<i>Derry</i> , N. H. Ammi Brown, by Simon Brown,	100 00
<i>Townsend</i> , Ms. Samuel Stone, by Joel Adams, Ex'r, (prev. ack. 1,299,06;)	1,152 92
	<hr/> \$2,467 57

Amount of donations and legacies acknowledged in the preceding lists, \$24,014 43. Total from August 1st, to January 31st, \$118,438 89.

## DONATIONS IN CLOTHING, &amp;c.

<i>Amenia</i> , N. Y. Stockings, fr. Miss C. Reed.	
<i>Annsville</i> , N. Y., A box, fr. la. so. for Choc. miss.	25 50
<i>Braintree</i> , Ms. Sundries, fr. la. char. so.	16 75
<i>Bridgeport</i> , Ct. (via.) A bundle, for Mr. Armstrong, Sandw. Isl.	
<i>Brookfield</i> , Ct. Clothing, fr. fem. Dorcas so.	21 75
<i>Campton</i> , N. H., A box, fr. la. for Park Hill.	
<i>Castile</i> , N. Y., A box, fr. fem. miss. so.	29 00
<i>Colchester</i> , Ct. Three quilts, fr. la. sew. so.	11 00
<i>Conway</i> , Ms. A box, fr. la. sew. so. for Park Hill,	52 23
<i>Fairhaven</i> , Vt. A box, for A. Abbott, Ah-mednuggur; paper, fr. C. B. S. 50; do. fr. Sproat and Safford, 20;	70 00
<i>Goshen Hill</i> , Ct. A box, fr. fem. benev. so.	25 00
<i>Livonia</i> , N. Y., A box, fr. young la. sew. so.	23 18
<i>Medway</i> , Ms. Dis. No. 8, a bedquilt and coverlet.	
<i>Middletown</i> , Ct. A box, fr. indiv. for W. R. Stocking, Ooroomiah.	
<i>Nelson</i> , N. H., A box, fr. Rev. G. Newell; do. fr. fem. cir. of indus. for Mr. Emerson, Sandw. Isl.	
<i>Newbury</i> , Ms. A box, fr. fem. read. so.	
<i>Parker River Vil.</i> for Park Hill,	20 58
<i>New York City</i> , A box, fr. young la. sew. so. of Mercer-st. chh. for Mr. Lindley, S. Africa.	
<i>Paxton</i> , Ms. A bedquilt, fr. juv. sew. so. for Sandw. Isl.	
<i>Providence</i> , R. I. Two boxes, fr. la. of Benef. cong. so. con'tg various articles, 100; and medicines fr. Druggists, 25; for Ceylon miss.	125 00
<i>South Orange</i> , N. J. Two bedquilts, fr. Miss E. Ball, for Ind. miss.	
<i>Spencer</i> , Ms. A box, fr. la. for Dwight,	32 37
<i>Trumbull</i> , Ct. Clothing, fr. la. sew. so.	8 36
<i>Warren</i> , N. Y., A box, fr. fem. benev. so.	
<i>Westboro'</i> , Ms. A box, fr. chil. miss. so. for Mr. Perkins, Ooroomiah.	
<i>West Newton</i> , Ms. Shoes, fr. a friend,	5 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quilts, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

# THE MISSIONARY HERALD.

VOL. XXXVII.

APRIL, 1841.

No. 4.

## American Board of Commissioners for Foreign Missions.

### Sandwich Islands.

#### ANNUAL REPORT OF THE MISSION.

THE annual meeting of the missionaries for mutual counsel and the transaction of business relating to their operations, was held at Honolulu, commencing on the 18th of May, 1840. At this meeting reports were made of the several departments of labor at each of the stations, and various plans were adopted for giving increased efficiency to the mission. From the minutes of the proceedings at this meeting and from the general letter of the missionaries the statements and remarks given below are taken.

#### Printing.

At Honolulu thirteen separate works have been issued from the mission press in the Hawaiian language, and six others from the press at Lahainaluna. These, regarded as a series, contained an aggregate of 832 continuous pages, most of them of the duodecimo size. The whole number of copies of these works printed was 105,050, embracing 4,685,700 pages. Besides these there were printed at Honolulu 13,720 copies of works in the English language, containing 412,280; making the whole printing at the mission presses amount to 118,770 copies and 5,097,980 pages. In addition to these works, were printed numerous cards, hand-bills, circulars, etc. both in the Hawaiian and English language. This is somewhat less than one half the amount printed during the year preceding, owing mainly to the fact that the impaired health of his wife required Mr. Hall, the printer at Honolulu, to be absent from that station most of the year.

A second edition of *ten thousand* copies of the entire Scriptures has been published by the mission, making, with an edition of 10,000 copies previously published and put in circulation,

*twenty thousand* copies of the entire Bible translated and published within twenty years from the establishment of the mission. So much has been done for a race of unlettered savages, whose language had never been reduced to a written form, until it was accomplished by the missionaries. Large editions of the New Testament and portions of the Old had been printed before. If to these be added school-books in all departments of common education, prepared and printed by the mission, together with small treatises on religious subjects, it makes the whole number of pages printed at the mission since its establishment to be almost exactly *one hundred millions*.

A new edition of the entire Bible, in one volume octavo, was to be put to press, and the following eighteen works were proposed by the meeting to be prepared for printing as early as circumstances would permit—

A work on Moral Philosophy, by Mr. Armstrong.

A work on Hygiene, by Dr. Judd.

That a Daily Food be prepared, with the simple text, by Mr. Smith.

A Church Member's Guide, by Mr. Baldwin.

A Bible Dictionary, after the form of Dwight or Alexander, by Mr. Emerson.

A Concordance of the Bible, by Mr. Andrews.

A Memoir of Kaahumanu, by Mr. Bingham.

Periodical for schools, semi-monthly, by Mr. Andrews.

A Doctrinal Catechism, on the plan of the Shorter Catechism, by Mr. Forbes.

A Church History, enlarged and improved, by Mr. Green.

Peter Parley's Universal History, by Mr. Green.

Translation of a Tract on Romanism, by Mr. Bishop.

School Teacher's Manual, by Mr. Parker.

Domestic Economy, by Dr. Judd.

A work on Physiology, by Dr. Andrews.

Natural Philosophy, by Mr. Clark.

Geometry, by Mr. Alexander, (Euclid or some other.)

A volume of practical Sermons in Hawaiian.



## Tabular View of the Churches.

STATIONS.	Whole No. of ad. to the chh. on examination.	On certificate.	Past year on examination.	Past year on certificate.	Whole number past year.	Whole No. dismissed to other churches.	Dismissed the past year.	Whole No. deceased.	Deceased past year.	Suspended past year.	Remain suspended.	Excommunicated the past year.	Whole number excommunicated.	Remain excom.	Whole No. in regular standing.	Whole No. of children baptized.	Baptized past year.	Whole No. of children deceased.	Deceased past year.	Marriages past year.	Av. No. of congregation on the Sabbath.
HAWAII. Hilo, Waimea, Kohala, Kailua, Kealekua,	7463 5326 858 740 851	77 57 352 77 25	1499 419 89 372 385	58 25 292 21 41	1557 444 362 413 406	84 670 38 87 18	51 542 17 47 3	268 182 41 41 26	212 129 32 8 14	147 2016 33 99 59	135 1127 43 69 59	8 40 2 13 26	43 47 2 26 25	25 25 25 25 25	7028 3404 1065 630 758	2316 760 342 515 364	707 150 57 290 151	16 11 4 11 11	4 4 4 4 4	102 89 2000 2000 58	2520 2000 2000 2000 2000
MAUI. Hana, Waikuku, Lahaina, Lahainaluna,	150 691 513	22 192 131 3	58 192 181 3	22 9 22 22	80 201 201 201	5 4 4 4	4 10 2 2	13 10 13 13	10 10 12 12	1 12 16 16	1 9 4 4	1 2 2 2	3 3 3 3	2 2 2 2	150 681 426 22	150 681 426 22	2 2 2 2	2 2 2 2	70 120 130 130	1000 1000 1000 1000	
MOLOKAI, -	349	14	59	4	63	10	8	12	8	22	4	2	7	6	320	81	37	12	9	44	800
KAHOOLA. Kahoole, Honolulu, Ewa, Waiata,	199 1075 1159 959 553	6 87 53 10 553	59 273 438 174 553	4 26 20 174 553	63 301 453 174 553	2 66 30 42 12	2 13 17 37 6	8 86 45 34 8	4 24 25 28 4	1 13 51 10 10	1 10 24 10 12	1 1 44 50 30	3 18 55 70 33	2 2 1 66 33	197 990 1062 827 471	81 440 320 276 378	37 109 112 20 102	6 44 44 44 44	1 7 7 68 100	1500 1500 1500 1500 1500	
KAUAI. Waili, Nawiliwili, Koloa, Waimea,	70 202 492 211	26 82 42 10	10 15 20 20	10 52 19 6	10 52 19 26	16 49 39 39	12 42 8 8	3 14 15 15	3 6 6 6	2 2 2 2	1 1 1 1	3 3 3 3	3 12 5 5	2 2 2 2	77 33 126 162	26 75 95 95	2 1 1 1	2 4 4 4	53 47 50 1000	800 700 1000 1000	

Thus it will be seen that the present number of native churches in the islands is nineteen, one at Nawiliwili, on Kauai, having been organized during the year, under the pastoral care of Dr. Lafon.

The whole number admitted to the churches from the beginning, as appears from the statistical table, is 21,379. The number admitted on examination, during the year, is 4,179.

*Meeting-houses and School-houses erected  
—Contributions.*

The following is a statement of what has been done by the natives at the several stations towards sustaining their own institutions, and taken in connection with what was reported last year, as published at pp. 224—6 of the last volume, shows that public spirit and energy are beginning to be developed by the islanders.

*Waialua.* Some incipient measures have been taken towards the erection of a stone meeting-house at this station.

*Honolulu, 2d cong.* A new adobie meeting-house, which was in progress at our last general meeting, has been completed, and it was dedicated on the 29th of August.

*Waikuku.* A meeting-house is in progress at the station, and it is hoped will be completed in the course of the summer.

One at Haiku has been completed.

*Kealahakua.* Much labor has been expended on a new meeting-house, which is not yet completed. Several new school-houses have been built.

*Hilo.* Six new meeting-houses, of sufficient capacity to accommodate from one to two thousand each, have been built by the people of Hilo and Puna. Besides these fifteen or twenty houses have been built for the accommodation of schools and meetings. This latter class of houses will contain from 200 to 1,000 people each.

What follows is a sketch of the contributions at the several stations, in money or other property, for various public objects.

*Hilo.* The contributions of the people to benevolent objects, in labor, fuel, food, arrow-root, kapa, etc., if valued according to the ordinary price of such articles, would probably amount to \$500, a large share of which has been devoted to the support of Mrs. Coan's boarding-school for girls. Some has been devoted to the boarding-school for boys, some to teachers and other benevolent objects.

In addition to the above a plantation of sugar-cane, the product of monthly concert labor, has recently been manufactured, producing in all about 5,400 pounds of sugar and 400 gallons of molasses. The profits of this plantation are appropriated to the boarding-school for boys.

*Waimea, Hawaii.* The report of this station shows the sum of 1,600 dollars contributed in kapa, mats, salt, meeting-houses and school-houses, kalo patches,

etc. This aid to public objects is valued according to what it is supposed it would be worth, if it had been rendered at a fair compensation.

*Kealahakua.* Contributions at monthly concert are regularly made, which have amounted during the year to \$200, nominally; in wood, money, kapa, etc.; the avails of which have usually been divided among the schools for the support of teachers.

*Waikuku.* The people, besides performing a great amount of labor in building two meeting-houses—one at the station, not quite finished, and one at Haiku—have contributed about \$200 in valuable property to the same object.

*Honolulu.* The people belonging to the 2d church and congregation have contributed in labor, timber and cash, to the amount of \$150, for a bridge built the present year in the neighborhood of the meeting-house. Some of the residents in the village contributed the planks and spikes, and paid the carpenter's bill for covering it.

The people of Waikiki contributed \$5.20 towards the support of the teacher in that place.

*Kaneohe.* Contributed for benevolent objects \$100, also for a bell \$120.

*Ewa.* The church have raised about \$15 for the support of schools, and about \$100 towards paying for a bell.

*Waialua.* The people have contributed \$150 for the support of native teachers, and \$50 towards the purchase of a bell.

*Koloa.* The avails of monthly concert labor and other contributions of the church amount to about \$250, which have been appropriated to purchasing a bell, paying teachers, etc.

*Waimea, Kauai.* Two schools are supported by the people at the expense of \$60; which is about the whole amount of their yearly contribution to benevolent objects.

*Waioli.* Contributions have been made at monthly concert to aid in supporting teachers, and the various articles contributed are estimated at about \$50.

Besides the above the people have paid a debt of \$100 for a station school-house, and contributed \$100 more towards the erection of a new meeting-house.

*Seminaries and Schools.*

*Seminary at Lahainaluna.* The number of scholars at the commencement of the year was fifty-six. During the year six, for various reasons, left, leaving fifty belonging to the school at the close of

the last term. A new class is proposed for the coming year. The present number of teachers is three.

*Female Seminary at Wailuku.* The year was commenced with fifty pupils; of these five died at the seminary, and ten or twelve left either on account of sickness or through fear arising from the prevalence of disease; but they have returned or their places been more than supplied by others, so that the present number connected with the seminary is fifty-four, of whom eighteen are hopefully pious.

*School for Children of the Chiefs.*—Soon after the close of the last general meeting Mr. and Mrs. Cooke entered upon the duties of their appointment, and they have been devoted to them during the year; the average attendance has been six scholars.

A commodious building has been erected by the government for the school and the accommodation of the teachers and their scholars. In their report the teachers say, "The six children of the chiefs, who first came to the school were four boys and two girls. The eldest of these was about ten and the youngest about four years of age. One of them, Alexander, the king's adopted son, could read a little in English books; and one, Moses, could spell out words of one syllable. Four of them did not know the alphabet: as for writing they knew nothing about it. Five can now write a legible hand. We commenced, proposing to teach them the English language, and through that the sciences. Four of these six have attended almost daily. Two, the king's son and a mate of his, in a few weeks after the commencement of the school, went to Maui, but others have taken their places. During the year the children have been under our influence but about three hours per day, and five days in a week. However, they have made some progress, which encourages us in our new, very difficult, and responsible task. They have not been so difficult to manage as we anticipated, submitting to the rules of school without a great deal of opposition.

After a vacation of nearly four weeks, from April 8th to May 4th, the children, seven in number, came into our family; and a separation, to which we had looked forward with dread, took place between these seven children and their almost numberless servants. The first week was one of frequent crying on the part of the children, and of wailing on the part of the servants; but God, as we had already begun to believe, had undertaken

the work, and he has overturned, and will, as we humbly hope, continue to overturn, until this mass of pollution and worse than death, which has so long surrounded, by day and by night, the temporal and eternal interests of these children, shall be rolled away. The second week the children became more reconciled to their new home, and are now happy in school and at play, and apparently in the restraints already beginning to surround them.

On the 18th of May the former number of seven was increased to eleven by the arrival of the king's son and two smaller children with him from Maui, and Kamamalu, a little girl of eighteen months old, daughter of Kinau. John Ii and his wife were added to the family as kahu, and the only ones for all the children. In a few days another scholar is expected to enter, which will make our number twelve, and will be as many as we can possibly manage, considering it is to be a family school, and not a boarding-school only."

*Hilo Boarding-school for Boys.* The buildings in contemplation for this institution are nearly completed. The present number of scholars is fifty-five. Thirty of these were received during the year, most of them in October. Among those who have been longest in school an increasing desire for knowledge is manifest. About twenty hold themselves candidates for admission to the seminary the present year.

*Hilo Boarding-school for Girls.* The boarding-school for girls, under the direction of Mrs. Coan, has been greatly prospered through the year. Health and happiness have pervaded the school. None of the children have died and none have been dangerously ill. The pupils still appear affectionate, amiable and docile. The government of the school is easy, and the improvement of the little girls in knowledge and manners is very gratifying. Besides the regular studies of the school much effort has been made to instruct the girls in various branches of useful industry.

The number of scholars is twenty-two, fourteen of whom are professors of religion, and the school is supported by the voluntary contributions of the church.

*Boarding-school at Waialua.* This is designed to be a self-supporting institution. Its present members consist of nine boys and one girl. Two hours of each day are devoted to instruction in school, and four of each week-day to labor in the field, under the personal direction of the teacher. The plan is to



enlarge the school to twice its present number as soon as means will admit.

*Common Schools.* The reports from many of the stations are imperfect, and the number of schools, pupils, and readers cannot be accurately given. The whole number of pupils attending the district and station schools, exclusive of the boarding-schools noticed above, may be estimated at not less than 15,000, embracing adults and children; of whom, as nearly as can be ascertained from the teachers and from examinations, about 11,000 may be called readers.

### *Afflictive Dispensations of Providence.*

Having given a sketch of the proceedings and plans of the mission in the several departments of labor, as they came before the general meeting, the missionaries, in their general letter for the year, make further statements and remarks on various topics.

Among the afflictive dispensations of divine providence with which the mission had been visited during the year, the missionaries mention the decease of an infant daughter of Mr. and Mrs. Van Duzee and the subsequent failure of their health, by which they were induced to return to the United States and their valuable labors lost to the mission. Mr. McDonald, a highly esteemed christian brother and fellow-laborer, was removed by death, closing a life of great activity and usefulness by a peaceful and triumphant departure to the rest and blessedness of heaven. A son of Doct. and Mrs. Judd also was taken from the embrace of his parents to join, as is believed, the society of the redeemed above. The impaired health of Mrs. Castle, Mr. Chamberlain, Mr. Parker, Mr. Rogers, Mrs. Bingham, Mrs. Clark, Mr. Hitchcock, and Mr. and Mrs. Ives, has interrupted their labors. Of some of these the illness was temporary only, while there were indications that the health and vigor of others were seriously impaired.

Relative to the visit of the French frigate *l'Artemise* to Honolulu, in July, 1839, and the consequences of events connected with it the missionaries write—

As the particulars are, ere this, well known to you, having been forwarded from this station, we shall only say, in passing, that for a few days the brethren and sisters then at Honolulu were placed in circumstances of great peril, and though deliverance was ultimately granted them, yet it was at so great a cost to the Sandwich Islands nation, that we scarcely know whether it be a matter of congratulation or of regret. The introduction of the Roman catholic religion at the cannon's mouth, the sweeping

away of the barriers to the introduction of sin, which the government had erected, and the triumph of wicked men, are the bitter fruits of this visit. We need not assure you that no means will be left untried to turn away much people from the simplicity of the gospel. We shall doubtless soon have to contend with the adherents of the man of sin at our own doors from one end of the islands to the other. To God we look for help. In him do we confide. We plead the promise, that when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.

The ravages of death among the people of the islands we justly regard as an afflictive dispensation of Providence. No census has been taken the past year, and we cannot therefore speak definitely of the decrease of population. The reports of stations, however, shew plainly that the islands are depopulating in a fearful ratio. Our hearts are pained when contemplating the fact, and we sometimes tremble lest the land become desolate, without inhabitant, or filled with a mongrel race, which shall speak, like certain men of old, "half in the speech of Ashdod," employing a corrupted dialect of the Hawaiian language, and cursing and swearing in broken English. The waning of the people admonishes us to do all in our power to prepare them for a speedy removal from earthly scenes, and the distressing probability that the great majority who die go wholly unprepared into the presence of their Judge, should cause us to cry mightily to God for help, while we warn all within our reach day and night, and bring motives before their minds to prepare to meet their God. Chiefs as well as people die, and the past year has seen the grave close upon two important chiefs. Madam Boki, who, with her husband, accompanied king Rihoriho to England, died soon after the visit of the French frigate. In January last Hoapili, the aged governor of Maui, died. It is due to his memory, as an early and tried friend of the mission, as one of the first fruits of the gospel at Maui, and especially is it due to the grace of God, of which he was a striking monument, to say a few words in this connection respecting this veteran chief. As a full account of his life may have been prepared by the brethren at Lahaina, we will only say, that no serious blot is known to have attached to his christian character while living, and now that he is gone, his memory is sweet. Those who saw and conversed with Hoapili

while he was waiting the summons of death, were much affected with his departure. He seemed well nigh to have shaken off what in health seemed like listlessness. He was wakeful and deeply interested in the prospect of the change which awaited him. His humility was apparently deep. He seemed to be emptied of self, to be lowly in his own eyes. He cast himself with much confidence on Christ. His attachment to the house, the word, and the ordinances of God were marked. He was carried to the house of God only ten days before his death, although he had the dropsy, and was unable to set up long at a time. The word of God and prayer seemed to be his delight, and from these he sought solace till he was insensible to every thing earthly. He longed to depart and be with Christ. His last interview with the king was said to have been tender and affecting in the extreme. After conversing with him in a dignified manner for a time, alluding to his own departure and beseeching the king to abandon his sins and become a good man, he became much affected, laid his hand on the lap of the king, and burst into a flood of tears. As he lay dying, he gave a charge concerning his bones, strictly prohibiting wailing on the occasion of his death, and desired that his grave might be a humble one near the sleeping-place of Mr. McDonald. We are happy to add that these injunctions were complied with to the letter. We bless God for his grace, his distinguishing mercy to this once dark-hearted and polluted chieftain. Surely may we say of the gospel of Christ, it is the wisdom of God unto salvation to every one that believeth.

Among the merciful dispensations of divine providence, which, as the missionaries remark, "have been new every morning and repeated every moment," they enumerate the general health which has been enjoyed by the members of the mission, the return of Messrs. Clark and Dibble to their labors, and the gracious interpositions of their Heavenly Father in times of trouble, and the aid granted them in the prosecution of their labors.

#### *Condition of the Churches.*

By our last general letter as well as other communications from these islands, you have heard of the wonderful displays of divine grace in the conversion of many souls, and of the large accessions to the churches in the Sandwich Islands. You, as well as we, have rejoiced with trembling, well knowing that

a day of trial and temptation would come. Such has been, to a considerable extent, the past year. It has been a time to test the character of church members, to unmask the hypocrite and self-deceiver, and to shew more plainly who are, and who are not, the true people of God. Among other things tending to try the faith of God's people in these, the past year, may be mentioned the introduction of Romanism, the death of some of the influential chiefs of the nation who were church members, and some important political changes in the nation. These occurrences have produced great excitement throughout the whole islands, have occupied much of the attention of all classes, and have presented temptations to the native Christians greater and more alluring than any to which they have heretofore been exposed.

Considering the fickleness of native character, and that most of the church members were mere children in knowledge, we have feared that many of them would become an easy prey to such temptations; and while we have had occasion to mourn over the sad defection of some church members the past year, yet we believe that in the midst of trials and temptations, the church has been making advances. Many of its members are growing in knowledge, and are, we believe, becoming rooted and grounded in the truth. Every year's experience convinces us more and more, that the Lord has a true people to serve him in these islands, and that this number is increasing from year to year; and we have abundant encouragement to labor and pray that Zion here may advance and increase, till she shall appear in all her beauty and comeliness. The Holy Spirit has visited some of our churches the past year in a special manner, though not in so powerful a manner as two years since. Among the churches that have more especially shared in this blessing the past year, may be mentioned the church at Kailua on Hawaii, the church at Kealakua, and the church at Hilo. In some others there has been, for some part of the year, an interesting state of things attending and succeeding protracted meetings.

At all our stations weekly meetings are held regularly for church members. At these meetings special efforts are made to instruct the native church members, in various practical christian duties, and to exercise a christian watch over them. At most of the stations many of the church members are connected with Bible classes and Sabbath schools.

*Progress of Improvement.*

By the statistics of the churches, and the account of labors bestowed at our several stations, you may expect that we shall report rapid progress in civilization and social improvement. We grieve that we cannot thus report. Truth obliges us to say, that the progress of the people in improvements of this kind is slow. It is always up-hill work. The same causes which have heretofore retarded civilization here, and which we have often mentioned, still exist. In addition we may mention the confusion which has resulted from the doings of the French, the introduction of Romish priests, and the breaking down of the barriers to the introduction of vice, which the chiefs had erected. During the year there have been, notwithstanding, some improvements at all our stations. At Honolulu there has been a marked improvement in roads and bridges. Houses also of a better structure have been built by the people. Mr. Smith's church and congregation have completed a commodious and beautiful house of worship. At Wailuku on Maui, a large stone meeting-house, built at the expense and by the hands of the people (some \$200 may have been contributed by foreigners) is nearly completed. Another of stone at Haiku, fourteen miles from Wailuku, and one of our out-stations, has been completed during the year. At Kealahou on Hawaii, a large stone meeting-house is in progress. We think there has been a gain the past year, in the habits of industry. On all the principal islands a considerable quantity of sugar-cane has been planted, and some of it manufactured into sugar and molasses. Cotton also in small quantities has been raised, and the wheel and loom are beginning to be plied. At some of our stations the plough has been introduced to great advantage, and we cannot but hope that it will, ere long, supersede the present slow process of cultivation. A slight gain we perceive in the appearance of the people near our stations, in their habitations, dress, etc. Next to conversion of the people to God, do we desire to see them abandoning their present methods of living, becoming cleanly in their persons and habitations, substituting substantial and decent articles of clothing for their slight and indecorous native garments. Believing, as we do, that the health and purity of the people, and that their national existence even, depends, under God, upon a radical change in these respects, we shall not

cease to urge this subject upon their attention. And we believe that as their disabilities shall be removed, as motives to exertion shall be multiplied, and especially as they shall become the children of God, their improvement in all that is lovely and of good report will be steady.

*Progress and Prospects of Native Education.*

After stating that schools under the instruction of native teachers have languished during the year, partly owing to the repeal of the laws requiring children to attend, partly to the want of really competent teachers, partly to the fact that many of the most competent teachers trained at the mission seminary, have been removed from their schools and appointed to offices in the government, and partly to the incompetent support furnished to the teachers, the missionaries remark—

During the last two years no appropriation has been made by the mission for the support of native teachers, and consequently they have been thrown principally on the native population for their support; and though contributions have been taken from the churches and people for this object, yet the amount obtained in this manner has been small and inadequate to give a suitable compensation for teachers. The general meeting of the mission have voted \$850 to pay in part such native teachers as may be employed the present year.

It is proper to add here that the government have recently taken up the subject of common schools in the islands and promise to adopt measures to secure a general attendance of the children, to erect school-houses and support teachers. Their plans are not fully known to us, but we are encouraged to hope that something will be done to sustain the schools.

Of the higher schools the missionaries remark—

We look to our seminaries and boarding-schools with strong hope, that, under God, we may raise up here a better generation of men and women, may correct public sentiment, form a higher standard of morals, and hasten the reign of truth and righteousness in these fair islands.

The seminary at Lahainaluna has been in a languishing state the past year. At the close of the year there were fifty pupils in the seminary. Of these fourteen have finished their regular course.



Mr. Dibble, having returned, will resume his labors in the seminary. Another class is about to enter, and we cherish the hope that the labors of former years will be resumed and carried forward with efficiency and success. Most earnestly do we pray that this school may be the glory, as it is the hope, of the nation.

The female seminary at Wailuku on Maui, is in a prosperous condition. There are connected with it fifty-four pupils, eighteen of whom are hopefully pious. Excepting in the article of health, the seminary has been greatly prospered. The children are docile and happy, and make commendable progress in the several branches taught. It would be unwise to expect exemption from trials in this institution. But we say, with gratitude to God, that hitherto he hath blessed us; and we cherish the hope that our labors in this department will not be in vain in the Lord.

We rejoice to say also that the blessing of God seems to crown the labors of our brethren at Hilo on Hawaii, in the department of boarding-schools. Mrs. Coan has a school of twenty-two little misses, fourteen of whom are members of the church. The school is sustained chiefly by the people of the station. The children, by their industry, their docility and improvement in study and labor, afford much satisfaction to their instructors. The boarding-school for boys, under the care of Mr. and Mrs. Lyman, numbered at the close of the year fifty-five pupils. Of these twenty-five are members of the church. Twenty from this school are now desirous of entering the seminary at Lahainalula. Mr. and Mrs. Lyman have had more the past year to try their faith and patience than heretofore; some distressing cases of iniquity long concealed having come to light. Still it is the opinion of the mission that they have much encouragement to persevere in their labors. The boys have made commendable progress in their studies, are industrious, wakeful, and desirous of making farther improvement. We cherish great hope of the school. It is proper to remark that the pupils are from Hawaii, with a single exception.

At Waialua, Oahu, Mr. Locke has commenced a self-supporting or manual-labor school, and though it is in the incipient stages, something has been done, and we hope that success may crown his efforts.

During the year the chiefs at Honolulu, Oahu, have erected commodious buildings for the accommodation of Mr.

and Mrs. Cooke and the young chiefs committed to their care. We are much pleased with the arrangements of this school. There are now eleven children under the watchful superintendence of Mr. and Mrs. Cooke. They take their meals with them, and being brought into a family relation with this brother and sister, and cut off in a great measure from their former associates, we indulge the hope that these young chiefs will become a blessing to the nation. In all our boarding-schools we aim to impart a physical education, to educate the conscience, the mind, and the heart. We seek on behalf of these youths and children the kingdom of God. We aim to train them for the service of Christ, to qualify them for usefulness on earth, and to fit them for the employments of the saints in light.

We bespeak an interest in your prayers, and in the prayers of all who love Zion, in behalf of the pupils in all our seminaries, that they may be purified from the pollutions of the land, may become truly wise, may be useful to their countrymen, and finally reach heaven through riches of grace in Christ Jesus.

#### *Political and Social Improvement—Additional Missionaries and Funds needed.*

An abstract of the laws referred to below was inserted on pp. 101—4 of the last volume. In respect to the advance of good government and social welfare among the people, the missionaries remark—

We rejoice in every effort of the rulers to secure the rights of their subjects, to encourage industry and thrift, to establish a system of education, to restrain and punish vice; in a word, to be a terror to evil doers and a praise and encouragement to them who do well. We cannot but hope that something, in this respect, has been gained the past year. A new code of laws has been framed and they are now being carried into execution, which, it is believed, are an improvement on their former laws, if immemorial custom and usage can be called law. The chiefs appear to be waking up to their duty as rulers, and farther improvements may confidently be expected. On the whole, we rejoice to say that the people of Hawaii are advancing, slowly but steadily, in the march of improvement; and if they are not crushed and trampled down by foreign nations, they will, we think, continue to advance. We earnestly pray that our hopes of the ultimate prosperity and happiness of the Ha-

waiian nation may not be disappointed. What we can we shall do to save the nation. Still we have no confidence in our own resources, our wisdom or strength. In God do we confide. If he shall smile upon our efforts we shall succeed. The nation will be enlightened and saved. A monument of the grace of God will here be erected, high as the heavens, which shall attract the admiring gaze of angels and men. Well may we plead, "O Lord hear; O Lord forgive; O Lord hearken and do, defer not for thy own sake, for thy city and thy people are called by thy name."

The missionaries then proceed to describe the places on the several islands where at least two ordained missionaries, three or four physicians, and as many teachers are most urgently demanded and cannot be dispensed with, without serious danger to the highest interests of the native population, or throwing an insupportable burden on the missionary laborers now engaged in the work.

We forward you our report on the subject of a new reinforcement to this mission. We wish to state candidly yet earnestly our united wishes on this subject. We begin by saying, "the harvest is plenteous but the laborers are few." Would that your own eyes could look upon these fields "white already to the harvest." Twenty new stations could be taken to-day, with the fairest prospect of reaping in each fruit to life everlasting. Nor are we now in circumstances as formerly when we have plead for an accession to our numbers. We then hoped that delay, though hazardous, would not be absolutely ruinous. The grain might, some of it, fall to the ground and be lost, but we feared not the sickle of the enemy. Now we have reason to fear that much will be thus gathered; that false teachers will occupy the waste places of Hawaii, and that our hearts will bleed over the ruins of many a fair field forever wrested from us. While therefore we ask laborers only for the places named within the report, it is for the simple reason that the affecting probability is, that, if we should ask the half of what we need, we should frustrate our design—should obtain none.

But while we plead for additional helpers in the field of our toil, we must also remind you that we shall need additional funds. We cannot at present sustain our operations with a less amount of means, in proportion to the number of laborers in the field, than we now receive.

We would fain hope that, in process of time, we may sustain our operations by our own efforts at the islands. But we dare not encourage you to expect that this will soon be realized. To your wisdom and kindness we submit whether, if an additional reinforcement be sent us, there shall not be made an additional appropriation to the funds at the disposal of the mission.

### Constantinople.

#### EXTRACTS FROM THE JOURNAL OF THE MISSION.

THE journal here inserted is composed of extracts from the separate journals of the several missionaries, and the name of the writer under each date is given at the end of the extract.

#### *Exiled Armenians—Political Relations.*

*February 14th, 1840.* To-day I had six intelligent promising young men at my Armenian meeting. They seem interested in the study of the sacred Scriptures, and I pray the Lord to open their hearts by his Spirit and cause them truly to walk in his way. This Armenian meeting, which I now have twice a week, although small, is quite interesting to me, and I hope profitable to others. Eight different individuals have attended at different times, though six is the largest number present at any one meeting. Before the young men had gone away, B. F. called for the first time since his return from banishment. He seems to have been greatly benefitted bodily by his exile, and I think also spiritually. He says that H. and himself were very kindly treated by the bishop of C. The Armenians in that city speak only Turkish.—*Mr. Dwight.*

19. Two Armenians called with Mrs. R., an English lady, who came to introduce them. One of them has been in England two years, and has lately returned. He was sent there by the Turkish government, and was recently called home much against his will. He seems very desirous of learning, and it is probable he may come to us occasionally for this purpose.—*Mr. Dwight.*

26. Another visit to-day from B. F., one of the exiled ones. As to worldly wealth, he had nothing of the kind to lose. Our prayer is that he may derive great spiritual advantage, like thousands and hundreds of thousands who have suffered before him. He has a good ac-

quaintance with the Scriptures, and his conversation to-day was edifying. He has been round to see all his acquaintance and christian friends, spending a day with this and a week with that; and he says that, instead of any one reproaching him for his adherence to the truth, all express sympathy for him, and indignation against his persecutors.—*Mr. Goodell.*

28. B. F. was present at my Bible exposition, and remaining after the others had gone, he related to me some of the circumstances of his banishment. Soon after they arrived, many of the people came to see them, and very naturally asked, "Why have you been banished?" The exiles replied, "Because they say we are protestants."—People. "Protestant! what is that?"—Exiles. "A protestant is one who receives only the word of God, and has no other standard of faith and practice. He merely does according to the directions of Christ."—People. "If that be so, then we are protestants also. We know no other teacher but Christ."—B. F. says, that he found many Armenians in other parts of Asia Minor, who were in like manner enlightened.

Before his banishment, this man was a teacher here, whose school was supplied in part by ourselves; and he has now the prospect of being permitted to resume his former employment.

A change has been made by the Turks in the manner of collecting the capitation tax from Christians and Jews. This tax is in fact a tribute to the Mussulman religion, an acknowledgment of subjection, and a payment for the rights of conscience. It is payable yearly; and, when paid, the individual receives a paper, equivalent to a receipt, which he is obliged to carry always with him, as he is constantly liable to be called upon in the streets by the tax-gatherers to pay, or show his paper; and if an individual, after the regular time of payment has elapsed, is not able to show his paper, he is thrown immediately into prison, or is otherwise punished. But hereafter Turkish officers are to have nothing to do with collecting this tax; each patriarch is to collect it from his own people, and pay the amount over to the Turkish authorities.—*Mr. Dwight.*

March 3. The Greek patriarch is removed from office. This has been effected through the influence and by the direct agency of the English ambassador, in consequence of some evil influence exerted by the patriarch in the Ionian Islands. The Armenians have it report-

ed among them, that it is because the patriarch has been bringing railing accusations against protestants; and the English ambassador, in consequence, made complaint to the porte, saying, "We are protestants, and it is insufferable that this man should thus defame us and our religion before the people. But, though this report may not be strictly true, yet it seems likely that the whole will operate favorably for the cause of evangelical religion here.

Another circumstance has occurred of some importance. Among the papal Armenians there are two parties here, namely, those who wish to adhere firmly to the forms of the old Armenian church, and those who wish to go entirely over to the Romish church in regard to forms, feasts, and every thing. The latter party, which is much the most numerous here, have lately requested the Turks to appoint for them a separate patriarch. The Turks replied, "Here are two Armenian patriarchs already, one for the proper Armenians and another for the papal, and we cannot make a third; of these two you may take your choice, which you will serve." The party concerned replied, that they would think of it and give their answer in a few days. If they decide to come under the proper Armenian patriarch, they are still to be permitted to go to the Frank papal churches, where they now go, to worship; but they will be under the civil jurisdiction of the patriarch, he being their responsible head with the government. The question here suggests itself, If some Armenians may be permitted to remain attached to Frank papal churches, and yet be under the patriarch, why may not others be permitted to attend Frank protestant churches, and still remain Armenians?—*Mr. Dwight.*

#### *The late Opposers of Reform—The "Real Presence."*

22. I have noticed in years past in America, that those who perseveringly set themselves against the word and work of God, and endeavor to check the operations of his Spirit, are sometimes cut off in a sudden and awful manner. We seem to have an illustration of the same thing here in this city. The late sultan, who lent his power to persecute the children of God among the Armenians, and to endeavor to put a stop to the farther progress of the work of God here, was suddenly cut off in the very midst of the persecutions he had sanctioned. The great instruments in bring-



ing this matter before his highness were the Armenian bankers, who from time immemorial have been a most powerful set of men in Turkey; but, a short time ago, this order of men was abolished by the government, and their power taken away. Many of them have, in consequence, been reduced at once to bankruptcy, and some are in great distress. One, from this cause, was recently led to commit suicide.

Individuals among them, who took the lead in this violent opposition to the gospel and to the work of the Holy Spirit, have been more signally visited. The leading man of all, and the mover of all the rest, lost much of his power by the death of the late sultan. More recently his wife has been removed by death, and he himself is reported to be dangerously ill. Another powerful man, the head of all the bankers, who lent the weight of his influence to the same side, has recently lost two daughters by sudden death; a third daughter is deranged, and also a daughter-in-law; his wife is deformed by sickness and is nearly blind; and he himself is a sufferer.—*Mr. Dwight.*

24. Had an interesting conversation with a christian brother, who had been to see his friends in Hass Koy. They kept him, he said, several days at N. Aga's, and would not let him come away. D. K., the godly-minded priest, was there; and he "was full of faith and of the Holy Ghost," being "in nothing terrified by his adversaries." He said he only regretted there were such wicked men in his nation. As for himself, he was ready to suffer again for Christ. He and N. Aga are desirous we should immediately prepare a grammar and dictionary in the modern Armenian tongue, (of which they will bear the expense,) for the use of female schools. Oh let all our hearts unite in the prayer, "Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.—*Mr. Dwight.*

28. A young Armenian called, and appeared very inquisitive on the subject of religion. He said that he never understood exactly how the bread of the sacrament could be the real body of our Savior, according to the notions of his church, and yet he did not know how we protestants explain the words, "This is my body." I told him that we understood these words precisely as we do similar words used by Christ in other places. "I am the door," for example; "I am the good shepherd;" "ye are the sheep." Those to whom these words were addressed could have had no diffi-

culty on the subject. When Christ said, "I am the door," for instance, they knew at once he did not mean that he was literally a door. Their senses convinced them of this. And, when he said, "I am the shepherd, and ye are the sheep," they never imagined either that he was literally and truly changed into a shepherd, or that they were changed into sheep. And in like manner, when he said, "This is my body," they knew he did not mean that that bread which they handled and ate was literally changed into his body. His body was there living before them, and of course they had the strong testimony of their senses against the supposition that the bread was his body literally. And if Christ had intended any such thing, it would have been so mysterious and incredible in itself, that surely some explanation would have been necessary; or at least, if he did not wish to explain, he would have referred to the mystery of the thing in some way. But he speaks in his usual manner, just as though every one understood him, as indeed they appear all to have done. They had heard him many times before speak figurately, and they therefore had no difficulty in understanding him in this instance.

In the course of the conversation, he said that it is currently believed, that the English and Americans have no churches and no religion in their own country. I then informed him of our customs in regard to preaching services on the Sabbath, when large congregations assemble for prayer and other purposes. I told him, however, that the people of these countries have too much reason for the opinion above stated, inasmuch as it is a fact, that very many of those English and Americans who reside in these countries do not attend to the forms of religion. He must remember, however, that they come for the purpose of making money, and have in general mere worldly views, and are altogether worldly men, and not Christians, except in name. There are many such in America; but many likewise who love the word and service of God.—*Mr. Dwight.*

29. Two papal Armenians called. They profess to be tired of the bonds of their church, and desire to find a place of liberty for their conscience. They wish to go abroad to England or to America, and came in a secret manner to ask for my advice. I told them that we could have nothing to do with helping any go from the country. We are here simple preachers of the gospel, servants of Jesus Christ; and, if any one needs

spiritual instruction and counsel, we are always ready to impart it according to our ability. I then took occasion to make known to them some of the truths of our holy religion, to which they listened with apparent satisfaction. They told me that there are at least a thousand of their communion, who like themselves are sighing for deliverance from their bondage, but are afraid to move. They went away charging me to tell no man, that they had been to my house.—*Mr. Dwight.*

*Conversations during a Voyage to Smyrna.*

*April 1.* Sailed yesterday in the Austrian steamer, the *Stamboul*, for Smyrna. There are few steamers in the world more splendidly fitted up, and few of those built for the sea sail faster than the *Stamboul*. She has English engines and English engineers, and also an English captain, a very polite and agreeable man. My object in going to Smyrna is to look over, in the absence of Mr. Adger, some Armenian matter prepared by one of our translators for the press, and to attend the annual meeting of our mission. We arrived at Smyrna in twenty-seven hours and a half after leaving Constantinople, touching at four places on the way, the distance being 310 miles. I had opportunities of conversing frequently with some Armenians on board, and I endeavored to preach to them the gospel of our Lord Jesus Christ. I found one of them a very intelligent man, and his mind somewhat enlightened, though still much in the dark in regard to some things, and he was very timid. After conversing with him in company with another Armenian, I offered him one of our tracts. He took it and looked a little into it, and handed it back to me. I told him that I would make him a present of it, and that, if he was afraid to have a book in his possession which had been proscribed by his church, I would tear out the title-page, and then no one would know where the book came from. He said, "No matter," and took the book, at the same time remarking that he wanted to say some things to me, when he could get an opportunity in private. Such an opportunity soon offered itself, when he called me to come and sit with him in the after part of the ship. He said, "There are many things which I wished to say, but could not in the presence of the other Armenians, for I do not know them, or what use they might make of what I say." He then asked many questions in regard to the Lord's supper, the mediation of the

virgin, etc. I told him, that on all these points we took the sacred Scriptures alone for our guide. We celebrate the Lord's supper, because Christ commanded us to do so, and merely as a memorial of him. We do not believe there is any virtue in the bread and wine, either before or after consecration, nor any change of their substance; but they remain simple bread and wine, and become efficacious to us only when we receive them by faith in Christ. The conversation afterwards turned upon the object of Christ's coming into this world. He remarked, that he did not profess to be learned on these subjects, but nevertheless he had thought a good deal in regard to them, and his opinion was, that Christ came to show us an example of perfect holiness, in order that we might walk in his steps and be saved. He had before avowed his belief, that Christ is truly God. I now told him that, if this was the whole object which Christ had in coming into the world, he might have spared himself the pain and suffering he here endured, for a holy angel could have set us an example just as well as the Son of God. It was not at all necessary for God to become man for any such purpose. "Well then," said he, "what other thing did Christ come for?" I answered, He came to die for our sins, so that we may be saved by his blood. We were in a state of condemnation on account of sin, and now, through the blood of Christ, we may be delivered from that condemnation, if we only believe. "Do you think so?" inquired the man with an expression of surprise; "I did not suppose that such is your belief." I found, on inquiring further, that his notion of the blood of Christ cleansing us from sin was simply this, that we partake of the sacramental wine, which, according to the Armenians, becomes changed into the real blood of Christ, and so, by partaking of that wine, we are washed in the blood of Christ. Thus do they pervert every doctrine of the Bible, and when we have uttered the most pungent truths of the gospel, the whole effect is often neutralized by the influence of some dogma previously fixed in the mind, or by the perverted use of some particular theological term. I endeavored to explain to this man the nature of sin, and of our relation to God as sinners; the impossibility of our being saved by the deeds of the law, by mere repentance, or by any thing short of that atonement which has been made for us, the sacrifice of Christ in our place to honor God's holy law and open the way for our salvation; and the neces-

sity of living faith in him. Much that I said on these topics appeared to be new to him, and I pray that the Holy Spirit of God may open his heart to receive the truth in love.

We had a Turkish governor on board, who was continually drinking spirits or wine. I took a favorable opportunity of talking with him on the subject, telling him how dangerous a thing it is to use spirits, unless a man wishes to make a beast of himself, or something worse. He vindicated the moderate use of spirits by precisely the same arguments that I have heard from similar characters in America. I endeavored to show him how much better pure water is for our purposes, than even a moderate use of any thing intoxicating. At this he seemed to be offended, and afterwards had very little to say to me.

In the evening, before we arrived, I had an opportunity of conversing with the Armenians together in our cabin. One of them was evidently full of prejudices against us, and exceedingly ignorant in regard to our real opinions and practices. In the course of the conversation the subject of French infidelity came up, which the natives here call *Voltar*, being a corruption of *Voltaire*, and applied as an epithet meaning infidel. Thus they say the French nation is *Voltar*, that is, it is infidel. I remarked, that, although among the English there are also infidels, yet they are comparatively free from infidelity, and it is quite safe to read English literature in general, while French literature, on the other hand, is very dangerous. "What do you say?" asked the individual above mentioned; "Are not the English all *Lutrans*?" This is the word used here for Lutheran; and *Lutran*, *Voltar*, and infidel mean one and the same thing. I replied, No; they are not *Lutrans*; although we believe Luther was a good man.

Question. "Are not *Lutran* and *Voltar* the same?"

Answer. No, by no means. *Voltaire* denied the whole word of God, while Luther believed the Bible, and was a very excellent christian man.

I then proceeded to state to him some facts in regard to the life of Luther, and to explain the reason why he rose up against the pope. And when the individual had heard all, he remarked, "The papal church must have been very wicked to pretend to pardon sin, and it was right to rise up against it. Luther must have been a good man." I then said to him, All that you and your people know of

Luther you have received from the papists; but is it proper to go to them for testimony in regard to the character of Luther, a man, whom they all hate, because he exposed their iniquitous proceedings? You might quite as well go to the pharisees to learn who Christ was, and what he did. And suppose you were to depend upon what they say of his character, what sort of an opinion would you form of Christ? And yet it would be just as proper for you to form your opinion of Christ from the base misrepresentations of the pharisees, as of Luther from the declarations of the papists. He saw and acknowledged the force of this reasoning.—*Mr. Dwight.*

*Intercourse with Exiles--Bishop of Smyrna  
Disaffection with the Ecclesiastics.*

3. Was visited both yesterday and to-day by various Armenians, our old friends, some of whom I had not seen before, since they were terrified and scattered so thoroughly by the persecutions last year. They now begin to come out of their holes and thickets, as the Israelites did when they learned that the Philistines were routed. Our conversation naturally turned on the important changes that have taken place, and on the extraordinary dealings of God's providence towards those who rose up against us. How are the terrible ones brought low! It is very noticeable how many are dead, or sick, or afflicted, or powerless. The patriarch himself is falling into disgrace, and the whole nation is humbled. While the wretched fellow, who perhaps did more than any other, to stir up their minds against us, immediately afterwards turned Turk, and within a few weeks was strangled by order of the porte, and his body thrown into the Bosphorus. "Verily there is a God that judgeth in the earth;" and that saith, "Touch not mine anointed and do my prophets no harm." I told our friends, that Christ's kingdom was an everlasting kingdom, and his dominion would never pass away; and that, while Herods are eaten of worms, and all his opposers perish, the church, whom he keeps as the apple of his eye, lives and grows, and breaks forth from age to age on the right hand and on the left, her seed possessing the gate of her enemies. I gave them some account of the progress of truth in the world, and explained to them the measures adopted and the sacrifices made for this purpose, with some of the exceedingly great and precious promises of Christ in relation to this blessed work,



and the absolute certainty of his fulfilling them all.—*Mr. Goodell.*

4. Dr. S. told me to-day, that the most popular paper, taken in Constantinople is Mr. Temple's periodical; and that this is the only paper, which is admitted freely into Russia. Dr. S. was educated in America, and in his professional duties in this place he has good practice. He invariably attends divine service on the Sabbath, and manifests a deep interest in the progress of light and truth in these countries.

From another source, but from good authority, we learn that M., our helper last year, who had Russian protection, was to have been exiled to Siberia for life; but it appears that, on leaving our service, he fled to India, where he had received his education at Bishop's College.—*Mr. Goodell.*

18. Called, in company with Mr. Johnston of Trebizond, on the Armenian bishop of Smyrna. He was formerly for many years vicar of the patriarch at Constantinople, and we have often visited him there. For some time, however, we had not seen him, as he took a stand among the opposers of light and truth, and was the great man who was going to "annihilate" our two brethren at the time of the breaking up of our high school. He received me with the utmost politeness. In speaking of their new press in Smyrna, he said that they were now printing a poem in ancient Armenian on the golden age, referring to a former and somewhat distant period in their history. "But," said the bishop, "that was not the golden age, it was the copper age, and the present is the golden age, in which light is springing up, and men are learning many new things." I told him that the present also is not the golden age, for that much evil exists now, and a large part of the world is living in ignorance and sin; but that the time will come, when Christ shall reign spiritually over all the earth, and that will be the golden age. He inquired, whether I thought such a time would come; upon which I briefly stated to him the evidence from the promises of God that this will be the case. He then said he had read in some book that the greater part of mankind are still heathens. I told him it was computed that the whole population of the earth is about 800,000,000, and that at least 600,000,000 of these are heathens and Mohammedans. At this the bishop expressed the greatest surprise. He seemed very familiar with our movements and operations, and I have no doubt he keeps himself well informed on

these subjects. He is an intelligent and talented man, and a shrewd observer. When we took our leave, he professed himself to be greatly pleased with our visit, and to feel highly honored by our call.—*Mr. Dwight.*

— An interesting young Armenian from a banker's family in Hass Koy called to-day, and said that he had come, not as on other days, to receive lessons in English, but to converse with me on different subjects. I at once introduced religious conversation. After conversing on various errors of the Armenian and papal churches, he proposed the question, "What things are indispensable to salvation?" I replied, Three, namely, repentance, faith, and a holy life, which I explained to him as well as my command of the language would enable me to do. At the close he seemed absorbed in thought for a moment, and then repeated with some apparent feeling the last sentence, "And without these no man can be saved." He has at various times shown a seriousness in his conversation which has interested me very much. In regard to all the young men who compose our little school, the readiness for religious conversation and instruction is such as I should not expect to find.

— The young man above mentioned brought another young man of about the same age to commence the study of English. His relatives, however, are so opposed to protestantism that he comes secretly without the knowledge of any of his family. One of my scholars, who is a papal Armenian, recently told me that his priest had forbidden him to study English any farther, as he would thereby fall into temptation, and would be in danger of becoming a protestant. I think the priest may have some good ground for his fears, as the young man has bought two Bibles and two Testaments in English and French, that he may read the protestant Bible for himself. He told the priest that he was learning English for his own good, and for no one's injury, and he would not leave it. He continues to come every day, although two popish priests live directly opposite my house.—*Mr. Hamlin.*

23. One of the two papal Armenians, already mentioned, called. They had both called before, but I was out. They also wrote me a joint letter, when I was in Smyrna, in which they professed to have formed a very strong attachment to me, and to long for my return. I had an opportunity to-day, which I endeavored to use faithfully, of preaching the gospel to the one who called. He seemed some-

what enlightened, but the doctrines of the new birth was new to him, and seemed to attract his attention. He spoke feelingly of the degraded and distressful circumstances in which they are kept by the dominant clergy, and said, "If a man among us has enlightened views, he dare not express them; for, if he should, imprisonment or banishment would be his speedy fate. We cannot express an opinion of our own, however firmly we may be convinced that that opinion is true. If the priests tell us that a white-washed wall is black, we must submissively say, "Yes, it is black, though we know it is white." He then said that both he and his companion had made up their minds to go to America. "Our determination is fixed," said he, "and there is no retreat from it. We are positively going; and now we beg that you will direct us in the matter." I told them that I could have nothing to do with sending any one from this country to America. If you are determined to go, you can take a vessel either here, or at Smyrna, and it will land you in Boston, or New York. In my opinion, however, it is better, that all who have any enlightened views should remain here to do good to others. "We wish to go," said he, "to study for a while, and procure American passports, and then to return." I told them that I had no ability to aid them in any way in this matter; that I was here a simple preacher of the gospel. Like Peter I could say, "Silver and gold have I none, but such as I have give I thee." If they were desirous of christian instruction, I was ready to aid them to the extent of my ability. "But when we reach an American harbor," said they, "we shall be utter strangers to every body, and perhaps on this account shall be objects of suspicion. We shall need some friendly person to counsel with us in regard to the best schools, etc. etc. Now you can surely give us letters of introduction to some of your friends, who will then be informed who we are and will be ready to advise us." I replied, that I knew the views of my friends to be opposed to the plan of sending any young men from this country to America; and that, therefore, I should not dare to give them even a letter of introduction to them. The young men went away somewhat disheartened.—*Mr. Dwight.*

24. Resumed my exposition of the Scriptures in Armenian to a select number of young men. Five were present, two of whom were there for the first time.—*Mr. Dwight.*

*Fear of Persecution—Monthly Prayer-Meeting—Armenian College.*

25. Have been visited two or three times by two young men of somewhat doubtful character; and, as one of them is said to be a favorite with the patriarch, my scholars are in great perturbation, and think these men are spies from the patriarch to ascertain who of the Armenians are in the habit of coming to me for instruction. We regard this as entirely without foundation; but a part of the scholars will leave for a time, and, if nothing should happen, will return again. So thoroughly frightened were they by the terrible ravings of the wild beast a year ago, that, even if the lion were dead, they would still be afraid to come nigh, unless they were sure his body was quite cold.—*Mr. Hamlin.*

28. Was visited by our christian brother G., an Armenian whom I had not seen for some time. He has lost his house by fire and his mother by death, and has suffered also as a follower of Christ; which calamities, I trust, have been sanctified to him, and all of which I endeavored to improve to his further progress in the "new and living way" towards heaven. It is pleasant to sit down and talk with these suffering people of a better government and a better country than this, where there are no oppressions, no conflagrations, no poverty, no death, and not a single one of the ten thousand forms of wickedness, which abound here. And who can speak of these blessed subjects to others without finding his own heart burn within him? G. told me, that he read the New Testament to his mother till the very last day of her life, and that it was given her to believe, receive, love, and adore.—*Mr. Goodell.*

May 4. At our monthly concert for prayer to-day, we had some of our native christian friends present. Remarks were made and facts communicated in English and Turkish, and prayer was offered in English, Turkish, and Armenian. One of the priests from — was present. He said that this year, before easter, he confessed nearly or quite five hundred persons, and that to all of them he had endeavored to speak the truth plainly in the fear of God, and to give instruction according to the blessed gospel of Christ. He had invariably told them, that he had no power to absolve them; that they must go to Christ, or their sins would forever remain upon their guilty souls, and that they must not dare approach the table of

the Lord until they had become reconciled to God and obtained forgiveness. One of the first bankers requested to have the communion administered to him on a separate occasion, and therefore went to this priest of his own accord and confessed. After confession, the priest said to him, "This is a matter, that lies between your own soul and God. I cannot give you absolution, but can only direct you where you can obtain it. You have sinned, and unless you truly repent, you must not come and partake of the Lord's supper. You must go and be reconciled to God, and with repentance and true faith in Christ come to the Lord's table." The banker went away with a troubled conscience; and, although it had, according to custom, been given out that the sacrament was to be administered to him, yet he did not come; and, when afterwards asked by his friends what the reason was, he replied, "The priest talked to me in such a manner, that I did not dare to come and partake of the sacrament.—*Mr. Dwight.*"

8. Visited, with Mr. Homes, the Armenian college at Scutary. This is the first time that this institution has been visited by any of our number. It was got up in opposition to our high school; and, as it is the very nucleus of the enemy's forces, we were doubtful how we should be received. We had no difficulty in gaining access, and were greeted by some whom we knew to be violent opposers to us and our work, with apparent cordiality at first; but, before we left, it was evident they had no intention of encouraging our coming again. We, however, had an opportunity of seeing the whole establishment, through the politeness of an Italian gentleman, who is employed to arrange the order of the school. The building is large, and the beds, desks, seats, etc., very well arranged and neatly kept. There are at present fifty boys and young men here, who compose the first class. The studies are the ancient Armenian language, drawing, arithmetic, geography, writing, etc. Next year they are to commence the study of some of the modern European languages, when a new class of fifty will enter. The whole course is to be completed in four years, a new class of fifty being admitted, or compelled to enter, as the case may be, each year. The whole number of scholars will, therefore, be limited to two hundred. It is with great difficulty that they procure funds to keep this institution in operation.—*Mr. Dwight.*

24. To-day an Armenian connected with the printing establishment of the

Armenian college at Scutary was present at my scripture exposition. He told me, that the vartabed of that institution was about writing me a letter, requesting me not to come again to visit the college. I asked why he should make such a request. Did I do any injury to the college in my late visit? "No," replied my visitor, "certainly not." Would they not admit a Turk or a Jew to see the institution, if any such were disposed to visit it? "Yes," he replied, "many Turks have already been there." Why then should they exclude us? If it is a good thing, it is to be seen. It is only bad things that need to be covered. Those that do good, love the light of day, while the workers of iniquity love darkness rather than light, because their deeds are evil. "The reason is," said he, "that our patriarch has forbidden us to have any intercourse with you." This is doubtless the truth. They fear to have us come there, lest it should give a bad name to the institution with those who now support it, and who would abhor all connection with us.—*Mr. Dwight.*

28. Our christian brother H., who returned on the 24th, after an exile of more than a year, came over this morning, and we had a season of prayer and conversation together. He has come back with much of the spirit of his Master, so far as we can judge; and we pray that the Lord would greatly bless him among the people.—*Mr. Goodell.*

#### *Turkish Empire—Temperance Anecdote.*

31. A daughter born to sultan Abdul Medgid. As this is his first-born, there are great rejoicings on the occasion, and the festivities with illuminations, rockets, rope-dancings, etc. etc., are to continue seven days. Alas! it is to be feared that the day of her birth is better than the day of her death will be. But who can tell what manner of child this shall be! The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the christian governments to sustain them, yet at every turn they fall lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed



exceedingly great in spite of every opposition; and now, when all the mighty potentates of christian Europe, who feel fully competent to settle all the quarrels and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes in spite of all their fostering care. Let politicians know that whatever they may do or say, God's everlasting counsel shall stand, and that he will do all his pleasurc. He maketh foolish the wisdom of this world. How unsearchable are his judgments, and his ways past finding out!—*Mr. Goodell.*

June 1. M., one of our Armenian helpers at Smyrna, being on a visit to his friends in this city, called upon me to-day with his mother. He had been to see the patriarch, who said not a word to him on the subject of his being connected with the missionaries, having now enough to do to sustain his own sinking reputation with the people without meddling with our affairs. Recently he was compelled to recommend, as teacher in the family of a banker, one of the young men, whom he himself sent into exile a year ago as a heretic. The young man has never yet been informed by the patriarch, why he was exiled.—*Mr. Goodell.*

15. A few days since I had a call from an English captain, with whom I was formerly acquainted. When I last saw him he was far gone in intemperance; but a report of the American Temperance Society which I gave him was greatly blessed to his recovery. He now confessed to me that he was almost gone. Indeed I had supposed it probable, that he was already in the drunkard's grave. But he is now a new man, and is full of the subject. He gave me many interesting particulars of the progress of the temperance cause in England, and of the remarkable revivals which followed in its train. He said that in one single district, more than six thousand of those who had subscribed the temperance pledge had been converted also from all sin, and had subscribed with their own hands unto the Lord. He admitted, however, that, though he drank no spirit himself, yet he was in the habit of placing it on the table for the use of other captains who called upon him. And so, said I, though you no longer poison yourself, yet you continue to poison others. To-day he told me that he had been turning over that thought in his mind, and "he would poison nobody any longer."—*Mr. Goodell.*

24. An Armenian, whom I had never before seen, came in and sat down, appearing much agitated. I asked him, whence and why he came. He said (wiping the profuse perspiration from his brow) that he was never going to leave me. I inquired the cause of his agitation. He said that he had been oppressed and wronged in his business by his priest; and he related to me the particulars. I told him I was no judge or magistrate, and advised him to complain of the conduct of the priest to his bishop. "What does the bishop care for such things?" said he, with great emphasis. Then complain to the patriarch. "He cares still less. If I was rich, it would alter the case; but I am poor and have no powerful friends to secure for me a hearing." Then go to the civil authority—to the cadi, to the pasha, to the sultan himself. "No, no, I am poor; and who pleads the cause of the poor?" Then go straight to the King of kings—to him, who is higher than the highest. He pleads the cause of the poor and needy; and, if you can gain access to no other, I know you can gain access to him at every hour, if you go in the way appointed. He judgeth righteously. His kingdom is all perfection. Those that tell lies, shall not tarry in his sight. Whosoever loveth or maketh a lie shall never enter the gates of his city. And if you prepare to dwell in his blessed kingdom by forsaking all your own evil thoughts and ways, you will soon, very soon, be far far beyond all oppression and wrong forever. Be patient, therefore, for the coming of the Lord draweth nigh. After conversing with him for some time in this strain, his feelings became quieted, and he went away apparently thankful for my advice.—*Mr. Goodell.*

#### *Projected Seminary—Changes in Turkey —Visit of a Jew.*

July 20. We have repeated and pressing invitations to open a boarding-school. We have had applications to receive scholars of promising character; and there would doubtless be more safety felt by parents in committing their sons entirely to our care, than in having them come to a school every day, when their constant going and coming would attract observation. Besides we can have scholars from Nicomedia and the neighboring villages, and nothing but funds are now wanting to commence a flourishing school. Two young men of high family are anxious that I should re-

ceive them as boarding-scholars. With one of these I have had many interesting religious conversations, and regard him as a very serious-minded and moral young man. He was on the point of leaving the country to seek foreign protection, when the intimation that we might before long commence a school caused him to lay aside his plan for the present. He remarked that he would prefer the opportunity of getting an education, with whatever danger might accompany it, to the obtaining of foreign protection which would for a long time take him away from study. I have been instructed by my brethren to seek a suitable house for such a school in some of the villages on the Bosphorus, and to remove there with my family without delay.—*Mr. Hamlin.*

21. Come and see the works of God; he is terrible in his doing toward the children of men." The changes, which have taken place in this capital and empire within the short space of about one year, are greater than I have ever witnessed before in the course of several years together. Scarcely an individual, who was in any high office at the time of the great persecution a year ago, is in office now. Great and mighty pashas, some of whom every body supposed to be even above the young sultan himself, have been deposed, exiled, put to death, or rendered incapable of ever holding an office hereafter. It is truly wonderful. And all these changes are such, as we should suppose the King of kings would make, were he coming to sit up his kingdom here. They are all favorable to the cause of truth and holiness. "But who may abide the day of his coming? And who shall stand, when he appeareth?"

The Armenian patriarch, after having been humbled to the very dust, and disgraced his whole nation, as [they say] they have never been disgraced before, is about to be superseded, unless he anticipate it by sending in his resignation. One of his own bishops and deacons, with some others, have gone over to the papists; and instead of his being able to punish them, they threaten to prosecute him; while some of the constables of his own church have been recently beaten by the Turkish authorities and thrown into prison, where they still remain. Several Armenians have expressed to me their surprise that a man of such shrewdness and mighty energy, as their patriarch was, should have so dishonored himself and his nation in one short year. I told them that twenty years ago he would

have been just the man for them. Then the times were dark and called for men of darkness and terror; but now it was day; the morning light had come, and deeds of darkness and terribleness could no longer be borne with. Such dark spirits must flee away into the blackness of darkness, or the light would reveal their iniquities to their utter confusion.

Perhaps no class of men dread the operation of the new and wholesome laws of the empire so much, as some of these wicked ecclesiastics do. Let them have Islamism with all its abominations and curses, rather than the light and righteousness and purity of the glorious gospel of Christ. Alas! that they can no longer by bribery and lies practise extortion and oppression by wholesale, and draw iniquity as with a cart-rope. The golden period of their thousand years is drawing to a perpetual close, and another era of a far different character is about to be ushered in, when He, whose right it is, shall have dominion. And "He shall come down like rain upon the mown grass; as showers that water the earth. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Rabbi S., who desires to leave the country with his wife, in order to receive christian baptism, told me to-day that he was in the habit of meeting with some forty of his own synagogue every Lord's day for reading the prophecies and prayers. Do not these, with some hundreds of other Jews in this great city, seem to be preparing for the year, the month, the day, the hour, which seems fast coming on, when they can publicly profess the Messiah in the presence of their brethren? Great events are evidently at hand. "The whole creation" here seems waiting for the manifestation of the Sons of God.—*Mr. Goodell.*

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### Broosa.

#### LETTERS FROM MESSRS. SCHNEIDER AND POWERS.

##### *Effects of Ecclesiastical Opposition.*

THE hindrances in their work which the missionaries in Turkey, especially at Constantinople and Broosa, have met with during the last three years, owing to the jealousy and opposition of the Armenian and Greek ecclesiastics, have often been adverted to in the last two

volumes of the Herald. That the patrons of missions may know under what embarrassments he has been laboring, Mr. Schneider gives, under date of September 27th, 1840, the following summary account of its disastrous effects.

It has closed our schools; it has twice gathered and publicly consumed many of our books, not excepting even the word of God; it has misrepresented our character and our object, attributing to us the basest of motives; it has publicly, by ecclesiastical letters and documents emanating from the highest church authorities, denounced us as heretics and infidels, intending to undermine the true orthodox faith of the people; it has prohibited them on the pain of excommunication, prison, and banishment, not to hold intercourse with us, not to receive or read any of our books, and not to aid or favor us in any of our work; and many of those who have shown themselves to be favorable to our designs, it has harassed to such a degree, as seriously to affect their comfort, and even their livelihood. The political power which it has had in its hands it has unsparingly used in deterring the natives from approaching us, and such of them as could not be moved by other means, although very desirous of cultivating our acquaintance and of being under our influence and instruction, have not been able to disregard these unequivocal threats of worldly power. Not satisfied with this, the opposition long had in contemplation and seriously determined to effect the breaking up of our mission; and so far were the efforts successful, that an order had actually been issued by the Turkish government, that one of our mission families should no longer reside here.

Now it is easy to perceive that the influence of this great array of opposition against our cause must have had a very unfavorable effect on the minds of the people for a season. The influence of the mission has been much circumscribed.

Had we been permitted to move on uninterruptedly in our work, the schools which we had commenced, and most of which had continued a long time in operation, would probably now exist, and others would have been added, and thus a great and good work would have been done among the rising generation. We should have done more by way of public preaching. The word of God would have been more widely circulated; more of our books of various kinds would have been read, and we should have had more direct intercourse with the people, and

could have done more in directly bringing before their minds the saving truths of the gospel.

Mr. Powers, while at Constantinople on account of the sickness of Mrs. Powers, writes on the same subject—

Here let me remark that the churches at home seem not to have imbibed any very serious or abiding impressions respecting the persecutions we have had to encounter, and the obstacles we have had to contend with. The reasons are obvious.

In the first place, the facts themselves have never been given to the christian public. I have myself been left a prisoner at large in my own house, no native Christian whatever, high or low, would come near me—my wife sick at the time, I was obliged to be nurse, cook, and groom. At different times our books have been collected and burnt. Our schools have been broken up, and some of our teachers, on account of their connection with us, have been left to all but starvation. Our doors have been watched, and comers and goers have been reported to the priesthood. Again and again efforts have been made to thrust us from our houses, and so far were these efforts successful, that Mr. Schneider has been driven from the Greek quarter of the city, and it required the mediation and most vigorous agency of more than one consul to procure for him a lodging-place any where within its limits. Nor have these persecutions in their direct and immediate consequences been of a day's continuance merely. They have continued months and sometimes the greatest part of the year. During the last season of this sort, one of our earliest and most tried friends, one with whom I had spent weeks in reading the Bible and in explaining it to him, one of the first men in his nation, who lived too but the second door from us, did not enter our house for more than eight months. If our personal friends, will do this, what may be expected of the uninterested multitude. At such times we may indeed preach, but the idea of having a native audience is out of the question. I cannot suppose that the American churches will expect us to maintain a public preaching exercise, when such is the state of things among those who should be our hearers.

But it will be said, when these excitements have passed away, then preach, then make the experiment. But we at Broosa have already made the experi-



ment. Mr. Schneider preached regularly in Turkish for five months. I myself heartily co-operated with him. I probably spent as many hours in preparing the hymns used in the service, as he did in preparing the sermons. But what was the result? Did he have a native audience? By no means. His audience consisted almost entirely of Franks. Only one native attended regularly, and he in our employ. One other, who generally passed as a Frank, attended several times. A very few others came once or twice. A Greek priest came once only, and he was soon banished by the diocese. The exercise was discontinued, partly, however, for other reasons than what appears here; but for want of encouragement it was never resumed. And what minister in America would, under these circumstances, have resumed it? Nay, what minister would not have left his people, under half these discouragements?

More recent communications from Broosa bring information that this opposition is abating, the people are less jealous, and more of them dare to visit the missionaries and listen to their instructions.

### ERZERROOM.

#### JOURNAL AND LETTER OF MR. JACKSON.

INFORMATION respecting Erzerroom and its population was given at pages 54 and 131 of the last volume. The following extracts from the journal of Mr. Jackson give some account of the mission there.

October 9th, 1839. Took a walk around the city. It is I should judge about six miles in circumference. But within this space, there is a much more numerous population than in an equal space in most cities of the United States. The houses are very compactly built, many of them thrown into one mass, without yards or gardens. The city is nearly encompassed with burying-grounds. The dead here are vastly more numerous than the living. There is a very large Armenian burying-ground on the lower side of the city. Several of the grave-stones are rudely cut in the shape of a ram, hollow underneath, under which the people often pass their diseased children, supposing there is some healing efficacy in this rite. The grave-stones of the priests are set upright (a position not given them, and I believe not allowed among the Christians in the western

part of Turkey) and on them is engraved a large cross in quite an ornamental style.

November 2. There seems to be more of the barbarous and indeed savage, in the character of this people, than I have seen exhibited in any other Turkish city. Every week since our arrival, there has been more or less of angry quarrel and brutal fighting in the streets. An Armenian carpenter, whom I have lately been employing, has been this week in deadly struggle with the Turks of his village. Some of them quarrelled with and beat him, on account of his urging some repairs in their village church. They afterwards learned that he had been in the employ of the English consul and might be succored by him. To screen themselves they forthwith repaired to the palace and accused him under oath of blaspheming the prophet, a crime they generally punish with death. He would probably have been hung up without further trial, had not the English consul interceded in his behalf.

28. The ruling vartabed of this diocese has just returned from Etchmiadzin, with the office and insignia of a bishop. He came into the city with considerable pomp and received the most obsequious reception from the people. To-day he called before him my assistant T., and asked him, "Are you a true son of the church, or are you of this new sect?"

T. "I am the son of an Armenian, and I love my nation and my church."

Bishop. "What is the American priest doing?" (referring to myself.)

T. "He talks the Turkish with me, and is giving some attention to the Armenian."

Bishop. "Does he think we shall allow him to have a school here?"

T. "I have not heard him say much about schools, and I do not think he intends to open one."

Bishop. "Well, teach him Armenian, but be careful. I am sorry you are with him. One cannot handle pitch without having it stick to his fingers. Beware of doing any thing against the church. If he attempts to injure our church, I shall complain of it at Constantinople. Now if you are a true Armenian, you must go and confess to a priest, and then the people will not say, as they now do, that you have become English."

29. According to the bishop's request, T. went to the confessional. Instead of being asked to relate his transgressions, the priest read to him a long list of sins of various sorts, to many of which T. did not feel at all ready to plead guilty.

But breaking the fasts was not included in the list, because perhaps that sin is very rarely committed here. T. told the priest, however, that he sometimes kept the fasts and sometimes broke them. The priest gave him for absolution the following penance—to kneel twenty-four times every morning on account of the twenty-four prophets, and every evening twelve times on account of the twelve apostles; and to continue this practice till Christmas. But T. disregards both the priest's penance and his power to procure the forgiveness of sins.

*December 9.* Have been employing for some days an Armenian from Bitlis, a city upwards of three hundred miles south of this. He wished to purchase a New Testament. Being asked if he wished a copy of the gospels, "What!" says he, "am I a priest that I should read the gospel? That is for the priests to read." He here uttered a sentiment very common among this people. They regard the gospel as more sacred than the rest of the Bible, and most suitable to be read by the priests. This same young man was lately called by a vartabed of his acquaintance, and cautioned to beware of me. "Be careful that they (the missionaries) do not lead you out of the true way. They have a strange religion, whether they are Mohammedans or Christians I cannot tell."

*February 15th, 1841.* Visited Hafiz pasha, the governor of this pashalik, in company with the English consul. I learned at this visit a most grievous instance of Turkish oppression. In order to conciliate the Koords that frequent the pasture grounds about the region of Moosh and Bitlis, the Turkish government ordered, some years since, that the christian villagers in this quarter should maintain the Koordish shepherds that should be in their vicinity, through the winter; that is, that the Christians should receive their cattle into their own stables, and the Koords themselves to their own firesides, and feed them from their own provisions; but for this service the Koords were to pay them. But now the money paid by the latter is all received and retained by the government agents. So the poor villagers, in return for the fruits of their summer's toil, and for the annoyance of having those savage Koords thus thrust upon them for the winter, receive no other recompense than insult and abuse. They are therefore miserably poor, and particularly this winter, in consequence of a great scarcity of bread, they are in a state bordering upon starvation.

*April 23.* The fast of lent is now at a close. Fasts are kept much more strictly here than in Constantinople. There was one fast observed some time since, the fast of St. Sarkis, when very many abstain entirely from food for some days and nights in succession. And in all fasts the sick are not allowed any kind of broth or other nourishment that may be contrary to the rules of the fast. Among the Armenians of Koor-distan this superstition is still stronger, so that it is said one who should eat meat in lent would be liable to be murdered.

Writing under date of September 2d, 1840, Mr. Jackson makes the following remarks respecting the opposition which the mission is called to encounter under the influence of the ecclesiastics, and the consequent discouragements under which he labors.

The prejudice which is more or less encountered at all our stations, is here strong, and the ignorance and superstition which our brethren every where find rising up as a thick curtain to shut out the light of the gospel, are here deep and dark in proportion to the distance of this city from European civilization, intelligence, and liberality of mind. Works of merit, and vain traditions, and saint-worship, and rigid fasts, and other superstitious rites and customs of a dead Christianity, are here no matters of mere theory. Nor do they seem to have grown old and ready to vanish away. In them rest the hopes of the people for eternal life; and when salvation is supposed to be attained so easily, the man of sin is left to reign, as he truly does here, in all the vigor of manhood.

The intemperance practised here is most excessive. There are no large distilleries, and very little spirituous liquor of any kind is brought here from abroad. But the people manufacture, in their own houses, a vile kind of rakkee, from the mulberry, and drink of it as freely as of water. For men, even the most respectable, to become intoxicated at home, every evening for a week, or to lie half the time during an evening party in drunken insensibility, is an occurrence so common as to excite no surprise and little remark. We often see women and children in the streets, with their cheeks deeply reddened by the fire of alcohol within. And the priesthood form no exception to these statements. The head priest of the city carries about with him a drunkard's bloated face and deadened eye. When visiting any of his flock, he

will refuse, I am told, the cup of rakkee that may be offered him, and seizing the full bottle, will pour down his throat no small portion of its contents.

I have again and again been sick at heart at witnessing the falsehood and duplicity practised among this people. There is little shame at being caught in a lie, but they will often glory in it, if the deception has been successful. When I make an inquiry of any one, on almost any subject, I am often left in doubt as to the truth, after the most positive reply. As a common instance of their duplicity, a neighbor of ours, who had been a little before conversing with me with a smiling face and much seeming confidence, had showed me his son whom he wished, he said, to learn English, and wished to see one of our Armenian New Testaments, which he pronounced very good, came to mar Yohanna of Ooroomiah, who was then staying with me, and sharply reproving him for being connected with the English, (as we are here generally called,) said that we were very bad men, were bringing our books among them, and were trying to corrupt their church.

There would be but little, comparatively, disheartening in this sad picture of the spiritual state of this people, could I add that they were desirous of improvement, and were willing to be benefitted by us. But this is not the case. I see not the least desire among them to adopt improvements at our hands, or to be enlightened by us on any subject. Demonstrate to them ever so clearly, that we have the advantage of them in any of the arts, in personal habits, modes of living, or matters of convenience and comfort, and they will dispose of the whole subject by saying, "This is very good, it will do for the Franks, but it is not our custom." Make them aware that we might inform and enlighten them on important subjects, besides those strictly religious, it moves them not. Their own ignorance is sweeter to them than our instruction.

I do not mean to say in these remarks that our cause is hopeless, and that this field may as well be abandoned. I have not been here long enough yet, and this field has not had yet a sufficiently fair trial, to warrant me in such a decision. I only wish to point out some of the difficulties which missionaries sent to new and inland stations in Turkey, must expect to encounter. The power of the Lord is not fettered, and it is as easy for him to work here, as it is among any other portion of our fallen race. And it is not for me to say how near or how

distant is his set time to ride forth among these nations in the glory of his strength.

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### Mahrattas.

#### JOURNAL OF MR. ABBOTT NEAR AHMED- NUGGUR.

DURING the vacation in the seminary, Messrs. French and Abbott took their families to Imampoor, a pleasant and healthful village, about twelve miles from Ahmednuggur, where they would enjoy the benefit of a change of air and scenery. In the mean time the brethren visited some of the neighboring villages, of which Mr. Abbott gives the following account.

*January 17th, 1840.* This morning Mr. F. and I visited the school at Jeoor, distant from Imampoor one and a half miles. This school was established by our mission about three years ago, and is one of the best schools we have. On examining the boys in their geography and scripture lessons, we took occasion to give them some christian instruction. Some of the elder boys showed a disposition to argue in support of their religious views. One of the more forward contended that a firm belief in the reality of any thing, even of non-existences, made them to us realities. We asked him whether, if he should think himself possessed of more knowledge and good sense than any one in school, he would in reality be so? He said, yes, if he could make himself believe it. The other boys remarked that "one who thinks himself wiser than any body else is a fool." We told him that a crazy man once mounted a stone, thinking it was a horse, but with all his whipping and abuse his stone-horse would not go. We also told him that sometimes people put money into their pockets, not knowing there were holes in them, and so lost it; and that they really believed their money was safe, or they would not have put it into their pockets; but their belief did not save their money. The boy was laughed at by all his class and felt not a little ashamed.

After examining the school, we distributed books to all readers who desired them. We were much pleased to hear some of the old men who received books inquire particularly if the books they received were parts of the Scriptures, saying they wanted the Scriptures.

Returned to Imampoor and made preparations to start on our tour in the morning. Our object in this tour is to



visit the villages near Ahmednuggur, distribute books, and make known to the people as we have opportunity the truths of Christianity.

18. Left Imampoor early this morning, on our way to Chanda, where we have a school. Our baggage consists of a small tent, nine feet square, called a *bechoba*, a thing indispensable to comfort where there are no bungalows. It is carried by one poney. Two boxes of books, a table, and a chair made a load for another poney. We had one poney also for our cook, two men to carry our beds and clothing, and one to carry our cooking-dishes and table furniture. For each poney and his driver we pay five and a half *annas* or seventeen cents per day, they providing for their ponies. To each *begaree*, (a man who carries burdens,) we pay three annas per day. In travelling from village to village we are obliged to go in this way, as there is often no road for a cart.

Mr. Abbott next entered Shinguvay, six miles distant from Imampoor, and as the people came around a tract was read to them and the plan of salvation by Christ was unfolded.

While in the temple several people came to pay their devotions to their idol. One young man appeared to go through the ceremony with great seriousness. We could not but feel that he was sincere and therefore the more to be pitied. Having poured cold water on the head of the idol, and rubbed him clean just as he would have bathed a little boy, he put on his forehead the *gundh*, which is obtained by rubbing sandal-wood on a stone, and mixing the powder of the wood with water. He then placed some food before the idol, uttered a short prayer, and returned. We then talked with him about the worship of the true God and the folly of worshipping idols. He confessed that we were in the right and he in the wrong, and promised that he would not hereafter worship any one but the true God. He went away looking serious. I have not much doubt but he really felt convinced at the time, but probably by tomorrow he will see no reasons for neglecting his idols. These people need line upon line. Soon another young man came. We stopped him and asked him if he knew what he was doing. We told him that it distressed us to see him worshipping idols. He asked why? We told him that God would be angry with him. He looked much astonished, and asked if it was true that God would be angry if he worshipped idols? and

how we knew that God would be angry? We told him that God was his father, who took care of him night and day; and for children to forsake their kind father was very wrong. We asked him if he had any children? He said no. Have you a father? He said yes, but he was very old. Well now, if you should go and tell him that you should not any longer acknowledge him as your father, should not again go to him for counsel, and should never again speak his name, how would your father feel? He replied, my father would cry all day, he would say, "Would that I could die; why should I live any longer." We said to him, God is kinder to you than your father, and now how must he feel when you forsake him and worship this idol. We told him we hoped he would proceed no farther. He hesitated, looked on the ground, then looked at his companions, and then at us, then at his companions again. At last he said he would worship the idol only this once. Poor man! if his people had not been there he probably would have gone back to his home without having performed the ceremony.

We found here a school of seventeen scholars. The people were anxious we should take it under our charge, and said if we would do so, the school would be increased to thirty scholars. We distributed books to those who could read.

19. This morning we commenced distributing books, and when we had gathered a large number of people, we conversed with them as long as we thought it profitable. They were very attentive. In the afternoon we called the people together again, and Dajeeba addressed them. We found Dajeeba very useful, always improving every opportunity of making known Christ and him crucified.

20. On our arrival at Soniee, six miles west of Chanda, a large number of the principal men came out to pay their respects. They had not forgotten the visit which Mr. Ballantine and I paid them about a year ago. Soon after our arrival there the great gooroo (religious teacher) of the Marawadees came along in a splendid palakee with a numerous retinue. Some of his disciples called on us, when we asked them what their gooroo taught them? They replied, "He teaches us not to kill flies, ants, and worms." This surely is small business. The missionary of the cross need not feel ashamed of his work, if a Marawadee priest secures so much honor. After dinner we distributed a large number of books, and read and talked with the people. They were

very anxious here for a school. As it is a large village, containing about five hundred houses, we might have a large school.

While breakfast was preparing we conversed with the people who had collected around us, and they shewed great interest in what was said. They freely confessed that all their ways for obtaining holiness were ineffectual; that after they had washed in the Gunga they came back with the same wicked hearts. They promised they would think seriously of what we told them, and would read attentively our books. This village contains about 190 or 200 houses, and only eight or ten readers. The reason of this is they have had no school for many years. They are earnestly desirous for a school. We saw here, as we often do in other places, the importance of schools. In most of the small villages the people are so poor that they will not support a school; but it will be found, upon inquiry, that in most of these places there were schools five or ten years ago. Now, if government or missionaries do not greatly extend their school operations, what are we to do with our tracts and portions of Scripture? The number of readers, not including those taught in the government and mission schools, is evidently fast decreasing.

21. Came to Rahooree, distant from Sonice about twelve miles. Rahooree contains about twelve hundred houses. There is a native court here, and also a native revenue officer. We found a great many readers and gave to each of them, who desired it, a tract or a part of the Scriptures. There are three schools in Rahooree, and they are supported by the natives. The *moonsif*, native judge, called on us and appeared pleased with our attentions. He very politely received a New Testament from us, and then with the people of his court retired to the temple near us. As there were some fifty persons there of the more respectable part of the town, we went and seated ourselves among them. We were soon engaged in an interesting discussion. The shastree of the court and the *moonsif* were the chief speakers. The subjects were the same as usually form the subjects of discussion at such places. They became very warm but very respectful, and the people listened with all attention. At one time in the discussion, when the cause of truth prevailed, one of the old brahmins, losing all patience, arose up and said, "Let us go, let us go;" but he could not effect his purpose. The people remained till quite dark. At

another time when the shastree had to give up his point, the *moonsif* laughed very heartily, much to the chagrin of the shastree. This gave us quite an advantage over them. When he arose to go, he said that whatever we could say would not convince him, neither what he could say would convince us.

22. This morning we commenced again distributing books and conversing with the people. Some of the lawyers of the court came, to whom we read the claims of the brahmins, a book which puts the assumed greatness of the brahmins in a most ridiculous light, and which contains conclusive evidence that their shastrees, instead of being divine, must have been written by themselves. They remained till they could bear it no longer, and excused themselves.

23. Left early this morning and came to Wambooree, distant six miles. Here we gave away books to all who could read, but the number of readers, compared with the population, is very small. Most of the readers were boys who had been taught in our school, formerly established here, but which we had been obliged to discontinue. Wambooree is one of the largest villages in the vicinity of Ahmednuggur, and for many reasons would be a good mission-station. It contains about two thousand houses, mostly of the common Murathee caste. There are about one hundred brahmin houses, and three hundred Marawadee houses. Its proximity to a large number of villages render its situation inviting. From Wambooree to Ahmednuggur, by the carriage road, is eighteen miles. The direct road, which is travelled on horseback, is about twelve miles. Here we saw a poor crazy woman suffered to go about in a shameful state of nudity. There is a good deal of truth in the saying that, "in each village there is one crazy person, one or two blind, several lame cows, and an ass or two dying from hard labor or starvation." The son of the *jahagerdar* (a person who holds a grant of land from government) paid us a visit and invited us to his mansion to see his father.

24. This morning we left Wambooree for Imampoor, where we found our families much improved in health. This tour has been a very pleasant one. We uniformly found the people civil and think, if they are addressed affectionately, if they see that we really feel for them and desire to do them good, very few will be the instances in which we shall be treated with disrespect. We found a general feeling among them that their religion

was on the decline, and that the christian religion would prevail. We hope some good may have been done by this, although we may never know in this world the result.

### Ceylon.

#### REPORTS FROM STATIONS.

##### *Printing at Manepy.*

UNDER date of July 20th, 1840, Mr. Minor, superintendent of the mission-press at Manepy, writes that during the year ending with the first of that month, 9,144,400 pages had been printed, and 31,465 volumes of various sizes bound. Of the amount printed the last year, compared with that of former years, he remarks—

The amount of printing above reported, when compared with that of the previous six months, shows a reduction of more than fifty per cent in the amount of paper used and the number of pages printed. This is chiefly owing to the circumstance of having at one time a number of works in hand which required unusual care and delay in correcting and revising the proof-sheets, and the want of other work of a suitable character to employ the presses in the intervals of such delays. It may also be partly owing to the want of close and diligent superintendence, which my ill health at the beginning of this period and my subsequent absence for seven months necessarily occasioned. It should also be mentioned that for the last two months the presses have been entirely unemployed in the evening. In comparing the report of the bindery with that of the previous six months, it appears that there has been an increase of nearly twenty-five per cent in the number of volumes bound. The work in this department is not liable to such contingencies, as that connected with the press, and consequently no interruption has been experienced, but a gratifying increase.

We have now on hand more than fifty thousand volumes ready for binding. The number of persons employed is the same as that last reported.

I am looking forward with considerable interest to the time when the materials ordered for a foundry shall be received. Though all we hope and wish for in connection with this department should not be realized, I am confident that it will in so many respects serve our convenience and promote the efficiency

of our establishment, as to be in the highest degree desirable.

##### *School and Church at Varany.*

August 12th, 1840, Mr. Aphthorp mentions that the free schools under the care of the station were in a pretty good state, and then adds—

There are now about twenty-five pupils in the girls' day school on the premises, and I am much gratified to see them remain so long in it. Several are there still who came in 1835, when the school opened. They have much knowledge of divine things, and a few appear rather serious.

The female boarding-school continues to prosper. We had the privilege of receiving one of the older girls, M. H. Green, to the church in June last with good evidence of piety. Others profess to wish to be Christians, and some of them seem to be in earnest. The number of girls on the list at present is twenty-one, six of whom have been received since my last, namely, Isabella B. Kittle, Mary Seymour, Mary Weir, Anna Clay Stiles, Phebe McLean, and one not named.

The oldest girl, Eliza Brend, was married June 10th, to Joshua Tiyyargan, a Varany young man in mission service, and who has for some time been a consistent church-member. The marriage was attended by a considerable number of the neighbors, who seemed quite pleased and interested with the ceremony. The teacher of the girls' day school about the same time married one of the Oodoo-ville girls, and a young man in our employ married about the same time at Manepy. Although the last family are not Christians, they are very well disposed; and as the three new families are on our premises, we have a good opportunity to attempt to train them aright. My own views are very strongly in favor of collecting converts into christian villages, so far as it can be done, till they get much more strength than they seem to have any where at present.

The church-members are living in harmony and are gradually increasing in light and knowledge of duty, and I think in a readiness to perform it.

In consequence of the removal of Mr. Hutchings to Manepy, Chavagacherry became vacant; and as every one else was so far from there as entirely to forbid his attempting to attend to it, the station was put into my hands, though I



had already more than I could do justice to. The effects of vacating a station are disastrous in the extreme. The church-members wander, the schools decline, schoolmasters get bad habits and a bad name, the confidence of the people in us is shaken, and the new missionary finds multitudes of weeds to pull up on his arrival. I believe a missionary will go to Chavagacherry now with prospects less favorable, than if no missionary had been there.

By a census lately taken by government, it appears that near 40,000 souls are nominally under my immediate and proper charge, as within the present limits of Varany and Chavagacherry, besides the 9,000 more, who, though beyond the limits, and too far off to be easily accessible (lying one after another in a narrow strip the farthest limits of which is about twenty miles east of me,) can look to no one else for Bibles, tracts, and other instruction. Very many of them come to me, especially for almanacs, and I have some other opportunities to supply them with books. Now it is perfectly evident that for a missionary to take care of 40,000 or 50,000, in this country, or indeed in any country, is perfectly impossible and only nominal, especially as the people do not, as in America, come out in large numbers to attend on his preaching.

#### *Manepy—Labors at the Station.*

From the following extracts from the journal of Mr. Hutchings may be learned the state of the schools and other departments of labor which come under his care at Manepy.

*April 15th, 1840.* A few days since three men of influence, who reside at Mesala, about two and a half miles distant, having heard that I contemplated removing the English school to one of the villages west, came and entreated me to establish it in their village. They said that if an English and Tamul school were there, a large number of boys would attend and come to church on the Sabbath. They begged that I would ask the mission, and I promised that I would.

20. Have established an English and Tamul school at Nunaville and another at Mesala. Not much desire for English has been manifested at the former place, and I fear it will not succeed so well as that at Mesala.

*May 5.* Being indisposed, I sent Joshua to attend a meeting which I had appointed at Mesala. I regretted being unable to attend as some men had promised to

come. When Joshua arrived he found the son of the maniarar, who seemed displeased because I had not come. Joshua told him that he would communicate the same truths that I would and urged him to stay, but he refused, and said that as I had sent him in my place, he would return home and send some friends in his place.

*June.* One of my assistants gave me the following particulars. "A man of rank told me that by the influence of the tracts Blind way, True way, Spiritual Light, Astronomical Errors, and Incantations. The Tamul religion is greatly distressed, as a ship in a boisterous ocean, or a dry leaf in a hard wind, or as a thunderstruck serpent. An odegar said that the people sometimes read the tract, Evils of Litigation, to those who are engaged in law-suits, and have them reconciled. A brahmin told me that once he and his family went to the temple of Sethumparam, that one day his daughter went with men to look at the engravings on the walls, and that since that time she has been a prostitute. Before that she did not know any evil practices. He said he could prove that there were many others who had been basely and miserably corrupted in this very sacred spot.

"Many people believe the christian religion is superior to all others and hear and read the word of God. I am an ear witness to the speech of some, that as a tree in autumn appears withered and lets fall its leaves, and again in spring it takes buds and puts forth green leaves, so your christian religion will become established in the place of the Tamul religion, which will soon fade and die with the old, and the light of Christianity be seen in our posterity."

28. The efforts made to revive the free schools have succeeded beyond my expectations. We have twelve schools and a congregation of about 300 children. The English and Tamul school at Mesala contains seventy. The one at Nunaville does not flourish.

In giving an account of the station, it is proper that I should state that a considerable part of my time is occupied with duties that prevent my being engaged personally, to the extent that I could wish, in labor among the people. Not less than two days every week are spent in revising the Tamul Scriptures. Feeling the responsibility of it, I cannot do it slightly. One day is occupied with my schoolmasters, readers in the schools, and my church. Another in instructing my assistants. A half or two thirds of a day in correcting Tamul proofs. Con-

siderable time also is consumed in superintending the examination of my schools. As there is a great scarcity of books in Tamul for the use of our assistants, I feel it my duty, and have been requested by the mission to give some attention also to that. Then there is preparation for the Sabbath and visiting the schools, besides duties imposed by Bible, tract, and other societies. I hope the time will come when I shall have more time for direct labor among the people. The gospel, however, is made known from house to house by my assistants, who read me their journals regularly once a week.

*Notices respecting the General State of the Mission.*

Writing from Oodooville, 1st of July, 1840, Mr. Spaulding makes the following brief statements relative to the labors and prospects of the mission.

Our *native free schools* at the stations which we occupy are mostly renewed and afford us much encouragement. We have done something toward reducing the studies of the pupils to system, but want of books makes our progress necessarily slow, and our want of strength makes it difficult (or impossible in fact) to bestow that attention on them which is desirable. We have every reason, however, to believe that, in proportion to our labor, as great an amount of good is secured in this as in any other department. The number of schools is seventy-five, and the number of boys gathered into them is 2,579.

*Native Church.*—We have not seen any very special influences of the Holy Spirit accompanying our labors within the past six months, and no marked cases of defection have come to our knowledge. We have evidence that truth is gaining power over the minds of most, and the admission of a few to our church has shown that our labor is to some extent acceptable to the great Head of the Church. In our printed list of church-members there are 491 names. Of these 311 have been educated in our schools, or are now in a course of education. Many of the remaining 180 are or have been schoolmasters.

Of these 180, one hundred and three were employed when they joined the church, sixty-six were not employed, of six we are not certain whether they were employed or not, and five were children or soldiers.

Though we mourn that their standard of christian principles and attainment is so low, still we have reason for thankfulness when we look at the heathenism about them, which they are obliged to see and hear and feel. Since January twelve have been added to our churches. In this, as in other departments, we are richly paid for all our labors and regret that we have not more strength. In our printed list there are the names of 257 baptized children of the native members of our church.

*Female Boarding Schools.*—Since the commencement of the present year five pupils from the Oodooville school have been married and two in December last, making fifty-five in all, who have been married to pious young men after having been educated by the mission. The number now in school is one hundred. The religious influence is very good, and the situation and character of those who have left are such as to give us very great encouragement. Indeed it is mostly through the influence of those educated here, that we are able to secure to the cause the benefits of the seminary at Batticotta. Here and here only helps-meet for those who make known the way of the Lord are educated, both in christian morals and domestic duties, as wives and mothers.

There are now twenty children in the female boarding-school at Varany, who, though they have been somewhat interrupted within the past six months by sickness, still give us much encouragement, both in their studies and in their concern for the salvation of their souls. One, who is a native of Varany village, has recently been added to the church, and others are in an interesting state of mind. One of those who were first taken into the family of Mr. Aphthorp, and who has been with them about six years, was married a few days since to a young man belonging to Varany, formerly in the printing-office, but now residing in Varany. They live on the premises and give us much encouragement to hope that their settlement will be the commencement of many happy families as the fruits of that institution.

*Seminary.*—This institution continues to be, to a very great extent, our principal dependence in view of the future prosperity of Christianity in this part of the world. Successive classes rise gradually above the preceding in their attainments, and we are able to fix our terms of admission higher, and to subject candidates to a more rigid examination

than formerly. It should, however, in justice to ourselves, to the people, and to the cause, be distinctly understood by the friends of our mission, that all our missionaries (with all our free schools, a population of 150,000, with the Varany, Oodooville, and Batticotta seminaries, and a large printing establishment on our hands) are in number only equal to the faculty of a good literary institution in America; while most of our work is to be carried on in a foreign language. Neither should it be forgotten that a lad in America is born into a universal library, with mountains, rivers, seas, rail-roads, and mechanics spread before him on the chart of every day's experience; while in Jaffna he finds himself in an uninterrupted level surface, where neither mountains, rivers, rail-roads, nor mechanics are seen, and where every interesting and attractive object, both in science and religion, leads to vanities and lies. These objects are very numerous and attractive and exert a powerful influence over even our educated young men. Error is so varied and so much in accordance with our depraved hearts, that education and demonstration only force the enemy to assume a different aspect and position.

*English Day Schools.*—We have nine schools of this class, in which there are about 430 lads pursuing a course of study preparatory to entering the seminary at Batticotta. These are taught daily, both in English and Tamul, and are constantly under our immediate control, so that, though they board and spend their nights at home, still we gain most of the moral influence which we used to secure in the earlier part of our mission by our boarding-schools. In this way too we are able to make the qualifications of the lads meet the terms of admission to the seminary, which we hope to raise higher and higher from time to time, in proportion to our ability to carry them forward in their English preparatory studies, and to the number of the faculty in the seminary. The interest now manifested by government in the cause of education has done much in rousing the natives to aim at such attainments as may secure to themselves the benefits of government employment. The consequence is that our English schools are filled with most of the more promising lads belonging to our village schools in the neighborhood. Our great object is to imbue their minds thoroughly with a knowledge of the Bible, and, with the blessing of God, to prepare them to become christian teachers. We are impressed, however, with

the fact that when they leave the seminary, on the present plan, and with our present means, they are poorly qualified for the great object at which we aim, whether they go into the service of government or remain with us. Though we try to remedy these evils in reference to those in the service of the mission, by forming them into classes, and requiring them to pursue a course of studies in which to be examined quarterly, still we must aim at carrying them forward much farther in the seminary, before they look upon themselves, or are looked upon by us, as qualified for their work. Whether we look at their age, or to their attainments, either for government service, or for teachers of Christianity, it is very desirable for them to pursue their studies for three or four years beyond our present course. We are also very strongly impressed with the importance of multiplying missionaries in such fields as are already occupied and under the protection of christian governments. In such cases we can calculate on no reverses which will oblige them to abandon the field. One little spot well cultivated will be a more true and faithful witness for Christianity, than a whole country so miserably attended to, that it is doubtful, even to Christians themselves, whether heathenism is not on the whole about as good. This is the stumbling-block and cause of offence in all southern India. And how can it be otherwise on the present plan? While New York and other cities in America, as well as whole countries allow one pastor to less than 2,000 souls, is it to be supposed that the missionary in Jaffna, with from eight to twenty-five thousand souls, can do his work properly? There the pastor deals with Christians, not a few of whom, in real value and influence, may not be inferior to himself; here those who assist us most are the ones who need most of our constant care and supervision. There he has a christian soil to work upon; here heathenism is as much a part of science as of religion, and flows pure but deadly through every nerve and muscle, both of individuals and of the community. There he is literally a preacher and pastor, here he is not only all things in all kinds of science, but in all kinds of work. The question then returns, Is it to be supposed that a missionary in India, under all these disadvantages, can do in a foreign language, seven times as much as a pastor in America? Or is it to be supposed that churches, gathered under such circumstances, and to so great an extent untaught, will be faithful and true



witnesses for Christ? And is it to be supposed that God will pour out the abundant and overflowing blessings of his grace on labors and prayers and contributions so miserably small compared with either the work to be done, or with the abundance of silver and gold which he has put into the hands of those who should come up and praise the Lord that they have the privilege of giving so liberally.

*Christian Villages.*—Though we cannot speak of any village which has thrown off heathenism and chosen Christ, still there are communities and interests springing up about our stations which are no improper emblem of the handful of corn upon the tops of the mountains whose fruits shall shake like Lebanon. At Batticotta there are twelve native christian families, at Oodooville five, at Manepy seven, at Tillipally five, at Panditeripo two, at Varany three, and at Chavagacherry three. The heads of these families, with a few exceptions, have been educated in our seminaries and somewhat raised above other christian families who are not educated, and above those of whom only one parent is a Christian. All these, however, form a kind of christian community among themselves, and though they have not broken off from their heathen relations and friends, still they are gradually more and more united to each other, and less and less regard the bribes and the persecutions of the heathen. Some of us can already see that a little one is becoming a thousand and a small one, a great nation. Jaffna may become the New England of Ceylon, and Ceylon the old England of India, in less time than the churches are aware. If all who have the ability to give would give liberally, and all who have strength had a mind to work, the whole world would soon be done.

#### REPORT OF THE SEMINARY AT BATTICOTTA.

UNDER date of July 1st, 1840, Messrs. Hoisington and Ward, the principal teachers in the seminary, in narrating the more important changes that had occurred during the preceding nine months, write—

*Classes.*—A class of sixteen left the seminary in October, and another of forty was taken. The new class was collected from the English schools. They form a promising class. A considerable number came into the seminary with serious impressions. The names

given to the members of this class and their ages are as follows: Rowland C. Bailey 13, Chandler Bartlett 12, Nicholas James Baynard 18, W. M. Belden 12, Amos D. Bissell 15, Abijah Blanchard 15, Abraham Brinkerhoff 11, Abner Bryant 13, David H. Clark 15, William Coit 13, Robert W. Condit 14, George Cowles 12, Joshua Darling 14, Payson Elliot 13, David Kirby Ellis 13, Smith Ely 13, J. H. Fairchild 12, Joseph Gibbs 14, Silas Hubbell 12, John Wallace Hyde 15, John Keep 13, David Kellogg\* 16, Leonard E. Lathrop 15, N. W. Little 13, John McDowell 16, John McLean 10, Abel K. Merrill 14, Silas Moody 13, Henry Morris 14, Philip H. Morris 15, Jesse Page 15, John B. Park 12, Levi Parsons 14, Moses P. Payson 13, Alexander Perry 10, Sylvester G. Pierce 16, Wm. M. Rogers 15, John Talcot 13, George Taylor 13, and Henry Willard 13.

The following are the names and present situation of the sixteen who left at the close of last year: †J. Coe, seminary; †Jacob Coggin, English school-teacher, Oodooville; †Elias Cornelius, seminary; George Duffield, at home; †Gerard H. Hallock, seminary; Philip C. Hay, seminary; †Romeo Hoyt, mission service at Tillipally; †Bela Kellogg, seminary; †Edward M. Miller, mission service at Manepy; Roger Newton, teacher in prep. class; †Joshua B. Osgood, mission service at Tillipally; James Patterson, seminary; †David Riggs, superintendent of 5th class in seminary; Sinnacutty, mission service Tillipally; †John Woodhull, government schoolmaster at Calpentyn. The six designated as being in the seminary constitute a new and important class in the institution. It is by the help of this class that we have been able to solve the problem whether young men could be kept in the seminary a sufficient length of time to complete any thing like a satisfactory course of study. A few years ago one of the obstacles we had to meet was the reluctance of youth to devote themselves to study long enough to answer the reasonable expectations of their patrons. This obstacle has been gradually lessening, till now it can be scarcely said to exist. The better part of the students so far understand the value of education, as to be willing to forego the prospect of immediate gain, for the purpose of prosecuting their studies. We are able therefore to select pupils and prescribe such a further course of study as is deemed expedient.

\* Removed to the next higher class.

† Members of the church.

The pupils enter the seminary young, and by no means make such attainments as to qualify them to be in any important sense able ministers of the gospel. They need several years of thorough training, in addition to the prescribed course of study in the seminary. This course is sufficient for a considerable proportion of the students, who will be or ought to be employed as school-teachers and as assistants in other situations. But those who are to be preachers must, as a general thing, be retained as students after having completed the six years for which they enter the seminary. If this point is not secured, there is reason to apprehend that the great purposes for which foundations have been laid will not be realized. If such men do not undergo thorough mental discipline, they will not rise above the prejudices and superstitions of heathenism, or be able to meet the sophistries with which Christianity is attacked, or teach in a satisfactory manner the doctrines and duties inculcated in the Bible.

The intention is to retain six or eight of the present first class to pursue a further course of study, making, with those retained last year, two classes. This may be regarded therefore as the commencement of a higher department in the institution. We expect to be sustained in this measure.

*Religious State.*—There has been a class of professed inquirers varying from forty to sixty. Some of these, it is expected, will be received to church fellowship soon. We have reason to think that the church is rising, both as to her views of doctrines and duty, and to her approaching freedom from the "yoke of bondage" of heathen superstitions and national prejudices.

George Trask of the third class, and E. L. Lathrop of the fifth class, together with five others who had not received English names, have been, for various reasons, dismissed. Two, Ward Clark Dean of the third class, and W. M. Belden of the fifth, have died.

*English Free School.*—It may be acceptable to you to receive a short notice of the English free school at the station. It was commenced by Mrs. Ward in 1834, and continued under her superintendence till May last, when, with the consent of the mission, she had the satisfaction of delivering it over to Miss Brown. The average number of scholars in it from the beginning has been probably about sixty.

The influence it has exerted in the parish has obviously been very salutary.

It has done much to remove the fear and prejudice against christian education, for which the people of Batticotta used to be rather remarkable. At first the infant school system was in part introduced, but it did not appear to possess any peculiar advantages over other modes of instruction, and the exercises were regarded by the pupils as too childish to be worthy of their attention. After a trial for about a year, the system was abandoned. The name of Ontario school has been adopted. It is a matter of great importance that the boys be rightly instructed when young, whether viewed in regard to their future standing as students, or their probable conversion and subsequent character as Christians. The earlier impressions are made, the more likely are they to be permanently useful. The interests of christian education would be greatly promoted, if every one of our English schools could have a teacher from America. Native teachers, for want in a great measure of such early training, are sadly defective in the moral influence they exert over their pupils. I say this, however, with a belief that they are improving.

*Additional Teachers.*—Writing on the first of October, three months subsequent to the date of the foregoing, the teachers of the seminary state that the Rev. E. Cope, of the Madura mission, had been appointed to take a part in their work, and had commenced his labors in the institution. They also state that in order to render the influence of the examinations more powerful and extensive, it had been decided to render them more thorough and continue them through three days, instead of limiting them to one as heretofore. Such an examination was held, September 25th, 28th, and 30th, with good effect.

Of the classes they remark—

Two lads, Carpenter and Sherrard have been dismissed as unworthy of support, and some two or three others put on probation for a limited period, who are liable to be removed for a similar reason. It is a fact of some interest to us, that the class just dismissed was the last received from the boarding-schools. All in the present classes were gathered from English day schools. The comparative standing of these classes, as to character and attainments, is very encouraging, and shows a great advancement in the state of education in the province. That our day schools now afford as much encouragement in our labors, as boarding-schools formerly, is a fact, when viewed prospectively in regard to the progress of Chris-

tian education, of a very encouraging nature.

*Senior Department.*—Thinking that some changes were desirable in regard to the senior department, mentioned in the report of July, it was thought advisable to dismiss all the six, with the expectation of receiving back a portion of them, if they should wish to remain on certain conditions and prosecute their studies. Four desired to remain, but only two, Elias Cornelius and Gerard H. Hallock, were retained. Others were added from the class which completed the regular course last September, as mentioned below.

According to previous direction from the mission, six of the class just dismissed, have been received into the senior department, namely, Daniel L. Carroll, Jeremiah Evarts, Simeon Goodell, Samuel Miller, Ezekiel Rogers, and David Stickney. All are church-members. We now have eight in this department, and they are now regarded as strictly an integral part of the seminary, and subject to all its regulations.

*State of the Church.*—The whole number of church-members connected with the seminary, including six teachers, is 105. Thirty-one of the students were received into the communion of the church on the second of August last. There were some from all the classes. All were baptized. Their names are as follows: Jeremiah Evarts, Ezekiel Rogers, David Abeel, Theodore Frelinghuysen, Albert Barnes, Jedediah C. Parmelee, John Porter, William A. Stearns, George Boardman, Thomas J. Lee, Cowles Mead, Samuel McNutt, Benjamin Niles, Josiah Nourse, Samuel Hemphill, Erasmus D. Moore, Caleb Pitkin, James W. Weir, Abijah Blanchard, Robert W. Condit, David K. Ellis, Joseph Gibbs, John W. Hyde, N. W. Little, George Taylor, Chandler Bartlett, G. Cowles, David H. Clark, J. Page, J. Talcot. Some of these had been in the class of inquirers for a year and a half, and all for more than six months. The two boys who were dismissed, are members of this church.

The general state of the church is not less encouraging than at any former period. We think we see a manifest advancement, at least in a majority of the members, in the way of enlightened and consistent piety. But it should never be forgotten that the church is in its infancy still, and that much time must elapse and much labor must be bestowed, before it can be expected they will arrive at manhood.

*Statistics.*—The whole number in the seminary on the 1st of October last was 156, being eight in the senior department, and the remainder nearly equally divided into five classes; of whom 154 are boarded in the mission.

In the preparatory school are thirty-five pupils, thirty of whom are boarded by the mission.

The native instructors with the branches which they teach are as follows:

H. Martyn, tutor in natural philosophy, etc.  
G. Dashiell, tutor in Hindoo astronomy, Sanscrit, etc.  
P. K. Hasseltine, teacher in Tamul literature.  
W. Volk, teacher in history, chronology, etc.  
J. Gregorie, teacher in English language, etc.  
E. Rockwood, teacher in mathematics.  
W. Tennent, teacher in geography and map-drawing.  
B. M. Palmer, writer and teacher of preparatory school.  
W. H. Williams, writer.

All are church-members, excepting Dashiell.

*Letter from a Pupil.*—The letter given below was written in English by a member of the third class in the seminary, who is fifteen years old, and has received no instruction in English composition, and is here copied from the original in his own hand-writing, without correction. A few errors in orthography and punctuation will be noticed by the reader. It is inserted principally to show the attainments which some of the pupils in the seminary make in a knowledge of the English language, and that too at a comparatively early age.

Thanking the Almighty, for having preserved my life till this time, and for having made me a stranger, your beneficiary here, who is at great distance. I embrace this opportunity of writing you a letter, with tenderness in a language to which, you know, I am, by birth a stranger, hoping that it will not fail to reach your generous and charitable hand, and rouse an emotion of unspeakable joy in your hearts. It is painful to me because I have lost my father. I was by the unbounded mercies of God, taken as a member in the preparatory school, established at Batticotta by benign missionaries and assigned for the education of the candidates to be admitted in the seminary, and while thus continuing, in 1835, I was after having passed an examination in that school, I was chosen by them and admitted into the seminary. I am now pursuing my course of study with the present third class. After a month, after the graduation of the present first class, I shall become a member of the second class. The studies, I have already gone through are geography,



Day's algebra, Tamul grammar. The studies I now attend to, and am to attend, Euclid, trigonometry, astronomy, mensuration, philosophy, kemetery and surveying. The seminary consists of five classes, exclusive of the preparatory class, each having a superintendent, and the general superintendents of the whole seminary is devolved on Mr. H. the principal a kind father to all over whom he is preceeded and who is now coming home to improve his health being much fatigued by hard labor and violent sickness. Dr. Ward is the professor of the seminary and the administrator of medicines to the seminary. The superintendent of my class is W. Volk a native Christian, educated in the mission seminary, and my class consists of thirty-four boys. I am now fifteen years old. I wish and am anxious to receive letters from you. I thank you for your great kindness you exercised towards me, in taking me a proper object of your charity. From the time in which, I entered the preparatory school, having been convicted of the arronius notions of the Tamulians, about their religion, as I have been instructed in the true religion of our Savior Jesus Christ, I profess Christianity by joining the members of the church, although I have not the privilege of seeing you in the mortal world, still, I hope and feel assured, we will in the next eternal and everlasting world, shall visit each other, my mind is continually glowing with sincere love towards you, my dear benefactors.

I am yours aff. dait,  
G. W. BLAGDEN.

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Siam.

LETTER FROM DOCT. BRADLEY, DATED  
BANKOK, 24TH AUGUST, 1840.

*How Christianity is regarded by the Rulers.*

SIAM may be regarded as the first country, under the government of an independent heathen ruler, and having an established and prevailing system of religion, which the missionaries of the Board have entered. On continental India and Ceylon the heathen rulers are restrained by British law and British arms. In the Indian Archipelago the heathen are controlled by the Dutch colonial power. In Canton and Macao missionaries are under the cover of certain commercial regulations. In Turkey the government is not jealous of our action on christian sects, and Mohammedan missions have not been

attempted. At the Sandwich Islands and among remote Indian tribes, where no civilized government exerts much influence, there was, when the missionaries approached them, nothing like a system of religion of any kind existing, in favor of which the rulers were prejudiced, and of the overthrow of which they might be suspicious. Nearly the same is true of the African tribes which our missionaries have approached. But in Siam the missionaries found an independent government, almost identified with the priesthood, and intimately connected with the administration of the existing religious system, and that system, too, one of the most complicated and complete that prevails in the heathen world. The priesthood of Boodhism has been eminently, proud, arrogant, and intolerant. The system, wherever it prevails, is a state religion, indissolubly connected with the civil power, as in Burmah, Siam, and China.

As missionaries enter such a country, unfold the truths of the Bible, and make known their object, it becomes a question of deep interest how they will be received. We have heretofore had accounts of the kindness of the king of Siam and others high in authority to the missionaries, of their hospitality and frankness in social intercourse, and the readiness with which they availed themselves of the knowledge and skill of the missionaries, where these could be turned to advantage. A letter has recently been received from Doct. Bradley, in which he makes some statements respecting the manner in which the rulers of the country probably regard Christianity.

Divine providences concerning the work do not seem to be ripening as rapidly and conspicuously as I was inclined to predict a year and a half since. The Spirit of God has not yet descended with marked power upon this people. So far as I can discover souls are not being converted to God from among the Siamese, and but very few from among the Chinese. There appears to be no special convictions of sin among all these millions of polluted heathen. Scarcely even will one of them inquire with deep felt solicitude, What shall I do to be saved? The way of the Spirit seems not yet to be prepared among them; or the causes of his delay may exist exclusively in the hearts of the missionaries, or in their patrons at home, or the fallow ground may on all hands remain quite too much unbroken.

It would savor too much of ingratitude and unbelief to think, however, that the Holy Spirit is not operating upon many souls in Siam by something more than his ordinary influences. That Christian

can have little of faith and hope in exercise, who, being an eye-witness of every day facts among us, cannot feel encouraged with evidences that the Holy Spirit is among this people, silently and steadily preparing his way. If his influences may not be seen in converting souls, they may be clearly seen in overruling the heart of the king and nobles and all in authority, and thus inducing them to receive and protect the ambassadors of the Lord Jesus among them. They may be seen in opening a wide door for publishing and preaching the gospel unmolested, and in awaking an universal desire to obtain and read christian books. Those in authority, from the highest to the lowest, appear to be our friends. Not a word of objection has been heard against the landing and settlement of all the late reinforcement. The Rev. Mr. Buel, of the Assembly's Board, has just arrived and located himself without a governmental obstacle. As yet no rent has been demanded for our mission-premises, which we have directly from his majesty's munificence. The major-general of his land forces still allows us the quiet occupancy of his large brick house in the bazaar, for the purposes of a tract magazine and chapel, from which the gospel is being published in almost all parts of this kingdom. Who can look upon the congress of missionaries in Bangkok without feeling, with the psalmist, that "The Lord reigneth over the heathen?" We are living in Bangkok as among chained lions. Nothing but the interposition of Almighty God prevents our being devoured. It can scarcely be doubted that the object of these missions is pretty well understood by those in authority, as well as by thousands of the common people. The following incident is one of many that I might relate corroborative of this remark.

On a Sabbath day, just as I had seated myself in the verandah of the tract-house to preach Jesus Christ to the people, a Siamese man, aged about forty years, whom I had often seen among my auditors before, came to my seat with great apparent kindness and asked for the third part of the Old Testament History, in continuation of what he had read. I granted his request and gave him freedom to talk with me. Upon which he said he would tell me what he had heard in the king's palace. Well, said I, what did you hear? "Why," said he, "the king is very angry at you and your companions in labor, because you print and distribute tracts which are contrary to the

established religion of the country and are designing to overthrow these temples and idols of the Siamese by leading the people away to trust in Jesus. The king has issued his curse against all persons who carry these books to their houses to read. He has threatened that the houses, wherever they are found concealed, shall be destroyed, and that those persons who persist in reading them shall lose their heads." On saying to him that I was not prepared to credit such a report, he became vexed with me and resorted to open and vile abuse. He labored hard to frighten away the people that were gathering about me. Seeing that he could not prevail upon me to desist, nor upon the crowd to disperse, but that the eager applicants for tracts were much increased by all he said and did, he raged, and threw his book into the street, vociferating that he would not take the accursed thing to his house, for it would cost him his head. He at last sobered down and requested me to give him the gospel by Mark, which I did, notwithstanding his ill treatment of the other book. I did it hoping that the Holy Spirit would use this gospel to his everlasting benefit. He then went quietly away.

A few days after this affair one of our company was informed by prince Chou-fah that the king had recently taken offence against one of his officers, for having reported that he was displeased with the missionaries, and that the king ordered him to be stripped of all his honors and privileges and turned out into plebeian life. From this circumstance and others it seems very probable that the degraded officer was no other than the person that opposed me at the tract-house.

Now I do not infer from this or any other circumstance that the king is really looking with favor upon the christian religion. I am disposed to think that he cares very little, if at all, about it. He gives too abundant evidence of his fond and firm attachment to Boodhism. He no doubt feels that his religion is as immovable as the mountains; as said one of the chief priests to one of our company sometime since, "Do you think that you are going to beat down the mountains with your small chisel?" As yet the king has seen nothing of the power of Christianity to revolutionize kingdoms, and he probably has heard as little of its power. Should he have occasion to see the strong holds of his faith weakened by multitudes of his own subjects turning

unto the living God, and see many running to and fro, denouncing the abominations of heathenism and preaching up the spiritual and holy worship of Jehovah, he would very probably feel himself stirred up powerfully to resist the innovation. I speak, of course, of what I think he would do with his present heart of unbelief. But may we not hope that he, with all his subordinate officers, will yield to the omnipotent influences of the Holy Ghost? and ought we not to make this object prominent in all our prayers? If we do so, it will be safe to predict that the work of converting this nation unto God, will begin on the throne and flow down thence in floods of salvation upon all ranks and orders below. How much cruel persecution would this course of events preclude! How greatly is this to be desired! How much, therefore, ought we to pray for the chief ruler here and for all in authority under him! It would appear that his majesty has formed a high opinion of Americans. Not long since prince Choufah came to me with a special message, saying that the king was desirous to obtain some Americans for his service as ship-builders and ship-masters, because, said the prince, he thinks Americans are a sober and honest people; and he might have added, because he has no fears that they will ever want to get possession of his country, as he fears the English do.

Our efforts to meliorate the temporal condition of this people have probably operated powerfully to inspire the noble as well as the ignoble with confidence in us. The work of inoculating for the small-pox, a year and a half ago, will ever be remembered with much gratitude by them. And our success in vaccinating during the months of February, March, and April last has, no doubt, increased this confidence. The lymph was received from Doct. J. V. C. Smith of Boston, by the reinforcement. It passed through fifteen successive persons in Bangkok, and was then cut off at once, about the first of May, at which time there was much thunder with copious showers of rain. I suspect it will be very difficult, if not impossible, to propagate vaccination in this climate during the wet seasons. Small-pox itself dies very nearly away while thunder and rain are abundant. It annually begins to prevail about the first of the dry season, in November, and continues to increase in frequency and malignity until the rains have thoroughly set in.

### *Operations of the Press arrested—Opium Reformation.*

I suppose that you have ere this been informed of the suspension of our printing-press last February. I am sorry to say that the funds of this mission are not, in the estimation of the mission, yet sufficient to justify the expense of starting it again. This opens a mournful topic which I have not time to enlarge upon as I would. Suffice it to say that the suspension of this powerful auxiliary, which, in the present infancy of this mission, is almost our only means for publishing the gospel, proves to be a sad failure in our operations. We had accumulated a tolerable assortment of tracts. This assortment is now all broken up, and the whole will soon be gone. We had enlisted thousands of souls in a course of profitable reading on various religious topics. These readers have all been arrested in their eager pursuit of knowledge. The most of these, having long plead in vain for the continuation of what they had become so much interested in, have got out of patience and dropped off from the pursuit of light and are probably irrecoverably gone. We had encouraged our readers to expect that Christians in America would never withdraw their beneficence at all, until they had given them the whole Bible, with a vast amount of other profitable reading. But now they see that there is a sad want of stability in our proceedings. Consequently they think there is a prospect of our entire failure in planting the religion of the Lord Jesus Christ among the Siamese.

We are now carefully distributing the remaining few of our tracts, making their sound go out as far and as distinctly, as much preaching and fervent prayer accompanying them will effect. In this way I hope some good is being done. In the mean time the translation of the Bible is going forward. Various tracts are already prepared for the press and will be printed, when Christians at home will allow it by furnishing the requisite pecuniary means. The remainder of the Old Testament History is in a state of preparation. Various helps to the language and school-books are being made, and every one of the reinforcement is busily employed in acquiring the native language, and all the mission are enjoying a good degree of health and spirits.

I had almost forgotten to state that the Siamese reformation in opium is yet in vigorous progress, though it is much less noisy than last year.



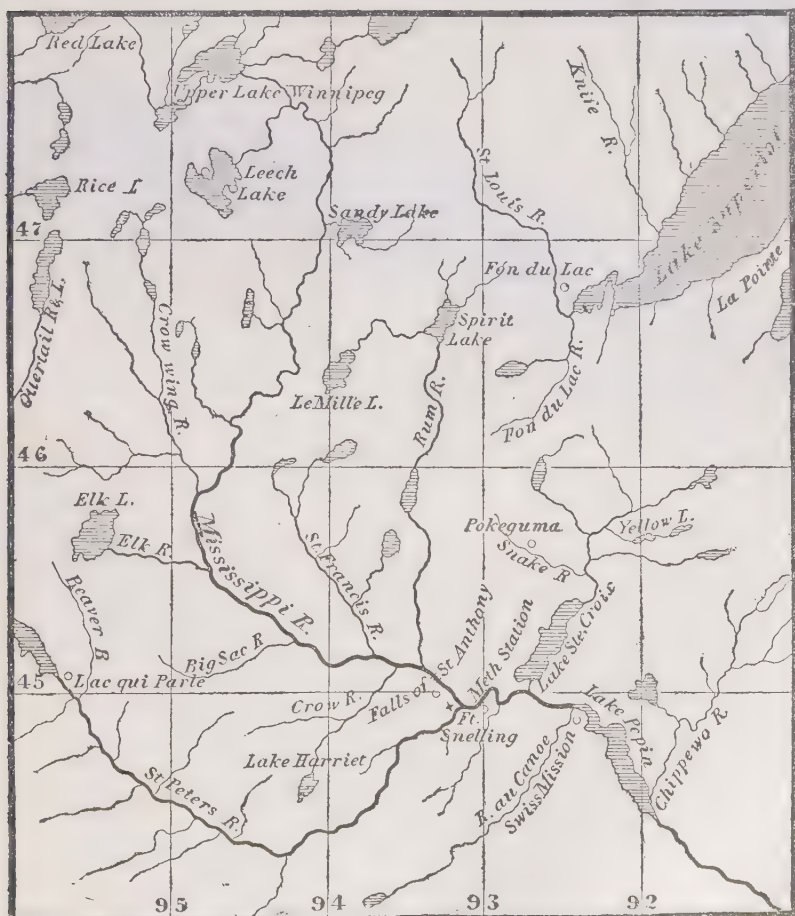
## Sioux.

JOURNAL OF A TOUR FROM LAC QUI  
PARLE TO THE MISSOURI RIVER.*Objects and Events of the Journey.*

THE Sioux tribe of Indians is supposed to be the most numerous tribe on the frontiers of the United States. Collected in different bands, and called by different names, the tribe holds the country extending from the Mississippi to the Missouri rivers, and even going beyond these boundaries both east and west, and extending a hundred or two miles north and south of the forty-fifth parallel of latitude. The station at Lac qui Parle is near the parallel mentioned. While on a visit to the western bands, Mr. Riggs wrote the following journal.

The map below exhibits that portion of the Sioux country which is near the Mississippi and St. Peter's rivers, including the station at Lac qui Parle. Extending the same westward across the Missouri, will give the whole territory.

For nearly two years we had contemplated a tour to the Missouri. The objects which we hoped to accomplish by making this journey were chiefly two:—First, to make ourselves acquainted with the dialect of the Tetonwans, who comprise at least one half of the whole Sioux nation: and secondly, to ascertain something definitely respecting the bands in that region—their circumstances and feelings in regard to the establishment of a mission among them. How far these objects have been accomplished by the tour just completed, will appear from the following statements.



On the second of September, 1840, Mr. Huggins and myself commenced this journey. We took two horses and a cart, carrying with us a tent, some small presents for the Indians, and such provisions as we thought necessary. We left Lac qui Parle with a party of Indians who were starting on a buffalo hunt. The horses, women and children, and dogs were all heavily laden with kettles, various articles of clothing, and corn for provisions until they should reach the buffalo. In consequence of this our marches were extremely short, only about six or eight, or at most ten miles a day. And that was sufficiently long for most of our party. The little girls, some of them just able to totter along through the grass, were obliged to carry packs, while their brothers, often much larger than they, carried only their bows and arrows, and, at will, sported along the way. Often these little ones came into the camp weary, but such is their native elasticity, that, no sooner had they thrown down their packs, than they were ready for their sports again.

We had agreed with Itewakinyan, (Thunder Face,) the chief man of the party, to continue with them in their slow marches until we had reached the valley of the river Jacques, from which we were to have a guide who would proceed with us more rapidly to Fort Pierre. Traveling thus slowly was somewhat tedious, but it gave us abundant opportunity to examine the country, and become acquainted with those who composed our party. We knew we were in company with those who are reputed to be the greatest thieves and the most vile-mouthed of the nation. This last we found true to a greater extent than we had supposed. The former unenviable distinction they may still hold, but as we cast in our lot, in a sense, among them, and were under the protection of the chief of the robbers, we lost nothing. And I may remark further, that in all our journey the good hand of our God was upon us to deliver us from evil. Before we started the Indians here had seen a great many "lions in the way." They had repeatedly told us the Sioux on the Missouri were so bad that the best we could hope for was to escape with our lives. They most certainly would plunder us of our horses and other things. But it was not so. "From a thread to a shoe-latchet" we lost nothing by theft.

The sixth day after leaving home, when we were encamped at Chanonpa, the old residence of Itewakinyan and his band, we heard that one of his youn-

ger brothers meditated evil against us. He is a most malignant man, and has for a long time been very jealous of his older brother. He had left Lac qui Parle before we did, and spending some weeks at Big Stone Lake, had proceeded across to meet our party before they entered the buffalo region. The two encampments were now some ten miles apart, when a messenger came to our camp and told us that Kinihanpi, the younger brother, had declared he would break up our cart and kill our horses, besides doing other mischief to his brother and others of the party. He had, sometime last summer, forbidden our making this tour. But this was not the only reason why he would take vengeance on us. He had had some difficulty with Mr. Renville in trade, and now his old jealousy of his brother was renewed, by finding that we were going under his convoy.

This news produced no little anxiety in our camp. They all professed to believe that Kinihanpi would do as he had said. Some advised our return, but we did not think it duty to do so until we had seen the threats actually put into execution. In this state of things Itewakinyan agreed to change his first plan, and send two young men with us from the place where we then were, a few miles beyond Chanonpa. The next morning we rose before day, and passed on by the camp of those who sought to do us evil. On our return, as he had passed to the north of our course, we saw him not. Thus the Lord delivered us out of his hand.

The day we left the caravan brought us into the buffalo region, when our guides killed one, and two other young men killed another. Here and the next day when we saw another herd of these inhabitants of the prairie, we had some difficulty in preventing our guides from turning back. They were young men who from their boyhood had been accustomed to the buffalo-chase, and now the sight of the eyes affected the heart. They were anxious to be engaged in their old sports. But by some additional presents we induced them to proceed, still fearing every day the same scene would be acted over, until we had advanced so far that the power of attraction drew them forward. In eight days after leaving the company, making fifteen in all, from Lac qui Parle, two of which were Sabbaths, on which we rested, we reached fort Pierre. There we were kindly received by Mr. Campbell, who was in charge of the establishment, by Mr. Bonis and others, whom we found

willing to give us all the assistance in their power. After remaining four days at the fort, including one Sabbath, we commenced our homeward journey, coming for the most part by the way in which we went. In eleven days, one of which was Lord's day, on which, alone on the wide prairie, Mr. H. and myself endeavored to worship the God of our fathers, we reached home and found that our Heavenly Father had kindly protected our families and the other members of the mission during our absence. The whole tour occupied thirty days. The distance from this place we estimated at about 245 miles. At the border of the Missouri coteau our guides left us. From that place we returned alone, a distance of about 175 miles. We met with two small companies of Indians, from one of which we received a supply of fresh buffalo meat.

Before commencing this tour, we purposed to have proceeded from fort Pierre down the Missouri, to a trading post at the southern border of the Sioux country, near the mouth of the Spakshan or Sioux river, and following up that stream to its source, which is in the coteau de prairie, fifty miles distant from this place, thus to have returned home. But ascertaining that, on account of some recent disturbances with the Omahas, the few Sioux who planted there had abandoned the place, we were induced to give up our intention of visiting that post.

Before detailing the facts which we were enabled to collect in regard to the Indians in that region, some account of the country over which we travelled may not be uninteresting. And particularly so, as Mr. Nicollet, who was for two summers engaged, under the patronage of government, in making a general survey of this country, did not come directly from fort Pierre, but passed up north to Devil's Lake, and from that to this place.

#### *Route pursued—Character of the Country.*

Leaving Lac qui Parle, we passed up the Inkpa, a small stream which comes into the St. Peter's river about a mile above the mission-houses. This stream has its source in the Coteau, and its direction is a few degrees north of east. We kept near this little river for the purpose of obtaining wood and water, neither of which could be found, had we pursued a direct course. This part of the prairie is undulating, and some of the small hills somewhat stoney. In a little more than thirty miles from home, we

commenced ascending the "Coteau des Prairies." At the place of our ascent, the slope was very gentle, and we had travelled about four miles before we reached the highest elevation, which is somewhat less than five hundred feet above the prairie at its base. On the sides, which at some points are considerably cut up with ravines, are some small clusters of wood at the heads of the little streams. The surface of this coteau is considerably broken. These elevations seldom rise higher than twenty or thirty feet. Some there are which more deserve the name of hills. The soil appears to be quite as good if not better than the prairie generally in this region. Lakes abound in this part of the country, some of which are destitute of wood, while others are surrounded by a few scattered trees. Once we came to a small lake of beautiful water, but so highly impregnated with mineral substances resembling the sulphate of soda, that neither we nor our animals could drink it. Before we knew its properties Mr. H. had swallowed a draught which operated as a cathartic. At Chanonpa, which consists of a number of lakes, the Indians represent one as poisonous.

About sixty miles from Lac qui Parle we crossed several brooks, which are the head-waters of Sioux river. The valley of this river makes a break in the coteau de prairie and causes it to pass down in two wings; but at the place we crossed the small streams mentioned above, we could scarcely discover any interruption to the high prairie, except the ravines in which the streams flow. Passing on about one hundred miles from home, we came to the western border of the coteau, from which we descended into the valley of the river Jacques. Our descent on this side was quite as gentle as our ascent had been. To the north of our course it rose so abruptly as to appear like rocks, while to the south, the slope seemed to be more gradual still. The valley of the Jacques, reckoning from the coteau on the east to the Missouri coteau on the west, is about seventy miles. For the most part, especially on the side of the river, it is extremely level. The day was cloudy as we returned over this part, and the fog and smoke made the borders of the coteau invisible. As we were without guides we had some difficulty in keeping our course. For miles, all around us, there was not the slightest elevation apparent. We could take our course from the compass, but keeping it for any distance was extremely difficult. Sometimes we steered by a



spot of grass of a different color from that around it; sometimes by a little mound of earth, some six or eight inches high, thrown up by gophers; and at other times, a thistle stalk seen from a great distance, was the only object upon which our eyes rested. But it was fatiguing to look constantly at such small objects, and by turning off the eyes even for a moment, we were in danger of losing them and substituting for them others which were several degrees out of our direct course.

Before commencing our journey over this wilderness of prairie, we filled our keg with water at the foot of the coteau, but the next day, in the middle of the valley on this side of the river, we crossed the bed of a brook, in which we found standing water. The river Jacques we found to be at that time, September, an inconsiderable stream, only about ten or twelve yards in width and eighteen inches deep. We saw but little wood growing along its banks. This river is called by the Sioux Tituhu Oju (Full of Oaks.) Where we crossed it there was certainly very little of this sort of timber, but it is said there is a considerable quantity farther north.

From the river Jacques to the Missouri, water is extremely scarce. On the Missouri coteau it is found only in small swamps, where it stands, and is at this season of the year highly impregnated with mineral substances. And even these places are so "few and far between," and so difficult of finding, that if we had not had guides well acquainted with the country, both we and our horses would most certainly have suffered with thirst. We were careful always to have our water-keg filled where we could obtain it, which, if we found no other, sufficed for twenty-four hours. The Indians, when travelling over these parts of the country, carry water in bottles made of the stomach and parts of the large intestines of the buffalo.

The Missouri coteau, which is scarcely so high as the other, appears to extend to the Missouri river and to terminate with its hills. We found the soil gravelly and the grass short and dry. This was true also of the whole valley of the Jacques. Before our return some parts had been already burnt over.

After leaving the coteau de prairie on this side of the Jacques, except at that stream, we saw no wood until we had nearly reached the Missouri. According to the custom of the country, we made our fire for eleven nights, in going and

returning, with buffalo-dung. When dry, it burns remarkably well, and the odor is rather pleasant than otherwise; but when damp it is a very poor substitute for wood. In burning it very strongly reminded me of the stone coal of my native land.

In our journey we saw many flocks of antelope bounding with surprising velocity over their native prairies. Our guides tried several times to shoot them, but without success. Sometimes their curiosity leads them to come directly up to one who is approaching them, until they are within gun-shot; and this is almost the only way in which they are ordinarily killed. We saw but comparatively few buffalo, they having passed in great numbers to the north of our course, only a few weeks before. The largest herd we saw consisted of about one hundred. Buffalo bulls, however, in small parties, were frequently in sight. And often when we passed to the leeward of them, they accompanied us for some time, going parallel to our course, at a distance of about eighty rods, stopping often, smelling and looking towards us, as if to inform themselves of whom and what we were. When they were satisfied on this point, they bounded off. If you try to approach them on the windward side, they quickly make their escape.

The buffalo is a most interesting animal, but it is not a part of our business to write its history. There is one question, however, which we have asked with some interest; Are the buffalo increasing or diminishing? This, it will be perceived, has an important bearing on the civilization and christianizing of this and other Indian tribes. Mr. Campbell, at fort Pierre, who is part Sioux, an intelligent man, and has lived twenty-five years in that part of the country, is decidedly of the opinion that the buffalo are diminishing. And he accounts for the fact that they have been more plenty in that quarter for the last few years, by asserting that, having been surrounded by the various tribes of Indians, they have been driven together, and at present have a much more limited range than heretofore. When this last affirmation is established as a fact, there will be little reason to doubt the first. In the mean time, I confess, it seems to me more than probable that they are diminishing. We can hardly suppose they should continue to increase, when hundreds of thousands, I had almost said millions, are killed annually.

*The Missouri River—Fort Pierre.*

More than a thousand miles below, I had seen the great Missouri rolling on its mighty tide of waters and uniting them with those of the Mississippi; but I was scarcely prepared to see it still preserve its greatness. It is the same rapid muddy stream. Well have the Sioux called it Minishoshe, (Muddy water.) At fort Pierre there is a large sand-bar in the middle of the stream, including which, I judge the river to be nearly a mile in width. When we first listened to the crash, crash of the sand-banks falling into the water, we did not well understand their meaning. And when we ascertained the cause, the thought could hardly be repressed, that soon it must wash down all its sands, and mingle them with the waters of the Mississippi. But this is one of the comparatively everlasting things. For ages and generations it has rolled its waters on to the "illimitable sea:" it has seen generation after generation of Red Men pass away; or one tribe has departed to give place to another on its shores, and it will roll on till the consummation of all things.

On the western bank of this river, and near the 44th degree of north latitude stands fort Pierre. Three miles below, a small stream comes in from the west, which they call the Titonwan, or Little Missouri river. This is not, however, the stream which is marked Little Missouri on the maps, that being considerably farther north. The next river that comes in above fort Pierre on the west, is the Shienne, which, I was informed, is some twenty-five or thirty miles from that place. As this trading-post has been standing for many years, there is now but little wood on the river for several miles both above and below. And nowhere is there any growth of timber found, but on the islands or bottoms of the river and its tributaries.

*General Notices of the Dakota Race.*

We now pass from the country to its inhabitants. At fort Pierre we found about forty Indian lodges; a part of whom were Ihanktonwans, and part Titonwans, of the band called Sichangus, the same with the Titonwans of the Burnt Wood. on the maps. We saw some also from the Hunkpatidan, a band of the Ihanktonwans. We expected to have met more Indians at the fort; but owing to our distance, and the non-intercourse between the places, we could not

know when we would be likely to find the greatest number there; and if we had known, it would have probably been altogether impracticable for us to make the journey at such a time.

It may be remarked in general, that we have abundant testimony to the fact, that all the bands of the Sioux once occupied a country much east of that in which they are now found. Most of the Indians now on the St. Peter's and Mississippi, at no very distant day, lived beyond, that is, east of that river, and some of them dwelt far in the country now occupied by the Ojibwas. And the time when the Ihanktonwanna bands occupied the vicinity of Lac qui Parle is yet well remembered by many who are not old men. These now range to Devil's Lake and the Missouri, and even beyond that river. Mr. Campbell states, that the original country of the Ihanktonwan band was on the river Desmoines, and that of the Titonwan bands still farther down on the Mississippi, in a portion of what now forms the State of Missouri. As evidence of this, there is a place between the two rivers, which still retains the name of Portage des Sioux. At present the Titonwans are all west of the Missouri, their hunting-grounds are from that river to the Black hills, and from the Mandan villages on the north, to the river Platte on the south; while the Ihanktonwans, although they are still considered as living on the eastern side, hunt mostly west of the Missouri.

Mr. Campbell states that the first band of Titonwans which passed west of the river, was the Oglalas. This took place probably not far from forty years ago. The Titonwans now speak of it as a thing which happened not long since. Their fathers, they say, used to sit in council with the chiefs of the Isanyati bands, in which name they include all on the St. Peter's and Mississippi. The traders on the Missouri have changed the word into Asantees.

Before giving a particular account of the bands of Dakotas inhabiting the Missouri country, it may be proper to say a word in reference to the orthography of the names by which they are known. We think it best, generally, to use the name by which they designate themselves, and to write them according to the orthography we have adopted for the language, except in those cases where we use single characters for double consonants. In following this rule some of the proper names become longer than by the commonly received method of writing them; such for in-

stance as Títónwan, commonly written Teeton.\* This, however, is not the fault of our orthography, but is chargeable to the ignorance or perversion of the half-breed interpreters, who first gave information to travellers on this subject. Almost all the names of the different bands of Dakotas have been written in an abbreviated form. The names in full are as we write them. If, however, some are lengthened, because heretofore written incorrectly, our orthography shortens others, as Oglalas, commonly written Ogallallahs. The doubling of consonants in English is the source of a great deal of "originality in spelling," which is justly considered rather disgraceful. Why then should it be thought so very desirable to introduce this difficulty into Indian languages, or even into the orthography of their proper names? This, it seems to me, has been one great source of the long Indian words, of which we have heard frequent and loud complaints. After all, there are sounds in these languages, which cannot be exactly represented by any heaping together of English consonants. And here I may remark, that our manner of writing the Dakota language is not only simple, but remarkably easy for the learner, and is actually better, in many respects, than the orthography of the English language. In saying this I am not chargeable with egotism, as, with two or three exceptions, the principles of writing, according to our present method, were established before I came into the country. In many things it may yet be very imperfect. And the late information we have collected, in regard to the Títónwan dialect, will suggest some important changes. In writing Bible proper names we shall retain the l and g, as one peculiarity of the Títónwan dialect is, that in the place of d, as we write the language here, they use l universally. And where we use hd, the Ihanktonwans have kd, and the Títónwans gl. There are some other changes of consonants, but these are the more important.

*Statements respecting the several bands.*

The Títónwans are divided into seven different bands. First, the Sichangus or Iyakora, "Títónwans of the Burnt Wood," ranging chiefly on the heads of White river, and as far south and west as the

head waters of the Platte. They are estimated at 260 lodges.

2d. The Oglalas. They range near the Black Hills, and sometimes also as far south as the Platte. They are estimated at 250 lodges.

3d. The Itazipcho, estimated at 100 lodges.

4th. The Minikanyewojupi, called by the traders Minikawujus. Their name signifies "Those who plant at the water;" and they are said to have been so called from having, many years ago, planted on the Missouri river. They number about 150 lodges, and are found generally on the Snienne river.

5th. The Hunkpapas. These generally range north of the Minikanyewojupi, and are estimated at 250 lodges.

6th. The Sihasapa, or Black feet, estimated at 200 lodges. They are found still farther north on Grand river.

7th. The Oohenonpa, or Shunkayutexni; this last name signifying "Those who do not eat dog meat." They are estimated at 100 lodges, and commonly range north of the Black-feet. The five bands last mentioned are further known by the general name of Sanoni.

The Ihanktonwannas form a second general division of the Sioux, the chief band of which is the Hunkpatidan. These are estimated at 200 lodges, and generally are found on the east of the Missouri. The other bands comprehended under this general name, are the Pabakse, of whom the late Waanatan was the chief; the Wazikute and the Kiyuk-sa; all estimated at 200 lodges. These go as far north as Devil's Lake, and frequently pass beyond the Missouri.

The Ihanktonwans form a third division of the Sioux. This band is entirely distinct from those denominated Ihanktonwannas. By some it is thought to be the oldest band of Dakotas. Several men connected with the establishment at fort Pierre are part Sioux. What is rather remarkable concerning them is that, although originally of the Mdewakantonwan band, and living in the midst of the Títónwans, they speak the Ihanktonwan dialect altogether. They say it is the best. This band is estimated at 240 lodges. They range on both sides of the Missouri, and go as far south as the mouth of the Sioux river.

This enumeration includes all who belong to this tribe west of lake Traverse. Having obtained both from the Indians and white persons at fort Pierre estimates of the number of lodges in each band, and knowing that in such cases, the error has almost always been in making

\* In writing the Sioux language the vowels are used to indicate the sounds which they generally have in the languages of the continent of Europe. Thus Títónwan is pronounced Teetonewan, Sichangu Seechangoo, and Sihasapa Seehahsapah.



the estimate too high, wherever they differed in their calculations, I have uniformly taken the lowest, as most probably approaching nearest the truth. It is difficult to know how many should be counted in a lodge. In this part of the country, I am confident, they do not average more than seven or eight persons to a skin lodge. Mr. Campbell thinks they will average fifteen on the Missouri. The lodges are larger there, and will accommodate more persons; still I cannot but think that that estimate is much too high. It appears to me that ten to a lodge will be a much safer estimate. According to the foregoing statement they will stand as follows:

Titonwans, 1,310 lodges.

Ihanktonwans, 240 lodges.

Ihanktonwannas, 400 lodges.

At ten persons to a lodge, the number of these bands will be nineteen thousand five hundred. The Dakotas on and near the Mississippi and St. Peter's rivers, including those at Lake Traverse, cannot safely be estimated at more than five thousand five hundred, which will make the whole tribe of Sioux twenty-five thousand.

*How far they are disposed to receive Christian Instruction.*

During our stay at fort Pierre, we endeavored to ascertain the feelings of the Indians there, in regard to establishing missions among them. On the Sabbath the men were all invited into the fort and were accommodated in one of the rooms. All the gentlemen of the establishment, with their squaws, as they are pleased to call them, were present; while the Indian women and children thronged the door, windows, and porch of the building. To this group of immortal beings I endeavored to make known some of the first principles of the gospels of Christ. Mr. Huggins sung a number of Dakota hymns, with which they seemed delighted; and at the close we engaged in prayer, in their language, in a place where prayer has not been wont to be made.

After our exercises were over, Tatan-kahanska (Long Buffalo,) a Titonwan chief, remained, wishing, he said, to learn more of these things. And again he, with some others, came in the afternoon to our room for the same purpose. It would be too much to suppose that they had any intelligent desire to become Christians, for they do not know what

Christianity is. Their object may have been to use the knowledge we imparted to them for gaining influence with their neighbors. Once and again, however, they told us their "hearts were glad because light had come to them from the east," which, by the way, they think is the source from which emanates all good.

We told them of the progress the Indians had made at Lac qui Parle in reading and writing, and wished to know if they could not send some young men home with us to spend the winter and learn to read. To this there were various obstacles, such as that they had no friends there, and the distance was great. Long Buffalo, however, told us that many would learn to read, if we would come and teach them. He appeared to be extremely anxious to know when teachers would be sent them, or when they should see us again, and said, "I will make known your words to the other bands, and look out a place where there is much wood for a mission-station." This man gave us a shield made of a buffalo-hide, and a coat made of the skin of the antelope, and wrought with porcupine-quills and beads, both the finest I have seen in the Sioux country.

On the whole, those Indians seem more favorably disposed to receive the gospel than most of the tribe in the vicinity of Lac qui Parle, and especially fort Snelling. As yet they have not formed a prejudice against it. The great obstacle to the commencement of missions among them immediately seems to be their unsettled state. Like the buffalo they follow, they are ever roving. Still it seems probable that a mission-station on the banks of the Missouri or some of its tributaries, would gather around it families as fast as would be desirable. They are all fond of corn, and, I think, would be easily induced to plant, if they could have some assistance in the commencement. As they always spend the winter, which is the most favorable time we have here for instructing them, on the rivers and live by killing deer, etc., some bands or families would most likely camp near such a station if formed.

There are some facilities now for commencing and carrying on among them a course of instruction, which did not exist in the Sioux country five years ago. Among others, the books already printed, and such as our knowledge of the language will enable us to prepare, should not be counted the least. The dialects which exist will not, we think, present

any material obstacle to this work. The different bands understand each other with perfect ease in conversation, and those who have learned the art, will experience but little difficulty in reading books prepared in any dialect. If they are prepared as we have been accustomed to write, an Ihanktonwan will call h k in certain places, and in like cases a Titonwan will call h g, and d will always become l in his dialect. There are in each band some words and phrases peculiar to themselves, but this cannot materially affect the preparation of books.

Who then will come to the Sioux on the Missouri? Who will come in the spirit of the gospel and raise the banners of the cross there? They seem willing, nay desirous to receive instruction. The cause of missions here requires that efforts should be commenced there soon. Now one of the objections we meet with daily is that they are learning at no other place. In raising a people from the degradation of heathenism, it is evidently very important that simultaneous efforts be made in various places. In this way there is a mutual incitement to go forward.

#### RECENT INTELLIGENCE.

**SINGAPORE.**—In noticing the return of Mr. Wood in the *Moctezuma*, page 140, mention of the kind hospitality of Mr. Carroll, the United States' consul at St. Helena was undesignedly omitted. On Mr. Wood's arrival at that island Mr. Carroll invited him to take lodgings at his house while he should be detained there, which proved to be more than two months. For this and the marked kindness with which he treated Mr. Wood during all this time, grateful acknowledgements are due, the more especially as he has in many instances before manifested similar kindness to missionaries of the Board. Mr. Wood preached several times a week to crowded and deeply attentive auditories. From friends there he received valuable donations.

**SANDWICH ISLANDS.**—The ship *Gloucester*, which sailed from Boston 14th November last, having on board Rev. Messrs. Dole, Bond, and Paris, and Mr. Rice, with their wives, destined to the Sandwich Islands and Oregon missions, encountered a severe gale on the second week after leaving port, which made it necessary to put into Rio Janeiro, January 6th, for supplies of provisions and water. Mr. Dole writes on the 9th, that the company were then in good health. The captain had been kind and attentive. They were hospitably entertained by the Rev. Mr. Spaulding, Methodist missionary at Rio Janeiro.

#### HOME PROCEEDINGS.

##### PROPOSAL FOR RAISING UP A NATIVE MINISTRY IN THE SEVERAL MISSIONS.

FOR four years, there has been no increase in the receipts of the Board, or in its appropriations, or in the number of its laborers. There has been no progress in these respects. Is it not time there should be some onward movement? There can be no sufficient reason for longer delay. And it is becoming of the utmost importance that new strength and new spirit should be imparted to the missions. They ought to have more laborers, more pecuniary means, and more of the vigor and animation resulting from the assurance that they are remembered, and prayed for, and will be sustained by their brethren at home.

It should be acknowledged, however, to the praise of God, that in several of the missions the operations of his grace have never been so distinguished, as during the four years past. The enterprise, as a whole, has been gloriously advanced by his providence and his Spirit. And now that his people are recovering from their dismay and stupor under the overwhelming rebukes he saw fit to administer to their worldliness, and tremblingly ask, "Lord, what wilt thou have us to do?" their attention is invited, in the providence of God, to a particular feature of the work; and that is, *the raising up of a NATIVE MINISTRY in connection with the several missions.* The example of the apostles, who ordained pastors in every place from among the native converts, together with experience, and a regard for economy, a steady influence, a constant progress, a permanent impression, and the speediest accomplishment of the work, all point us to a native ministry, which shall be at home in the climate, language, manners, customs, superstitions, prejudices, and peculiarities of the people. God has prepared the way for such a ministry in many of the missions; and by raising up native preachers of the gospel on a large scale, we may, with the divine blessing, set forward the work greatly, in little time, and secure the most important permanent results.

The Prudential Committee respectfully invite the immediate co-operation of their brethren in a vigorous effort of this kind to increase the company of preachers abroad.

First in the order of claim for such a ministry, they present the *Sandwich Islands*. The church-members at these islands in good standing, are now about 18,000. These would make a hundred churches, each large enough for a native pastor, and might furnish as many as five hundred youth, of both sexes, sufficiently promising

to warrant their being liberally educated. This would be three hundred more than are now in the boarding-schools and seminary. With the blessing of the Holy Spirit, a hundred preachers, with pious, educated wives for all, might be obtained from these; and the rest would serve for deacons in the churches, teachers, physicians, civilians, etc., all of which are important to the social well-being of the islanders. The training of these future pastors of the churches would require from five to ten years;—first, in the boarding-schools; then, in the seminary; then, in the more direct acquisition of theological knowledge with some missionary; then, as licensed preachers. Having “purchased to themselves a good degree,” they might receive ordination. The cost would not exceed ten or twelve thousand dollars annually, even if the whole expense were defrayed from this country. Having supplied the islands with tolerably competent pastors, it would no longer be necessary to sustain the mission on its present scale. Our influence would become *auxiliary*. The Hawaiian people would regard the work as theirs, and us as their helpers. Theirs would be the christian institutions we had planted and watered, and theirs the responsibility of sustaining them. Of course our expenditures would at once be greatly diminished; and they would continue to be so progressively, until the last survivor in the mission, of those who had continued to reside among the islanders as counselors and guides, should be laid in his grave.

*Shall the mission be enabled to rear up this native ministry?* No one can be indifferent to the answer. Now that the papists are on the ground, every month's delay is attended with fearful hazard. Nor is there any reason for delay. The Holy Spirit has gone before us with his converting influences. Our work is made ready to our hands. We have only to put in the sickle and bind up the sheaves. We may do our work better now, than hereafter. Let us have the satisfaction of seeing it done, and of showing the world what can be done for a barbarous heathen people, through the grace of God, within the period of a single generation. Let us finish it without delay, that the goodly harvest, now covering those fields, may not be torn from us and destroyed, and thus, through our avarice and sloth, the cause of the Redeemer suffer great loss and dishonor.

Turn now to the opposite side of the globe—to the *Nestorians*. Here is a community about as large as that at the Sandwich Islands, and also thrown, as it were, into our arms. We found it, however, a nominally christian community, and it carries back its Christianity to apostolic times. The Nestorians in ages past were an enterprising and zealous body of Chris-

tians. They were a missionary church; and they are now the purest branch of the ancient church. All they need at our hands is, to have the learning and the spirit of the gospel revived among them. *Why not at once give them an educated priesthood?* The papists are on every side of them, flushed with victory over a part of that very people, and straining every nerve to get possession of the residue. If money, zeal, craft, and ‘compassing sea and land,’ can extend the papal sway over them, it will be done. So important a body of Christians, situated so advantageously for exerting an influence on central Asia, ought not to be lost to the church of God. It would require but a few thousand dollars a year to effect this object, in addition to what is needed for the support of the missionaries. It should rebuke our fears in respect to difficulties that may arise, to remember that, for ten years, the tide of Nestorian feeling has gone with our efforts for their spiritual renovation, and that the Spirit of the Lord is evidently with us. Let us aim to finish this work, also, without delay. Here *celerity* of movement is necessary to success. A slow, irresolute movement may be expected to result in divisions and parties among the people, and in a partial, if not total, failure. Let us move onward, then, and rescue our Nestorian brethren from their spiritual foes, and make them our efficient allies.

The *Tamul missions*, in Ceylon and Southern India, come next in the order of claimants for a native ministry. And they should have it in great numbers. England conquered India, and now holds it in subjection, chiefly by native troops; commanded, indeed, by English officers, with here and there a small body of English soldiers. In no other way could she have subdued that country, or now retain it. Ours is a different warfare, and our weapons are not carnal; but we are opposed by the same formidable obstacles—*distance, expense, and climate*. We must have native troops. The missionary cannot live on rice alone, nor merely wrap a cotton cloth about him for a garment, nor dwell in a mud-walled, grass-covered cottage without furniture, nor travel on foot in the sun, as a native does. He could not thus live in India; nor ought he to attempt it. Hence his support costs five times as much as that of a native preacher. The expense, too, of his outfit and passage, if he be a married man, would defray the cost of a ten years' course of education for five natives of the country. But the superiority of the missionary over the native preacher, as an instrument for exerting influence on the native mind by preaching and conversation, is not proportioned to the difference in the cost of their support. Where the well-educated native preacher labors under judicious superintendence, expe-



rience shows that the preaching of two of them may be expected to do as much good as that of one missionary. What an interesting field does this open for contemplation and enterprise! *Why not increase the number of our native preachers in the Tamul missions, as soon as possible, to two hundred?* The cost of educating a thousand youth, from whom these preachers might be obtained, and afterwards of supporting the preachers with their families, would not exceed 25,000 dollars annually; which is little more than the average expense, in India, of only twenty-five missionaries. By this process we gain, in instrumental power, the equivalent for one hundred missionaries, and save an expenditure of nearly 75,000 dollars a year. Already we have three hundred youth in the boarding-schools. Suppose the number should be increased to a thousand, and that, through the blessing of God, two hundred preachers should be obtained from these, with educated christian wives for them,—how would the mission be set forward, in the space of a few years, far beyond the point where it now is! Its strength would be increased five or six times, and without so much as doubling the present expenditure.

The Committee might dwell in like manner on other missions;—as those to the *Mahrattas*, to *Syria*, *Turkey*, *West Africa*, etc. But enough has been said to shew that a great and feasible object is here presented for the contemplation, the prayers, and the contributions of the friends of Zion. What if *two thousand* youth of both sexes were put on a course of liberal education, with a view to obtaining competent native laborers in the various ministries appertaining to the work, and especially in the *preaching of the gospel*? There being eight hundred youth already in such a course of education, twelve hundred would make the two thousand; and 30,000 dollars a year would meet the additional cost. Is not here a way to invest money to good advantage? How can it be employed with the prospect of yielding a more heartfelt satisfaction?

But the case is not yet fully stated. This decisive effort to *transfer the work, at the earliest possible day, to the natives of the several countries*, will but partially succeed, unless each of the missions is made strong in the number and character of its missionaries. The schools of the prophets, thus filled with native pupils, must be made to shine all over with learning and grace; and in them, and all around them, must be the unceasing, faithful preaching of the gospel by missionaries from christian lands, as an indispensable means of the life and prosperity of the enterprise. In short, accessions of first-rate men should be made without delay to near-

ly all the missions; and the full success of the plan would require the annual receipts of the Board to be raised to *three hundred and fifty thousand dollars*; and it is exceedingly desirable that the sum should not come short of *four hundred thousand*. Even then the annual income would fall much below what our English brethren now place at the disposal of each of their three principal missionary societies. All that is needed is the *FUNDS—funds steadily given from year to year*. And what other plan, than the one proposed, will save the Sandwich Islanders, and the glorious fruits of our labors among them, from utter destruction? What other plan will successfully resist the aggressions of the Roman catholic missions, which are reviving all over the world, and threaten from every quarter to come in upon us like a flood? Let the churches take hold of this work in earnest. If they do, they may expect, and doubtless will enjoy, the 'blessing of the Lord, which maketh rich, and addeth no sorrow therewith.' Three dollars a year given annually by each member of the Congregational churches of New England alone, would amount to more than 400,000. Only half that sum from each member of all the churches with which the Board stands related, would make 450,000, which the associated members of the congregations would raise to half a million. How easy, by a united effort worthy of the cause, and of our religion, and of the Redeemer we profess to love, to accomplish the work proposed! We ask for no unseasonable effort; no derangement in the systematic plans of the churches; no interference with the other branches of the great enterprise for the world's conversion to God; but, that an effectual end may at once be put to this portentous, ruinous pause, and animation and vigor be imparted to the work of Christ among the heathen.

The Committee would respectfully, yet earnestly, continue to urge upon their brethren *the plan of raising funds at a stated time every year, by means of collectors, male and female, who shall be instructed to call on all the members of the church and society*. If this is done thoroughly, after the way has been prepared from the pulpit, and if the object is also remembered in the contributions at the monthly concert of prayer for the conversion of the world, there will scarcely fail to be a swelling tide flowing into the treasury from year to year, and thence with blessings upon the several missions. The experience of some of the churches of Boston and its vicinity was mentioned in an appeal to pastors, a year ago, in order to show the superiority of the plan of raising funds by means of collectors, over that of congregational subscriptions and collections on the Sabbath. To

the churches then mentioned as having adopted the plan of collectors, may now be added the following in the city, viz.

	1840.	1841.
Bowdoin-street church,	\$1,458	\$3,100
Salem-street church,	433	560
Franklin-street church,	354	1,000
South Boston,	60	200
Total,	\$2,305	\$4,860

Nor will it be amiss to mention the expense of the following churches for *two years* on this plan; they are among those mentioned a year ago; viz.

	1839.	1840.	1841.
Old South church,	\$1,223	\$3,000	\$3,200
Essex-street church,	906	1,200	1,300
Pine-street church,	291	600	600
Winthrop chh. Charlestown,	265	900	920
Total,	\$2,685	\$5,700	\$6,020

It is not known, that there was any increase of ability to give among the donors in these societies, regarded as a body, in either of the specified years. It is believed that they generally stand ready to augment their subscriptions in future years, as God shall be pleased to enlarge their means of so doing.

With these statements, the Prudential Committee submit this proposal for raising up a Native Ministry to their brethren and fellow-laborers in all parts of the country. None will question the magnitude and importance of the object. None will doubt that it is in accordance with the will of Him, who will have his gospel published to every creature, and that he will add his blessing. Nothing appears to be wanting to accomplish it, except the *pecuniary means*; of which, after all that can be said concerning the times, there is much that can be spared, without even tasting the blessedness of christian self-denial.

RUFUS ANDERSON,  
DAVID GREENE,  
WILLIAM J. ARMSTRONG, } *Secretaries.*

*Missionary House,  
Boston, March 4th, 1841.*

### Donations,

RECEIVED IN FEBRUARY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	716 21
<i>Addison co. Vt. Aux. So. G. H. Fish, Tr.</i>	
Lincoln, Miss Rug.	10 00
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61.25; mon. con. 30.63;	91 88
Weybridge, Misses C. B. and S. D. 3 00—104 88	
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. S. H. Jr. 69c. H. B. H. 48c.)	2,496 57
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
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<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Buffalo, U. H. D. 2; Mrs. P. O. 1;	3 00

Colden, Chh.	6 38
Lancaster, do.	8 00—17
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Cabot, Cong. chh.	20 20
Hardwick, Gent. and la. benev.	
asso. 65; E. Strong, 100;	165 00
<i>St. Johnsbury, E. and T. Fairbanks and Co., 100; E. a friend, 2;</i>	
	102 00—287 20
<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	
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1st presb. chh. 20; less dis. 20c.	42 50
<i>Westfield, Presb. chh. 70; less dis. 94c.</i>	
	69 06—111 56
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
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<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
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Cumberland, Mon. con.	8 99
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R. Merrill, 7;	20 03
<i>North Yarmouth, 1st par. mon. con. 43; 2d par. contrib. 7.61;</i>	
	50 61
<i>Otisfield, Gent. 21; la. 21; chil. 4; which and prev. dona. constitute Rev. JAMES P. RICHARDSON an Hon. Mem.</i>	
	46 00
Pownall, Mon. con.	23 00
Unknown, By Rev. A. Cummings, 2 50	
Windham, Mon. con.	19 19—183 53
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
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Salem, S. chh. united mon. con.	20 76
Topsfield, A bal.	3 25—138 01
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Brookfield, Char. so. 1; a friend, 4.85;	
	5 85
<i>New Fairfield, Miss. so.</i>	
	25 00—30 85
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<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
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Benton, West Hill, Miss. so.	6 00
Coventry, Cong. chh.	33 55
Hector, 1st presb. chh.	15 00
Junius, Presb. chh.	1 95
Ovid, do.	23 65
Penn Yan, Presb. miss. so.	28 19
Romulus, Presb. chh.	42 75
<i>Rushville, Presb. chh. mon. con.</i>	
17 55; OREN GREENE, to constitute him an Hon. Mem. 100;	117 55—283 64
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
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<i>East Granville, Contrib. 27.83; mon. con. 2.01;</i>	
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<i>Long Meadow, Young men's wes. miss. so.</i>	
	16 25
<i>Middle Granville, Mon. con.</i>	
	18 00
<i>Montgomery, Rev. C. Knight,</i>	
	1 50
<i>Westfield, Mon. con.</i>	
	75 00—146 65
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Bedford, Gent. 68.75; la. 29.98;	98 73
Goffstown, Mr. Willey's so.	62 00

Greenfield, Evan. chh. and so.	56 00	
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Lyndebore, Gent. 39,41; la. 29,29; mon. con. 16,48;	85 18	
Mason, Cong. so.	24 65	
Milford, Mon. con. which and prev. dona. fr. gent. constitute Rev. ABNER B. WARNER an Hon. Mem.	15 35	
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Nashua, Mr. Richards's so.	80 00	
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Temple, Gent. 20,25; la. 22,30; mon. con. 16,07;	58 62	
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Stowe, Cong. chh. mon. con.	7 39	11 26
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Holliston. Chh. and so. 72; av. of beads, 3,75;	75 75	
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mon. con. 38,70; contrib. 30,25;	68 95	
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Westfield, do.	2 45	48 31
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New Lisbon, H. Patingill, 10; coll. 1,25;	11 25	
	283 25	
Ded. paid by aux. so. for printing,	10 60	272 65
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Brewer, 1st cong. chh.	11 03	
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Portsmouth, Mr. Holt's chh. and so. 133; N. chh. mon. con. 46,92; la. 30,37;	210 29	
Windham, Cong. 22; la. 20,28; mon. con. 32,25;	74 53	335 60
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Benson, Gent. 50,21; la. 27,43; av. of m. box, 3,78;	81 42	





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Marietta, O. Miss S. Jaquith, for Marietta C. Jaquith, Ceylon,	20 00
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Melancton, Mich. H. M. Look,	75
Moffitt's Store, N. Y., P. Roberts,	5 00
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Morristown, N. J. Morris Plains, fem. cloth. so.	19 62
Mount Joy, Pa. Presb. chh.	19 75
Newark, N. J. 1st presb. chh. 10; youth's miss. so. to constitute ORED WOODRUFF an Hon. Mem. 100; fem. miss. so. 227,10; W. Tuttle, 50; J. N. Tuttle, 20; 3d presb. chh. la. 77,31; 4th do. mon. con. 3,25;	487 66
New Lebanon, N. Y., R. Woodworth, a rev. pen.	6 00
Newton, Ms. 2d chh. mon. con.	60 00
Newville, Pa. Presb. cong. 96; less dis. 3;	93 00
New York State, Rev. N. Thomas,	11 50
Northern Liberties, Pa. Paterson juv. miss. so. of Spring Garden sab. sch. 1st presb. chh.	35 00
Otisco, N. Y. Fem. sew. so.	13 38
Philadelphia, Pa. 1st presb. chh. J. B. Lapsley, 100; 5th presb. chh. fem. miss. so. of sab. sch. for Thomas Waterman, Ceylon, 20; a friend, 20; Mrs. Hildeburn, 10; indiv. for Anna Maria Henry, Ceylon, 20; Samaritan sab. sch. m. box, 12; T. Elmes, 50; less dis. 6,20;	225 80
Pine Ridge, Ark. D. Wall,	1 00
Port Natal, S. Africa. Rev. D. Lindley,	50 00
Poughkeepsie, N. Y. Presb. chh. 12; C. B. and sch. 67c.	12 67
Princeton, N. J. Fem. so. for Catalina Wilson and Phebe Mulean, Ceylon,	35 00
Providence, R. I., J. Chapin, to constitute Mrs. ASENATH C. CHAPIN an Hon. Mem. 100; for Sarah Chapin, Royal Sibley Chapin, Sarah Maria Chapin, and Charles C. Chapin, Ceylon, 80;	180 00
Putnam, O. Presb. chh. and cong. 199; la. of fem. sem. 30; mon. con. 60; less. prem. 14;	275 00
Reading, Pa. Presb. chh. mon. con. 56,75; indiv. 93,53; less dis. 5,12;	145 15
Rupert, Vt. La. asso.	5 18
Sag Harbor, N. Y. Presb. sab. sch. miss. asso. for the Wickham and Westfall schs. Ceylon,	80 00
Snodhill, Md. Presb. chh. mon. con.	10 60
South Reading, Ms. Mon. con. 15,77; miss. sew. cir. 15;	30 77
Sparta, N. J. Presb. chh.	50 00
St. Helena, Indiv. by Mr. Wood,	42 25
Suckasunny Plains, N. J. Presb. chh. mon. con.	5 00
Unknown, Av. of m. box,	6 00
Westfield, N. J. 1st presb. chh. coll. to constitute Rev. EPHRAIM S. HIGH an Hon. Mem. 57; mon. con. 24;	81 00
Wilmington, N. C. Miss P. More,	3 00
York, Pa. Presb. cong. 236,25; Ger. Ref. chh. 37; C. A. Morris, 5; less dis. 10,20;	268 05

\$17,718 82

## LEGACIES.

Athol, Ms. George Talbot, by O. Powers, 1,400; Elizabeth Talbot, by do. 70; Mrs. Peres Goodell, by E. Goddard, Ex'r, (prev. ack. 207,75;)	6;	1,476 00
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Boston, Ms. Aaron Woodman, by D. Noyes and W. G. Lambert, Ex'rs, (prev. ack. 5,000;)	992 34
Brockport, N. Y. Daniel Blish, by Peter Stuphen, Jr., Ex'r,	500 00
Essex, Ms. Mrs. Mary P. Choate, by John Choate and Sally A. Norton, Ex'rs, (prev. ack. 150;)	100 00
Manchester, Ms. Foster Allen, by Mary Dodge, Ex'r,	192 12
Phillipston, Ms. Lydia Howe, by O. Powers, Ex'r,	30 00
Weymouth, Ms. Mrs. Mary Bicknell, by Lemuel Humphrey, Ex'r,	50 00
	3,340 46
Ded. \$50 ack. in Dec., that amount being included in \$57,12 ack. in Jan. fr. Fort Towson, Ark.	50 00
	\$3,290 46

Amount of donations and legacies acknowledged in the preceding lists, \$21,009 28. Total from August 1st, to February 27th, \$139,448 17.

## GENERAL PERMANENT FUND.

Hamden, Ct. James Gilbert,	100 00
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## DONATIONS IN CLOTHING, &amp;c.

Amherst, Ms. Scott's Com. fr. Mrs. Ruth White, dec'd.	
Andover, Ms. W. par. A box, fr. juv. miss. so. for Joseph L. Barr and Sarah L. Holt, Cape Palmas,	3 50
Boardman, O. Clothing, fr. ladies,	10 00
Boston, Ms. Printing ink, fr. N. Willis,	9 70
Charlestown, O. Clothing, fr. ladies.	3 00
Columbia, N. Y., A bundle, fr. benev. so. Cunningham, Ms. 14 pr. socks, fr. benev. so. 1st cong. chh.; 1 pr. mittens, fr. la. asso.	
Derby, Vt. A box, fr. fem. miss. sew. so.	47 65
Elizabethtown, N. J., A box, for Mr. Riggs, Smyrna; do. for Mr. Smith, Syria.	
Franklin, Ct. A box, fr. la. miss. asso. for Mrs. Cherry, and Madura miss.	
Hancock Factory, N. H., A bundle, fr. la. so. Heath and Charlemont, Ms. A box, fr. la. for Mr. and Mrs. Ayer, Pokegama,	51 00
Henniker, N. H. 50 lbs. dried apples, fr. A. Connor,	5 00
Hinsdale, Ms. A box, fr. young la. benev. so.	70 73
Jaffrey, N. H. 35 yds. fulled cloth,	33 25
Margaretta Furnace, Pa. Two boxes, fr. H. Y. Slaymaker, for Mr. Schneider, Broosa.	
Newark, N. J., A bundle, fr. la. of 3d chh.	
Norwich, Ms. 1 pr. cotton hose, fr. a friend,	50
Norwich, Ct. A box, fr. Mrs. C. Tracy, for Mr. Locke, Sandw. Isl. 12; two boxes, for Mr. Coan, do.	
Philadelphia, Pa. A box, for W. Tracy, Madura.	
Rupert, Vt. A box, fr. ladies, for Cher. miss. Streetsboro', O. Clothing, fr. la.	50
Troy, N. Y., A tea set, etc. fr. 1st presb. chh. for Mrs. Lawrence, Madura, 12;	
Troy, N. Y. and Sheffield, Ms. A box, fr. la. for Mr. Green, Sandw. Isl.	
Westminster, Vt. A bedquilt, fr. miss. so.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XXXVII.

MAY, 1841.

No. 5.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. HITCHCOCK, DATED  
JANUARY, 1840.

WRITING from Kaluaaha, on the island of Molokai, Mr. Hitchcock gives the following account of a

*Visit to Kolaupapa—To Wailuku—  
Sabbath and Week-day Labors.*

The most that I can say is that there has been a gradual advance of the precious cause we are laboring to promote. Since the great revival of 1838 we have had no general excitement on the subject of religion. Still we have had several periods of more than ordinary concern, and which I hope have been fruitful in the conversion of some souls. On the whole, the general interest of the people and their attendance on the means of grace has been better sustained than could have been expected, considering that much of the time I have been prevented, either by my own ill health or that of my family, from doing much more to awaken and sustain an interest than preaching on the Sabbath. Our meetings on Sabbath morning have usually been full, and frequently we have found our house quite too small.

Some time in August I went to Kolaupapa, with all my family, and held a protracted meeting. The Holy Spirit was present, and I have little doubt that eternity will show that the truth preached was blessed to the salvation of souls. I was obliged to close the meeting sooner than the state of feeling demanded it, as I cannot preach continuously more than three days.

Kolaupapa is one of our three outposts, and in the vicinity is a population

of about a thousand souls. It is a rich and fruitful district. A pupil from the high-school has charge of the station, and is teacher of the school, which has a large number of scholars. He is, we all believe, a true Christian, and his self-denial and perseverance in the cause of his Master, since he has been there, deserve commendation. Owing to his active exertions the people have put up a large stone meeting-house, and also a dwelling-house for us when we go there, fenced it in, and planted a field of cotton for the use of Mrs. Brown's spinning-school. This teacher holds meetings on the Sabbath and attends, to the best of his power, to the spiritual wants of the people. There are twenty-four church-members there, and several others whom we hope are the friends of Christ, all of whom come to Kaluaaha at each communion season.

A part of the people, which compose the congregation at Kolaupapa, live in a valley so deep that there is no getting to meeting, except by sea, which a great part of the time is so bad that they dare not attempt it. Pelekunu, the valley just mentioned, contains between a hundred and two hundred souls. We have just sent a man and his wife to live with them, whom we call missionaries. They seem to be much engaged in their work, and report already good from their labors. I thank God that so suitable a couple have been found to carry the light of salvation to a people sitting, as they do, in the valley of the shadow of death. The figure is highly significant with them. I have visited their hamlet only once, and then I barely escaped being overwhelmed by the breakers.

Soon after the protracted meeting at Kolaupapa, I assisted Mr. Armstrong at Wailuku in a meeting of the same kind.



The house was filled during the whole of the meeting, the attention well kept up, and there was much apparent solemnity. There were few or no new cases of conviction, as almost the whole congregation are indulging hopes that they are Christians already. My visit there was a highly gratifying one to me, as it gave me an opportunity of witnessing the wisdom, faithfulness, and vigor with which the missionary operations at that important station are conducted. Not only is the spiritual condition of the people on the advance, but their temporal circumstances are undergoing a rapid and pleasing change. Not five years ago the head-man boasted of doing his work with two-legged oxen. Now those with four have become common and numerous, and smiling plantations are the happy result. A stone meeting-house, of ample dimensions and excellent workmanship, though all done by natives, is in progress, and will soon be finished. The female boarding-school, under the care of Mr. Green, has been on the point of being abandoned. An event, which, had it taken place, I should have sincerely deplored. I was highly pleased with the scholars. Their improvement in knowledge, morals, and good behavior, as well as in the neatness of their external appearance, is all the recommendation an institution of this kind can need.

After my return from Wailuku, for several weeks little was done at the station directly affecting the religious condition of the congregation, owing to ill health in my family in part, and in part to the absence of our associates, which threw the care of the schools on my hands. We had long resolved on holding a series of meetings as a special effort for the benefit of the impenitent. As I was able special meetings were held for prayer with members of the church, some of whom, I am happy to say, entered deeply into the work, and seemed to feel the importance of having the special influences of the Spirit precede the commencement of the continued public exercises about to take place. A day of fasting and prayer was observed. Our hopes were raised. The Holy Spirit seemed to give earnestness of his presence. Indeed, I cannot doubt he was present. Some of the church had an uncommon importunity in prayer. Meetings became full and solemn. Mr. Armstrong came to our help. We had a good meeting. Owing to the prevalence of drunkenness, occasioned by the allowance of the importation of ardent spirits, we had feared that the people would

have less disposition to attend meeting than ever. But in this we were agreeably disappointed in reference to our protracted meetings. At no previous one of the kind was the attendance so well kept up, as at this; and the attention was very generally fixed and solemn. Truth seemed to take hold of the conscience. Several meetings were appointed for those who were concerned for their souls and resolved on attending in good earnest to their salvation. Many attended, some of whom were evidently in a state of anxiety. Still the result of the meeting has been less extensive than we fondly hoped it would be. The fruits already apparent, however, are an increased degree of faithfulness in several members of the church, better evidence of the piety of some out of the church for whom we had some hope before, and a few cases of hope for persons for whom we had previously entertained none. I trust also it had a valuable effect upon my own mind, and that its fruits will still continue to be developed in the promotion of the glory of God. Its influence has not yet passed off. Christians have frequent meetings for prayer and seem truly concerned for the salvation of souls. And we are looking for still better times.

If I am favored with my present health, I hope to continue without interruption my present system of labors; that is, to hold a Bible class Sabbath morning of twenty-five girls, preach at ten o'clock, have an adult Sabbath school at noon, and preach again at four. My week-day labors are as follows,—a Bible-class daily with the above-mentioned company of females, who are committing Matthew to memory at the rate of six verses per day. I spend some time with them in teaching singing. On Tuesday and Thursday mornings I preach at sun-rise, and preach regularly on Wednesday afternoon. Saturday evening I have a lecture for the church. Once in two weeks on Friday I address the men's benevolent society, or catechise them on the New Testament; and on Tuesday have a Bible-class of adults. We are now going through the book of Daniel. I make it a point, as far as possible, to visit some parts of the parish daily, and hold direct religious conversation with the people. In these visits I am happy to say that I am received with respect, and listened to by the people. Rarely have I gone to one house and commenced conversation, without drawing around me others, particularly the aged. A pleasing change has taken place in this

respect. In addition to the above stated labors, I am obliged to devote from one to two hours a day, to instructing my own children. My miscellaneous labors consist in conversing with those who resort to my study for the purpose, and giving out medicine for the sick. I am trying also to crowd in a weekly lecture on the most important points in theology, designed for several of the most pious and intelligent members of our church, in order to enable them to become more efficient helpers in the great work.

Only thirteen have been added to the church since my last report. Nine have died the past year, and eleven in all. Ten have been excommunicated. Seven are now under censure. There are 260 in regular standing. Three of those who have died the past year have given us the most satisfactory evidence of having gone to be with Christ, while we hope that it is well with all of them.

*Remarks on the Character and Circumstances of Church Members.*

You will probably wish to know what my observation has been concerning the result of the great revival of 1838. A greater number of the fruits of that revival give little or no evidence of conversion, than do the same number of those who were received before. As an illustration of this remark, I would mention that only two of the ten excommunicated members, and none of those now under censure belong to the fifty received before the revival. The difference is greater between two and fifty, than between fifteen and 230, the number received since the revival. I presume the same may with equal truth be said of all the churches. And may not, I would ask, the same be said of great revivals in general in every part of the world? I have not the means of determining how much the cases of discipline in this church exceed those of the same size in the United States. Probably the excess may be considerable. In estimating, however, the amount of the work of the Holy Spirit, the truth will not become at by mere comparison in numbers. It must be remembered that the converts here were taken from the lowest depths of ignorance and moral debasement; and many, yea all of them, have lived in habits of falsehood and many other overt sins until such habits have become indeed a second nature to them. All those powerful influences which co-operate with the grace of God in restraining converts from sin in our native land, are

wholly wanting here. Let it be supposed for a moment, that all those who entered the church as fruits of any great revival in New England to have been destitute of parental influence, destitute of conscience, destitute of any true sense of the worth of character, and having lived to the moment of their conversion in the midst and in the practice of licentiousness. It is easy to perceive that, even allowing them to have been true converts, many more cases of discipline might, and probably would have occurred, in those churches, than can be expected to occur now. What we have supposed of the converts in such a New England revival is fact with converts at the Sandwich Islands. The fact, therefore, that cases of sin and disorderly conduct are more frequent here than there, does not prove that the work of the Holy Spirit, or that the number of real conversions here, has been less than there; or that the proportion between real and false conversions in the Sandwich Islands' revivals is less than in those occurring in civilized lands. Taking into the account all the unfavorable circumstances of the members of the church of which I have the care, their great ignorance, the limited range of their ideas, the irresistible influence of the example of their ungodly friends and of society in general, the force of early education and habits of sin, their extreme poverty, idleness, and aversion to thinking, and numerous other adverse influences,—the grace of God, in enabling them to walk as consistently with the gospel as they do, seems to me more evident and conspicuous than it does in churches where there are vastly greater attainments in holiness, but where adverse influences do not exist, and where there are ten thousand precious influences acting in a direct line with that grace. Still, I fear that much fruit of our great revival will be found but stubble and chaff in the great day of trial. My soul is daily distressed with the stupidity, levity, self-will, and insensibility to obligation to Christ of those who have professed his name. Still, I have sanguine hopes, even for many of these, grounded upon the change there is manifest even in their character, and upon the fact that much darkness and ignorance must remain, even in true converts, and consequently much imperfection in christian character.

Besides the meetings which we attend with the people, the brethren of the church have at least one every day for prayer and conversation, either by them-

selves, or in company with those out of the church who are disposed to attend. Previous to the afternoon meeting on the Sabbath, they meet an hour for the purpose of examining each other on the sermon of the forenoon, which I have found to be a profitable exercise for them.

LETTERS FROM MR. COAN, AT HILO,  
HAWAII.

WRITING on the 5th of March, 1840, Mr. Coan gives the following

*General View of the Church—Method of  
Pastoral Care.*

The work of God in this part of Hawaii still goes on. For the most part there is now far less physical excitement here among the people, than in the earlier stages of the work; but the cause of truth still makes steady and triumphant progress. The church stands fast, and the members, for the most part, appear well. The number of apostasies is comparatively small. The proportion of those under church censure is about the same as when I last wrote. Many of the church are exceedingly active and faithful. They grow in grace. They pray without ceasing and labor without fainting. Of some we stand in doubt. Some sleep. But "the foundation standeth sure, the Lord knoweth them that are his." Since my return from general meeting in June, I have baptized and received to this church, about 1,200. The whole number received to this church is about 7,000. About 200 have died since general meeting. These, added to the number excommunicated, perhaps from 100 to 200, I do not stop to make out accurate statistics now, will leave the number at present in good standing somewhere between 6,500 and 7,000. To say that these thousands have all entered by "the door" or that they are all "sheep," would be more than we can say of any church. Should but one half or one fourth of them reach heaven, the sight will be glorious. Should one half fall away within one year, my soul shall not feel discouraged. The way of life and the way of death are before them; and through Christ strengthening me, I am determined that, if any of them perish, their blood shall be on their own heads. By the help of God I am resolved, without ceasing, "to warn every man and to teach every man night and day with tears."

Within the period of six months I have passed twice through the length and breadth of the field, collecting all the disciples in their respective villages, calling all their names, and inquiring into the condition of every individual. This labor I intend, in the strength of God, to repeat three or four times a year. It is a great and heavy work, but it brings its reward; and in a church like this, so numerous and so widely dispersed, so weak and ignorant, so easily led captive by Satan, and so inadequately supplied with teachers and spiritual guides, it seems to me all important. This labor forms a strong bond of union between me and my flock, and gives me a personal acquaintance with each individual, and that knowledge of his character, circumstances, etc., which could not be obtained in any other way. Thus, if any member of the flock falls into sin, if any one changes his residence, if any are sick, or if any die, the facts come before me almost immediately, and always distinctly and certainly. My frequent tours give me access to the sick and feeble of the flock. Some of these I visit at their dwellings. Others are brought on litters or on the backs of friends to the place of meeting nearest their place of residence. Some of the decrepit and helpless, who are not near a school-house or place of meeting, are brought and laid under the shade of a tree by the way-side, where they are instructed and prayed with. The blind are led by a string, a stick, or a strip of kapa. The sightless husband follows the wife, the wife the husband, and the parent the child; while the "little child" leads the afflicted parent, or the trembling grandsire to the place of prayer—to the place where blind eyes are opened and deaf ears unstopped—where the lame man leaps as an hart, and the dumb tongue sings. It is affecting to see this class of people patiently threading their way over hill and dale, and through jungle, slough, and river, in order to hear the word of life and to see the "Light of the world." One blind man, Bartimeus, a member of this church, not the Bartimeus so often mentioned in the Herald, followed me thirty miles, over rivers and precipices, on the most difficult road I ever travelled, to hear the gospel and pray for the peace of Jerusalem. I would have pronounced it incredible, if not impossible, that he should have passed safely over such a road, had I not seen it. He was exceedingly animated with the tour, and in order to keep up



and lose none of the meetings on the way, he would run whenever he found a few rods of level road. "My natural eyes," said he, "are blind, but my soul sees." He is a devoted and good man but he has not yet "attained to the first" Bartimeus who left us two or three years ago, and who now resides at Wailuku on Maui.

We have just closed a protracted meeting of eight days at the station. It has been a precious season. Our large native meeting-house has been lately blown down by a gale of wind. It was 150 feet long and seventy-five wide, well built, and on the whole the noblest native building I have seen at the Sandwich Islands. It had stood about ten years. Fortunately we had another native house, 115 by fifty feet, recently built. This serves us for the present, except on communion days, when it will be altogether too strait for us. Our people think of commencing a stone meeting-house before long. Three new meeting-houses have been recently built at out-stations in Hilo and Puna by the voluntary efforts of the people. These houses will contain from 1,000 to 2,000. In these houses meetings are held every Sabbath, and also every morning at day light, conducted by native helpers. Some twenty or thirty school-houses have also been built of late, many of them spacious and comfortable, for the double purpose of schools and of religious meetings. Some of these will contain from 500 to 1,000 people. In all the villages of Hilo and Puna, too distant to attend meetings regularly at the station, the people collect from Sabbath to Sabbath, and at other times during the week, for social prayer, reading the Scriptures, and religious conference, exhortation, etc. Some of the native helpers conduct meetings with a good degree of ability and a commendable favor.

But the work of watching over and feeding this great flock is becoming more and more weighty and responsible. They need the care of ten devoted pastors. You see the difficulty, yes, the utter impossibility of giving them that faithful supervision and that regular and thorough instruction which they need. Their ignorance, for the most part, is great, and their progress in knowledge must necessarily be slow. What I have, body, intellect, heart, is devoted to them; but I need a hundred tongues and hearts to administer to all their wants. When we take into account their former habits of sin, in all its vile and debasing forms, their strong natural passions, their great

ignorance of many of the doctrines and duties of Christianity, and their constant exposure to temptations, it is a matter of surprise that so few of them have fallen. The Lord's arm has been signally displayed in sustaining and leading them thus far. His loving kindness and tender mercy have not been taken away. The covenant of his faithfulness has not failed.

### *Progressive Piety—Administration of the Lord's Supper.*

Writing again on the first of May, about two months later, and having mentioned a visit he had then recently made to Kohala, another station on Hawaii, Mr. Coan gives further accounts respecting the state of the people in the districts where he labors.

Since my return from Kohala I have made one tour through Hilo, and another through Puna, and to the praise of God I would say, I have never seen the church in a more peaceful and happy state than at present. I have often seen more excitement, but not more steady, determined principle of action. I found many who were moved, and who wept and trembled at the word of God, many who wrestled and agonized at the throne of grace with strong crying and tears; but the days of agitating, overwhelming excitement, such as can hardly be told, are probably past, and the people are learning that by a fixed principle, a steady faith, and a patient continuance in well doing, they are to seek for glory and honor and immortality. There is little out-breaking sin of late in the church, and God smiles upon his people. He says to Zion, Enlarge the place of thy tent; spare not; lengthen thy cords and strengthen thy stakes. This church has been receiving constant accessions to its numbers through the past year, and I hope that those who have been added are of such as shall be saved. They have been examined and re-examined with great precaution. None have been received hastily. Nearly all have stood candidates from three months to a year after professing penitence, and none, except the aged and sick, have been received without the ability to read with tolerable facility, and without a copy of some volume of the Scriptures in their hands.

Alluding to the tours made through the field of his labors mentioned in the foregoing letter, and illustrative of the pains he has taken to obtain correct information concerning the charac-

ter and conduct of the members of his church, Mr. Coan remarks—

I have now accomplished six tours among the people, namely, three through Hilo, and three through Puna, within the space of nine months. On each of these tours I have called the roll of the whole church and inquired into the state of each individual. Once in three months the whole church meets at the station to eat the Lord's supper. Our last communion was on the first Sabbath in April. Perhaps five thousand were present, and for want of a convenient house for the occasion, we met in a grove of cocoa-nut trees, on the sea-shore. The assembly was immense, and the scene overwhelming. Before us was the wide Pacific, heaving its broad chest to the breath of heaven. Behind us were the everlasting mountains, rearing their snowy summits above the clouds, and forming an eternal rampart against the western sky. Beneath us was a little spot of earth, once ignited by volcanic fires, rocked by a thousand earthquakes, and more than once submerged with a flood. Above us was the vaulted sky, that glorious mirror, that "molten looking-glass," spread out and made strong by the hand of Omnipotence. Around us was a landscape of inimitable beauty, clothed with verdure, teeming with life, and smiling in loveliness. The softer and sweeter features in nature, blended with the grand, the bold, the sublime, conspired to render the scene enchanting. But there was one object which eclipsed all the rest, and which led us to lose sight of the wondrous handy work of creation around. In the midst of us stood a cross! and on that cross hung the Man of Sorrows! His flesh was torn and his blood was flowing! He was tasting death for us! We heard a voice, sweeter than the breath of heaven, "Look unto me and be ye saved, all ye ends of the earth." We heard another voice. It rose above the roar of ocean. "It is finished!" I looked on the multitude, the five thousand communicants, seated at his table, and in view of the cross. I remembered the words, "And I, if I be lifted up from the earth, will draw all men unto me." I thought of the predictions, "The isles shall wait for his law," and "all the ends of the earth shall remember and turn unto the Lord." I thought of the promise, "He shall see of the travail of his soul." My heart exclaimed, How blessed are the eyes that see the things that we see! How many prophets and wise men have desired to see these things and

have not seen them. I looked on the assembled thousands, and my eye affected my heart. All these and a great multitude of others who had practised "all uncleanness with greediness," were "raised up together and made to sit together in heavenly places in Christ Jesus." They were "washed," they were "sanctified," they were "justified in the name of the Lord Jesus and by the Spirit of our God." Such is our hope in God on their behalf. Such is our "glorying" of them. We are "filled with comfort." We are "exceeding joyful." It is true "they are not all Israel who are of Israel." They are not all living branches of the Living Vine.

#### *Number of Church Members—Contributions—Boarding-Schools.*

Mr. Coan then proceeds to state that the whole number received to the church at Hilo, on profession of their faith, is 7,463, and including seventy-seven received from other churches, 7,540; and deducting 268 who have been removed by death and others who have been cut off or are under other censure of the church, and the present number in good standing in the church is 7,023, a number in that one church, and under one pastor, twice as great as the whole number of members connected with all the orthodox congregational churches in the city of Boston, and nearly half as great as the whole number belonging to churches of the same denomination in the state of Maine.

Of their public spirited efforts Mr. Coan remarks—

The monthly-concert contributions for the last year I reckon at five hundred dollars. The greater part of this has been appropriated to Mrs. Coan's boarding-school of girls, some to the boys' boarding-school, some to common schools and other objects of benevolence. Besides the above, a field of sugar-cane has been cultivated by the people at the station, which has produced 5,400 pounds of sugar and 400 gallons of molasses. The profits of this, deducting the cost of manufacturing, is appropriated to the boarding-school for boys. Were there sugar-mills in the near vicinity of all the church-members in Hilo and Puna, we might as easily obtain five thousand dollars annually, as we now obtain five hundred. We might then sustain the three families at the station, together with our boarding and common schools, and be able to do something for foreign objects of benevolence. But this cannot be at present; perhaps never.

Concerning the habits and social condition of the people, Mr. Coan adds—

Industry is increasing. Our ports and places of trade begin to put on the air of activity and life. Temporal improvements and comforts are fast increasing at Hilo, that is, near the station. Two stores of goods are opened here, and three sugar-mills have recently gone into operation near us. Sugar-cane is being planted to a considerable extent; business assumes more tone and energy, and many of the people are approximating towards industry and competence. Probably the amount of cloth worn by the people has increased ten or twenty fold during four years past. Labor is in better demand and wages are rising continually. All these signs are hailed as the harbingers of brighter days in temporal things. But our great concern is to see that with the increase of earthly blessings, the hearts of this people do not become estranged from God. The improvements of which I speak are, of course, mostly local and limited.

Mrs. Coan's boarding-school of little girls has been greatly prospered through the year. Sickness and death have not invaded it. The girls are amiable, docile, affectionate and industrious. They seem most happy and contented in their situation. The school numbers twenty-two pupils. One native is employed to assist in teaching, and another native and his wife live in the school-house with the girls, watch over them and eat with them, superintend their labors, etc. All these native assistants are paid regular wages. The school is sustained by the church. Its expenses the past year have been about four hundred dollars. The government of the school is easy, and the improvement of the little girls in knowledge and manners is truly gratifying. Besides the regular studies of the school, much effort has been made to instruct the pupils in various branches of useful industry. During the last seven months they have made thirty shirts, several pairs of pantaloons, a number of jackets, and fifty garments for themselves. They have also commenced braiding the palm-leaf, and they are instructed by rotation in miscellaneous house-work under the direction of Mrs. Coan.

The Spirit of the Lord breathes upon the school with melting and healing influences. Fourteen of the girls are numbered among the lambs of Christ's visible fold, and others give hopeful evidence of piety.

## Siam.

### GENERAL LETTER FROM THE MISSION, DATED DEC. 1ST, 1839.

ALTHOUGH this letter bears date some months earlier than other communications that have appeared in the *Missionary Herald*, yet as it contains some important and interesting views of missionary labors in Siam, it is given here.

### *Climate—Disposition of the Rulers— Importance of Bangkok.*

The children of the two mission families are enjoying excellent health. There does not seem to be good reason to suppose that the salubrity of Bangkok will be found to be a whit behind the most favored locations within the tropics. Our cool seasons, embracing the months of November, December, January, and February, are delightfully salubrious. If the dreadful odium that has been attached to the climate of this city, could be blotted out, we might, with great hopes of success, invite many kinds of invalids to come hither in quest of health.

From the extract given below it will be seen that the views of Doct. Bradley, given at page 177 of the last number, relative to the disposition which the rulers of Siam manifest towards the missionaries and their labors, are sustained by his brethren.

We know not certainly how the king regards the christian religion. It is remarkable that he is so silent on this subject. He must know what we are doing; and it is scarcely possible that he should not be aware that the gospel, if extensively embraced, would supplant the religion of the country and of the state. It is certain that very many who read our tracts imbibe this impression. If there was a jealous feeling on this subject existing in the bosom of the king or any of his officers, it should seem that it would before this time have manifested itself. We are almost ready to flatter ourselves that his majesty and nearly all other persons high in authority here are at least secretly convinced that we preach a better religion than Boodhism. But Divine Providence may quickly develop events which will shew that such are vain flatteries. Our trust is in God, whose we are and whom we desire to serve. He will do all things well and will work and none can hinder,



Respecting the importance of Bangkok as a field for missionary labor, and the probability that missionaries will be permitted to reside in other parts of the kingdom, the missionaries write—

If the king shall be willing to allow some of the mission to live at Anghin or Bangpasoi, no doubt it will be wise to occupy the field without delay. If he shall prohibit missionaries living out of Bangkok, (which we are not prepared to think he will do,) the question will then arise whether it will be our duty to attempt to go into other parts of the country, or quietly to pursue our work in Bangkok, with the facilities of access we may have to many, if not all parts of the kingdom, by travelling, and to every nook and corner of it by tracts through the agency of the people who come and go thither. With our present feelings we should most decidedly prefer the latter course. Our views have been changed considerably of late, in regard to the importance of our having out-stations. They do not appear to us so important at present as we were once inclined to think them. If our present location was in any city less in rank than the capital, the necessity of different stations would be much greater than it now is; for we should then enjoy far less facilities for intercourse with all parts of the kingdom. The Siamese are almost, if not quite, as much in the habit of coming several times a year to Bangkok, as the Jews were of going up to Jerusalem to worship. It costs them little or nothing to travel. Their rivers and canals intersect the country every where. Boats are very plenty and cheap. They account their time of no value. When they come they bring provisions enough for the journey to the capital, and when they arrive they can obtain food cheaper in the city than in the country. Again, what we do in Bangkok, under the eye of the king and his officers, receives consequently a peculiar sanction in the estimation of the people of the country. Hence we find that our tracts are far more highly esteemed by them than by the citizens of Bangkok, which is denominated "the angelic city of the great king." Bangkok itself presents a field for preaching the gospel abundantly large, probably, for all the missionaries that the church will be willing to send to Siam for years to come. In respect to schools, academies, and other means for education, it is probably wider than can be cultivated well by all the foreign missionaries that will ever be sent hither.

It seems that the whole country is open to itinerant missionaries. We may go out two by two or more on preaching excursions, in any direction, for weeks together, while our wives may be keepers at home, teach schools, and perform various other important services.

*Preaching—Ability to Read—Tract Distribution and its Results.*

Since the date of this communication, it would seem from other letters that the missionaries have been able to hold more regular public religious services than they had before done.

We are sorry that we cannot report better progress in the greatest and best department of missionary labors, the oral preaching of the gospel. Our apology, whether sufficient or not, is 1st. That we have found it very difficult to collect an audience for an hour, or even a half hour. 2d. When we have succeeded in congregating a number together for the purpose of regular worship, we have found it next to impossible to hold their attention long enough to hear our proposition enforced. 3d. The best economy of our strength seemed clearly to require us to defer the making of public worship our most prominent work until some further preparations could be made for it. Let it be understood that we now speak of preaching in the common acceptation of the term, that is, stated oral proclamation of the gospel, accompanied with prayer and singing. We may be mistaken, but it strikes us that there is more to be hoped at the present time from the solemn and prayerful distribution of tracts, with free and faithful conversation, than from more formal preaching. The time will come, no doubt, and we think that it is not far distant, when the way will have been fully prepared for the use of the latter, as the chief means for converting this people unto God. Notwithstanding these opinions, we have endeavored to hold regular worship, and have had stated preaching during some parts of the last year. Mr. Robinson continued to hold public worship at his house every Sabbath day until the last of February, when he removed to Anghin. Sometime after his return to Bangkok he commenced public worship in Siamese on the Sabbath at our floating house, which we fitted up for that purpose early in the year. From twenty to thirty have attended on every Sabbath since he commenced, up to the present time.

At the commencement of the year Doct. Bradley began preaching to those whom he could persuade to hear him at the tract-house. He continued this exercise through the months of January, February, and March, when, from the experience he obtained, he judged that he could spend his time more profitably on Sabbath days by distributing tracts to the great multitudes who applied to him for them, seeking to excite a spirit of inquiry, giving free opportunity to ask questions, taking time to answer these inquiries, and embracing opportunities for making short extemporaneous addresses, or reading portions from the gospels or some tract, applicable to the occasion. In this manner he has since that time spent at the tract-house about three hours every Sabbath, and two hours every Tuesday, Thursday, and Saturday. His services on these three week days have been continued from the beginning of the year. He labors in this wide and inviting field with encouraging prospects and joyful hopes.

By far the greatest amount of our time during the last year has been devoted to publishing the gospel of our blessed Lord through the instrumentality of tracts. It is probably a moderate calculation which allows that there are at this time at least one million of Siamese readers. Allow us for a moment to direct your attention to the means which have produced so many readers. In the first place the Siamese have a written character which is exceedingly simple and perfect, and which their children can learn to read within from two to four months. A native adult of but ordinary abilities may learn to read it in from fifteen to thirty days. Again all the Siamese wats are more properly seminaries of learning, than temples of religion. They concentrate rudimental, academical, and collegiate instruction, not as thoroughly, it is true, as we have been accustomed to see in our country; but still thorough enough to make all or nearly all readers who are taught in them. Again it is a sacred custom for parents to send their children to the wats for instruction. There are very few Siamese male children who do not spend some time in these seminaries. A large proportion of these who are not sent to the wats are taught at home by their parents, or some one of the family, or a hired teacher. It is very rare that a family can be found in which there is not one or more who is able to teach reading. May we not recognize a spe-

cial providence in all this. And may we not, without enthusiasm, infer that God would have us take advantage of this state of things? We would mention one thing more. The Siamese have been accustomed from time immemorial to receive all their religious instruction by books. This is the channel through which all their sermons are preached, all their superstitions inculcated, and all their faith and practice established. And we may add that it is also the channel of a large proportion of their business transactions. What a mighty channel is this, even with only the power of the pen. What mighty works has it accomplished under the control of the prince of darkness! What blessed results may it not effect when widened and deepened a thousand fold by the christian press! Does not the Great Head of the Church who has given us ability to do this, require it of us?

The whole number of pages printed in Siamese by the mission from the commencement of printing at Bangkok was, on the first of December, 1839, 2,978,960; and during the year then closing it was 1,120,641. More recently, as mentioned at page 178 of the last number, the press has been stopped and all these means of usefulness arrested, owing to the inadequacy of the pecuniary means allowed to the mission to carry forward this department of labor.

One of the pressmen employed in the printing-office, by the name of Buah, a Siamese, is a serious young man, and gives some evidences of being a convert to Christ. He is our most faithful workman and exerts a comparatively good influence upon all the hands. He appears to be a first fruit of our labors at the tract-house. Some months since he requested baptism. It was then thought best to put him off a few months that he might have time to develop his character, for his case was not clear. We have since advised him to receive the ordinance of baptism, but he wishes now to postpone it a little longer until he can pay his debt, by reason of which himself and wife are kept in a limited bondage. When this shall have been done, he proposes to join us with his wife, whom he thinks is also a believer. He was beaten a few months since by his master for teaching the principles of the gospel, which condemned the worship of angels and the useless ceremonies for the dead. He said he did not exercise the least revenge towards his master. But he re-

joiced that he was permitted to suffer shame for the sake of Christ. "I am," said he, "not at all frightened or discouraged. I am resolved to continue to teach the gospel of Jesus, let what will come." Buah is very fond of teaching others what he knows of the gospel, and practises it so much that he has received the name of Teacher Buah, by almost all that are acquainted with him. He is particularly fond of singing the spiritual songs, by which means he attracts many around him on Sabbath days, and at other times when he is not engaged in the printing-office. He is not a slave in the sense this term is generally received in America. He is a debtor for about sixty ticals, which is about \$36; and according to the laws of this country is laid under a limited subjection to his creditor until he can obtain the means to pay the debt. In employing him we have had no concern at all with his creditor. We never saw him.

This brings us to speak more definitely of the results of our tract labors. But a very little of this subject lies within the grasp of our finite minds. We must wait until the final judgment for a full disclosure of these results. We may, however, speak confidently of a few things. It is certain that the distribution of tracts in Siam has given much publicity to the name, character, and offices of the Lord Jesus. All the oral preaching that has ever been performed here by missionaries has, from the nature of the case, been very limited in its influence, compared with the preaching of the gospel by tracts. If the name and word of Jesus has sounded from city to city, from village to village, and from valley to mountain, throughout this kingdom, tracts have been the chief vehicle. If any souls of the Siamese have been brought nigh to the kingdom, tracts have been the principal instrument. If any of them have entered into the ark of safety, tracts, under God, have in most, if not all cases, given the alarm, and, as a schoolmaster, led them to the missionaries, and they by the Spirit to God. Many have read all our publications in course, and now earnestly seek for more. Many can repeat large portions of their contents. Some seem to be inquiring the way of salvation with considerable earnestness. We indulge trembling hopes that a few of those with whom we are acquainted have given their hearts to God. We tremble for these, because they do not give us that clear evidence of sorrow for sin which we much desire to see.

### Syria and the Holy Land.

LETTER FROM MR. WHITING, AT JERUSALEM, AUG. 25TH, 1840.

WRITING of his labors and the state of affairs after his arrival at Jerusalem, subsequently to his visit to the United States, Mr. Whiting states—

On the first Sabbath after our arrival I had the pleasure of meeting a portion of the little native congregation I had formerly preached to, and of expounding to them a portion of the word of God. Those Sabbath services have been continued during the summer, the number of natives present being usually from ten to twenty. Until I removed my family out of the city, our native friends and neighbors, to the number of ten or twelve, usually attended our daily evening worship, which was conducted in Arabic. In this daily service we have been much interested. The hour for holding it was at the setting of the sun. My practice is to read in regular course from one of the gospels or epistles, with brief remarks and questions to those present, closing with prayer. This method of instruction has some advantages over the more formal and public one of preaching on the Sabbath. It affords a better opportunity to inculcate line upon line and precept upon precept, and to give instruction on a greater variety of subjects, and in a more familiar manner.

Most of those who worship with us on the Sabbath are residents in Jerusalem. Some few from Bethlehem and other villages occasionally attend. The teacher of our school at Bethlehem is seldom absent from the service, and he is one of the most attentive of our hearers. The school which he teaches is flourishing, and is doing good in that village, the number of scholars being sometimes forty or fifty. Many more have applied for admission, but we have directed him not to receive them, as he has already as many as one man can do justice to. The school at Jerusalem has been interrupted by the sickness of the teacher, and the number of its pupils has been small, not more than twelve on an average. One cause of this is that the parents of some of the boys require them to work during the summer, and assist in maintaining their families. We continue to have applications for schools in the villages and towns near us, but the state of our funds puts it wholly out of our power to support another. We fear that we shall



even be obliged to stop the two which we have in operation. One department of missionary labor in which we are much interested, and which we think is as promising as any other, is the education of native girls in our families. You are aware that before our late visit to America we had in our family two little Armenian girls, and that they remained at Beyroot during our absence. They are again with us, together with two others whom we have taken since our return. Mrs. Sherman has also taken one, making in all five native girls who are being educated in our two families at this station. This mode of doing good has the advantage of being less expensive, and less liable to be interrupted by civil disturbances, than some other of our operations. One of the children whom we have last received was brought to us in an unexpected way. Both her parents are dead. Her father was a Christian of the Armenian sect; and her mother, originally a Jewess, had embraced the christian faith, and been baptized by our friend, Jacob Aga, of Beyroot, who, you remember, was a bishop of the Armenian church. The children have of course received christian baptism. Since the death of their parents their maternal grandmother, who is still a Jewess, has been endeavoring to get them away from christian influence and secure for them a Jewish education. Accordingly she some months ago abducted the child I am speaking of, and committed her to a company of Jews who were about leaving Beyroot for Jerusalem, with a view to her being trained in a Jewish family. Under cover of the night they embarked with the little orphan for Jaffa. Providentially there was on board the vessel with them a Greek from Aintab, who had been acquainted with the child's father. Having ascertained who she was, and under what circumstances she was placed in the hands of these Jews, he made known the facts to our consular agent at Jaffa, who promptly took measures to rescue her from their hands. With the approbation of our friends at Beyroot, under whose guardianship she had been left, we have received her into our family. She is about six years of age, and a promising, interesting child. She has a brother who is older and a sister younger than herself. The former is a member of our seminary at Beyroot, and the latter we intend to bring to Jerusalem, that the two little orphan sisters, who are very fond of each other, may grow up together.

During the past summer we have had frequent visitors, not only from the neighboring villages, but also from Jaffa, Gaza, Ramleh, Nablous, and other places more distant. It is more and more apparent that in many of these places, if not in all of them, the knowledge of the Scriptures and the desire for instruction is extending, and that a wide field of usefulness is open to us in a multitude of villages and towns on the north and west of Jerusalem. We find in almost every part of the country some (and their number is increasing) who no longer bow to the authority of popes and councils, custom and tradition, but are beginning to look to the Bible as the supreme rule of faith and practice, and who are thus becoming, in principle, protestants. Whether they become such in name or not, is a question of minor importance.

In many of the places referred to schools and books are requested by the people. But we have no funds to support schools, nor, except to a very limited extent, to defray the expense of tours for preaching and distributing books among them. I cannot help asking, though I know the subject is trite, and to some perhaps disagreeable, Is it good economy to allow your missions to be so cramped and embarrassed by the want of funds, as ours is at present? If you expect your reapers to accomplish any thing in the harvest field, you do not take away their sickles, nor tie their hands. Let the friends of missions look to this. Let them consider whether it is not the part of sound wisdom, either to give us the means by which we can work and spend our lives advantageously, or else to call us home at once? and whether it is worth their while, or ours either, to attempt to carry forward the enterprise at the present "poor dying rate?"

We have had extraordinary heat in Jerusalem during the past summer. It was probably owing partly to this cause, and partly to the low and confined situation of our house, that Mrs. W.'s health suffered materially during the months of June and July. Finding a change of air necessary, we removed for a season to the convent of the cross, a large and airy building, situated a mile or two west of the city. The change has been of great benefit to her, and to myself also. Mrs. Sherman had a serious attack of fever in July, but it was mercifully of short continuance. Our little circle is now blest with comfortable health.

You have been informed that during the late insurrection in Mount Lebanon,

several of the mission families sought a refuge from the noise and dangers of the war, by coming to Jerusalem. They are still with us.

I have not time to describe the present posture of political affairs in this country. You will, however, receive ample accounts from others. Suffice it to say, that the European powers have made known their determination that the country shall be restored to the porte. The reports which will reach you of this scene of confusion may cause you some anxiety on our account. I do not think, however, that we, Americans, are likely to be molested. The people are our friends, and they will, universally, hail the approach of the foreigners and look to them as their deliverers. And as to the pasha's soldiers, from whom our chief danger would arise, they are now collected along the coast; and should they be disposed to fall back upon the mountains again, we are confident the mountaineers would effectually resist them.

#### JOURNAL OF MR. BEADLE IN NORTHERN SYRIA.

EXTRACTS from the journal of Mr. Thomson while on a tour in Northern Syria were given at pages 28 and 97 of the numbers of this work for January and March. The principal object of the tour, as before stated, was to visit Tripoli, Ladakeea, Aleppo, and other places, preparatory to selecting and occupying one or two new missionary stations in that quarter. Such portions of the journal of Mr. Beadle as relate to interesting topics not dwelt upon by Mr. Thomson, or communicate important information not given by him are inserted below. The tour was commenced 7th May, 1840.

#### *Manner of Travelling—Salutations—A Greek Christian.*

As there are no stage-coaches, steam-boats, or rail-roads in Syria, it may not be amiss to describe our manner of travelling. Our party consisted of seven, Mr. Thomson and Doct. Van Dyck mounted on horses, myself on a mule, Abu Yousif, who is our Bible and tract distributor, Saliah, a cook, and Achmet and Mustapha, two muleteers, mounted on horses and mules, and a strong horse to carry our baggage. Our beds, which were nothing more than large comfortable, we carried upon our animals, making them answer the double purpose of bed and saddle. The Arab saddles are nothing more than large stuffed sacks,

covering most of the back of the animal, and allowing the carriage of a considerable burden. To those accustomed to them they are quite as easy as the English saddle—indeed for long journeys I find them much more comfortable. Our cooking-apparatus consists of a few tin and copper dishes, so made as to fit into each other, and these all set into a leather bucket which is used for water. Our household furniture is made up of a few dishes snugly packed in a trunk, and a small carpet which answers the purpose of chair and table. As there are no taverns upon the way, we took a tent, which, when folded up, may be easily carried, and when pitched affords a fine shelter.

Thus equipped we bade adieu to our friends in Beyroot on the morning of the seventh of May, and commenced our march. It should be understood that when we speak of roads we mean only foot-paths, much resembling the sheep-paths of farmers in America. These are the only roads to be found in Syria.

On the 8th, at Jibeil, Mr. Beadle remarks—

It is quite amusing to a person unacquainted with the customs of this country to listen to the profusion of salams, or compliments, which are passed between friends and even strangers and enemies. If you meet a friend in the morning he says, "May your morning be happiness." You reply, "And yours be peace." He asks again, "How is your condition?" "If it please God you are happy?" Reply, "Thank God, I am happy." "And how is your pleasure?" He answers, "May God give you peace." When he leaves you, he says, "By your permission I depart." Reply, "Go in peace." He adds, "And God give you peace." In travelling the salutation is, "May God be with you." Reply, "And God keep you." If you call at a person's door, he says, "You are welcome, do me the favor to walk in." Reply, "May God increase your bounty." Answer, "And God give you long life." Salutations of this kind were no doubt as freely used in the time of our Savior as now, and were uttered with quite as little regard to their meaning. He also gave the benediction of "Peace;" but not as the world gave. His blessings were from the heart. The peace which he gave was heavenly and enduring, and he upon whom it rested was blessed indeed.

May 9. In our ride we saw the Arabs ploughing, and invariably carrying the ox-goat. This is a large stick about

eight feet long, loaded with a heavy sharp piece of iron at one end for the purpose of urging on the tardy oxen; and at the other with a sharp chisel-shaped iron for the purpose of cleaning the plough-share. The proverb used by our Savior in his address to Saul of Tarsus, Acts ix: 5, originated probably from the use of this instrument. The refractory ox, in kicking against the goad, would only inflict a self-injury, and the more violently he resisted, the more difficulty would he experience. Thus the furious Saul, in breathing out threatenings and slaughter and madly hauling men and women to prison for the name of Jesus, was kicking against the goads, and inflicting upon himself a greater evil than upon those whom he so eagerly sought to destroy. It is very easy to conceive also how Shamgar might have destroyed the enemies of his country with this singular weapon. Judges iii: 31.

When near Tripoli, Mr. Beadle gives the following account of his interview with an aged disciple, who though infirm and alone, is keeping up the fire of love and christian zeal in his heart.

31. After morning prayers we took our animals and rode the distance of half an hour, to the house of an aged Greek Christian, with whom we spent a portion of the Sabbath. It was a season of much interest to the aged disciple as well as to us. He said, the Savior had visited his house to-day. And when we wished to go, he would hardly consent to our leaving. But we promised to see him again, and proceeded to our tent. It is by no means a small privilege to meet even with one, in this desolate famishing land, who loves the Lord Jesus Christ, and with whom you can hold sweet converse upon heavenly things. This old man is totally blind and extremely poor, and yet, such is his character, that I could not help falling upon his neck and embracing him, as if he had been a father. It is now about ten years since he gave evidence of being a true Christian, and since that time he has been extremely anxious to devote all his time and strength to the cause of his Redeemer. He has a school of from twenty to thirty children in his house, where, with the assistance of his son, he daily teaches and preaches the Lord Jesus Christ. He is also much interested in the distribution of the Holy Scriptures in this land of moral darkness and famine. Blind, as he is, he procures a little boy to lead him, loads his donkey with Bibles and

tracts, and goes from village to village with his precious freight, spreading the light of life among his countrymen more benighted than he: thus endeavoring to fill up the measure of his days to the glory of his Creator and Redeemer. He says he is now old and must work fast in order to redeem the time. And truly he has but a little time longer to serve his Master on earth, for the unrelenting hand of consumption is upon him. Poor old blind man! Aye rather rich, rich in faith, love, and good works! Would that all could see like thee! Though thou canst not see the beauties of God's works below, thou canst see the glory of redemption; and soon the scales shall fall from thine eyes and thou shalt see as thou art seen and know as thou art known.

June 11. At an early hour we mounted our animals and rode to the Mina to take leave of our aged friend, the blind Christian. After sitting for a little time with him, we rose to go, when the old man embraced us all, first kissing us on one cheek and then on the other, and adding the patriarchal blessing, "May God be with you."

#### *An Arab Custom—Geological Notices— Jebble—Ansairaea.*

12. Our encampment last night was with the Semek or Fish tribe of Arabs, and to-day we are passing through the Arab Ghe-Ghe'hash, a tribe which receive their name from a small donkey. We feel ourselves quite secure among them, as a sheikh of the port had received us into his tent and eaten with us in ours. This made him our friend, as nothing can be more sacred to an Arab, than the person and property of him with whom he has eaten bread. It is said (with how much truth I cannot aver) that if, by chance or otherwise, enemies eat together, thenceforth their animosities cease, and they become friends. This custom of binding friendship by eating at another's table must have been alluded to, in the affecting expression, "he that eateth bread with me hath lifted up his heel against me."

13. A half hour's ride from Tortosa, brought us to several fountains of cool fresh water springing up from the earth. A short distance farther we discerned a large fountain rising in the sea, about two rods from shore. One hour north of the town we passed the Nahr Hussein or Beautiful River. At its mouth, and along its bed, as well as on the whole plain through which it passes, we found



chalcidony and agates in fine specimens. The localities are in the mountains, and the river washes the fragments to the plains. A half hour more brought us to Ayn El Teen, or fountain of the figs. Three and a half hours from this we reached a volcanic region, with a remarkable locality of green stone. The pebbles from this locality are scattered the whole of the distance to Beyroot. At that place they are quite small, but gradually increase in size as you advance to the north, and terminate entirely in this locality. After passing the green stone we came upon a singular volcanic locality, which showed so distinctly the action of fire, that it seemed as if the hills had been melted but yesterday. Huge masses of broken lava, sand, pudding-stone, and amygdaloid were heaped about in curious and fantastic shapes, appearing as if some mighty giant had been tossing the rocks and hills for amusement. This region occupied three hours in passing. An hour farther brought us to the ancient Banias. In our ride to-day we passed several fields of the *rucinis communis*, or castor-oil plant. The mountaineers cultivate it for the oil which they burn instead of the oil of the olive.

On the same day Mr. Beadle gives the following brief account of the ruins of Jeblee.

This is the ancient Gabala, and from its ruins we judge it must once have been a large place. It is situated in the midst of a large and very fertile plain, and is surrounded by low walls of a modern structure. The only thing now remaining to testify to its former glory is the theatre, which is in a tolerable state of perfection. This must once have been a superb structure. The semicircle only remains, which is one hundred yards across. The vaults from which the chariots passed into the arena are still perfect, and the seats upon the west side remain unbroken. As upon all ancient works which the traveller meets with in this country, you find here the destroying hand of the Turk. The beautiful slabs of marble, which once adorned this building, have been torn from their places and now grace the pavements of the mosque of sultan Ibrahim.

Of Ladakeea and the Ansaireea he writes—

Ladakeea is the sea-port for the Ansaireea, and the place where most of their business is transacted. Within a few days ride of the city there are eight

hundred villages, all of which are occupied by the Ansaireea. It is extremely difficult to ascertain any thing definitely concerning this singular people, they being much averse to giving any information concerning their customs or religion. By their intercourse with others, however, some few things have been ascertained with a degree of certainty, among which are the following:

1. They are numerous. Estimates which have been made at different times and places have varied from one to two hundred thousand.

2. They are divided into sects. Worshipers of the sun, of the moon, of the dog, and it is said by some, though without sufficient proof, that there is a sect of women-worshippers.

3. They have neither times or places for prayer.

4. They have feasts. No person has been able to ascertain why they observe them.

5. They have no law concerning marriage.

6. They have books upon their religion.

7. They believe in transmigration of the soul.

8. They are very ignorant. Not one in a hundred can read or write. In a village which we visited not a single person could be found possessed of these indispensable acquirements.

16. As we were about to leave this morning an amusing scene occurred in front of the consul's house. Abu Yousif, who goes with us for the purpose of distributing books and tracts, had given away a few books to some Greeks. In a few moments we were surrounded by men, boys, and girls, who were loud in their demand for the precious treasures. A few had been placed in the hands of a servant for distribution, and the poor fellow was obliged to run to escape the furious onset which was made to reach the bundle which he held. Thus eager are this perishing people for the bread of life, while the wolves who pretend to guide them as shepherds refuse them a single morsel.

17. Sabbath. We are encamped in the mountains, a little distance from the road, in a most romantic place. The pines cover the sides of the hills around us. Above and along these abrupt precipices the eagles are soaring as if in pastime. The majestic head of Mount Cassius rises before us. The birds are uniting in their morning song, and the sun is coming up in all the glory of a

cloudless summer morning. We have only to stand, wonder, and adore. We have no "temple made with hands," in which to pay our vows and render thanks; nor have we multitudes to unite with us in singing the songs of Zion; yet can we worship acceptably here, and join with adoring nature in giving thanks to the Mighty Creator, who made all worlds and is in all places to govern and bless.

18. With the morning light we take down our habitation and travel on to find a new place in which to rest our weary heads at the close of day. We are literally pilgrims, who tarry only for a night. Where the darkness overtakes us, there we dismount, rear our frail dwelling, and make ourselves as much at home as if we had occupied the ground for years. Thus the patriarchs lived "dwelling in tents," having no abiding place, wanderers upon the face of the earth. To such a people how much force and beauty must those portions of the Scriptures have possessed which speak of heaven as a "rest," "an everlasting habitation," "a house not made with hands, eternal in the heavens," "an inheritance incorruptible, undefiled, and that fadeth not away." Our road to-day has been over one of the most interesting geological regions I ever passed. It has been a continued succession of high mountains and deep valleys, cut into every variety of form by the action both of fire and water. For a few hours the hills were talcose, these were succeeded by jasper localities, in which occurred numberless varieties of the most beautiful colors, quartz, actinolite, hornblend, chalcedony, and fortification agates. Ascending the mountain we reached a large locality of granite, which seemed to have been pushed up through the mountain masses of rock by a force from below.

*Ancient Selucia—Antioch—Danah—Aleppo.*

At the close of the day on the 18th the travelers reached Swadia, in the valley of the Orontes. Of the ruins of the ancient Selucia, the site of which is about four miles distant from Swadia, Mr. Beadle remarks—

19. The remains of Selucia are still to be found upon a point of land north of the present city. The walls may be traced in some places, and portions of the harbor may be seen, but the glory of that city which held three hundred thousand inhabitants has passed away. That which interested me most was the fact

that Paul embarked here to carry the unsearchable riches of the gospel of Christ to the perishing gentile world. From Swadia we rode in two hours and a half to Btias, the summer residence of Mr. Barker. This is a most romantic place, situated in a glen high up in the mountains, having a fine view of the low country, Antioch, and the immense plain beyond it. It is supposed by some to be the site of the ancient Daphne, because of the beauty of its situation and the abundance of water which gushes from the mountains in unfailing springs. The distance from Antioch, however, would prove at once that this could not be the place, as Daphne was but four miles from Antioch, while Btias is seven.

20. After spending a pleasant night with our kind host, we took leave of him and proceeded to Bate El Ma, or House of Waten, which is unquestionably the site of Daphne. It is a most delightful spot and well suited by nature for the voluptuous character it once possessed. The temple, the splendid groves of cypress and bay-trees, the delightful arbors and walks have vanished, but the vast amphitheatre, the hanging rocks, the gushing waters running in a hundred streams, pouring, plunging, foaming, and roaring, in as many different directions, remain to tell what once was. In passing to Antioch, a ride of one hour, the road sides were lined with large blocks of hewn stone, which once, no doubt, belonged to the temple of Apollo itself, or to other structures in its vicinity. Fragments of granite pillars and broken slabs of marble were also abundant. Near to Bate El Ma is a large spring of water, which bursts from beneath the rocks and runs down through a valley filled with the bay-tree, myrtle, walnut, fig, and mulberry, which present a fine view either from the valley or the mountain. Its proximity to Daphne and the beauty of its situation, no doubt, rendered it a place of much resort in the days of Roman glory. The bay-tree spreads very much while growing, producing from five to twelve trees from a single root, which stand clustered together in singular beauty. To this the Psalmist referred when speaking of the wicked. Ps. 37: 35. The comparison is beautiful, but commentators have erred by endeavoring to give more to the figure than the passage intends. David says that he had seen the wicked rise in power and extend his influence spreading on every side like the green bay-tree, and from all this glory he had also seen him pass away. The figure is confined to the first part of

the passage, as the bay-tree, instead of decaying rapidly, after a flourishing growth, lives to a good old age.

A word should be said of the Orontes. This river is the largest in Syria. It rises in the eastern range of Lebanon, runs north until within a few miles of Antioch, when it turns to the southwest and empties into the Mediterranean at the foot of Mount Cassius, about five miles south of the ancient Selucia.

Antioch. The insignificant town which occupies from one fifth to one eighth of the space on which this celebrated city stood, is now called Antakia. Ruins are seen on every side, doubtless the effect of the earthquake of 1822. The houses are small and mostly one story high. They are probably built in this way to give a greater chance of life in case of an earthquake. There is nothing interesting now to be seen at Antioch, except the ancient walls of the city. These were nearly entire when the country came into the hands of the present government, but the pasha is now blowing up the walls for the purpose of building barracks for his soldiers.

Antioch was once a renowned city, containing seven hundred thousand inhabitants, filled with wealth and luxury and their ever present companions, debauchery and vice. The voluptuousness of this city and its adjacent groves, was more powerful in subduing the Roman legions, than all the armies with which they ever contended. Veterans, who had fought and conquered until they were counted invincible, fell here. Officers who could lead men to battle and contend for victory in the face of ten thousand deaths, here were overcome by the insinuating power of splendid vice, and could battle no more. But where are the mighty ones who lived and loved and sinned in this voluptuous city? Where are the beautiful groves and magnificent temples consecrated to prostitution, and the unhappy worshippers who filled them? The fury and carnage of battle have seven times swept over them, and the more dreadful earthquake has as many times been commissioned to bury their thousands in the dust, until all are gone.

But this ancient city possesses an interest to the followers of Christ which eclipses the glory of its most famous days. It was here that that name which is adored in heaven, and which is yet to fill all the earth, was first given to the disciples of Jesus. Here Paul labored in the gospel, and planted, amid Roman corruptions, the pure and humble worship of the church of Christ. Here also

Chrysostom preached with great success four hundred years after Paul had rested from his labors.

21. Our road lay nearly east from Antioch, across the immense plain through which flows the Orontes. Four hours brought us to Ghisson Hadeed, or the Iron Bridge. At this place we left the river and continued across the plain, which we passed in four hours. This vast plain has many artificial mounds, like the plains of Junia, though something smaller. It is difficult to conceive for what purpose these mounds were used unless it be as places of defence in the ancient mode of warfare.

22. Our road passed over a hilly country, which was filled with ruins of cities, temples, churches, and altars. A ride of about four hours brought us to a small village called Danah, situated in the midst of a large plain bearing the same name. This village is built amid the ruins of an ancient city. We were compelled here to take shelter under the wall of an old temple from the burning sun and a still more burning sirocco. We found it indeed "the shadow of a great rock in a weary land." The sirocco was dreadful. The atmosphere seemed to have been heated in a furnace. The puffs of air, as they fell upon our faces, felt as the heat of an oven when you approach its mouth, and the only way to be at all comfortable was to lay wet cloths upon the face and hands. We found the inhabitants of the village poor and so situated as to be unable to procure fuel. In their extremity they use dried cow-manure for cooking. This is a very common fuel in the desert, and in those parts of the country where wood is scarce. I could not help thinking of the infidel sneers and vile falsehoods which have been sent out to the world concerning the directions given to the prophet (Ezekiel iv: 12—15.) Infidels have frequently repeated the assertion of one of their champions, that "the prophet must have had a good sauce to eat with his bread," without ever taking the trouble to inquire whether this sneer was based upon the truth or not. The baking of bread with these offensive materials was a sign of great poverty and extremity, and is just what God wished to show to his people should come upon them for their sins.

23. Aleppo. Continued to cross small hills which rose one above another gradually, for six hours, when we entered Aleppo. This city is in latitude 36°, 11', 25" north, and longitude 37°, 9' east, distant from Antioch about sixty miles,



and nearly one hundred from Alexandretta, its principal sea-port. Its population is now estimated from 45,000 to 80,000, among whom are 6,000 Jews, and 14,000 Christians. The Moslem population has been recently diminished by conscriptions for the army, and multitudes (it is said not less than 10,000) have fled to escape impressment. It is an important place for a mission, and affords every facility for living comfortably which can be found elsewhere in Syria. Here are several English trading houses, and the gentlemen who reside there feel perfectly secure. A mission established here would be the door to the vast territory lying north and east. Mesopotamia must be entered by Aleppo, and the Nestorians, at least the mountain Nestorians, can be reached better by Aleppo and Mosul than any other way. Had we the funds and men, this place and Ladakeea would be occupied at once. There are none of the Ansaireea here; or if any be found, they are at such a distance as not to be reached from Aleppo. A part of the inhabitants of Antioch are Ansaireea, and an out-station might be formed in that city from the mission at Aleppo. The ground is ready to be occupied, and it waits only for the laborers to put in the sickle and reap.

27. Having concluded all our investigations in Aleppo, we left the city at five, P. M., on our return home, which we reached in safety after a ride of nine days, thankful to our kind Heavenly Father for his mercy to us in all our journeyings, and his protection to our families and friends during our absence.

### Stockbridge Indians.

LETTER FROM MR. MARSH, DATED 15TH  
FEBRUARY, 1841.

### Religious Inquiry and Conversions— An aged Idolater.

In giving an account of the religious state of the small band of Indians under his instructions near lake Winnebago, Mr. Marsh writes—

At the commencement of winter things began to look more encouraging. Religious meetings, particularly on the Sabbath, were more solemn and interesting, and some hearts evidently began to relent. The latter part of November a member of the church, and one of the head men, was suddenly removed by

death; but his end was peace. After he was struck with death, and amongst his last words, was an expression of his confidence in the Savior's merits and righteousness. The latter part of December some appeared anxious to know what they should do to be saved. I held a meeting of inquiry, at which three or four attended. The first day of January some ministering brethren from a distance arrived, on their way to Green Bay to attend an installation in the presbyterian church. In the evening one of them preached. It was a blessed meeting. I went to attend the installation and was absent some days, but returned as soon as I could; and in three or four days a ministering brother, the Rev. Mr. Ordway, also came up from the Bay, while the rest remained to hold a series of meetings at that place, which were blessed to the salvation of souls. On the 11th of January a protracted meeting was commenced here under very favorable circumstances, which continued ten days. These were days of God's power. Many members of the church appeared to be broken down and truly humbled; and then it was cheering and truly melting to see how easily a difficulty could be settled in a very few minutes, which previously might have consumed days in settling. Some members of the church gave up their hopes and came upon the inquirer's seat. But the work was not confined to the church alone, although judgment seemed to begin at the house of God. The old and most hardened sinner was also wrought upon by the power of the Holy Spirit, and with trembling anxiety inquired, What must I do to be saved? One striking instance I cannot pass over. It was the case of a man, perhaps forty-five years old, who has been one of the most intemperate and wicked men in the nation. Some years ago he had his skull fractured in a drunken frolic and was trepanned, but most narrowly escaped death afterwards by inflammation on the brain. Still, after his recovery, so unexpected, he sought yet again the poisonous drink and plunged as deeply as ever into the depths of intoxication. About four years ago he appeared for a while to be reclaimed, but the change was not radical, and he soon relapsed. During this meeting (and he had been somewhat serious before) he appeared to be powerfully wrought upon by the Holy Spirit. So great was his anguish that he wept aloud like a child. His sins as against God and his ruined condition by nature appeared to be the

most prominent things upon which he dwelt. He soon found peace in believing, as he hoped; and the change from what he was formerly seems much like the man out of whom the devils had been cast, and who sat at Jesus' feet clothed and in his right mind.

Although there were occasionally loud bursts of sorrow, thereby giving vent to the deeply troubled soul, still the meetings were characterised by great solemnity and stillness. For the people well understand that religion does not consist in "bodily exercise" in the house of God.

Whilst individuals of different ages have been the hopeful subjects of this work, one class, in a particular manner, has been almost wholly passed by, and that was those who had been engaged during the winter in drinking and frolic-ing. God, in the righteous dispensations of his providence, is making a difference in revivals of religion betwixt those who turn away from and scorn the subject of temperance, and those who declare in favor of total abstinence.

The number of hopeful converts has not been great, yet a considerable number give satisfactory evidence of having passed from death unto life. I do not pretend to number them because I choose rather to wait and see who bring forth fruits meet for repentance. And so with regard to admission to the church, none as yet have been invited, because the good of Christ's cause, and even the salvation of their own souls, appear to me to call for a delay in this respect of a few months, at least, so that they may themselves find out whether they can endure tribulation for Christ's sake. For them I have a stated weekly meeting, and all who are anxious about their souls are invited to attend. The state of feeling is still interesting, but not as much so as it was during the meetings. Last Sabbath, the 14th instant, at our season of communion four were admitted on profession of faith to the church, and one was restored who was excommunicated four or five years ago. One of this number was a white man, living in the settlement this winter, but the rest belong to the nation. Some of these have been indulging hopes for about a year. One was an aged man, a Munsee by nation, who was an idolater when he came here in 1837. The influence of christian friends led him to attend meetings, which had a salutary effect upon his mind. At length he found he could not follow Christ and keep his idol, and so he came and brought it to me, saying

that he wanted to give up every thing and follow Christ, and that I might do what I pleased with his idol. Upon inquiry I found that it had been a family idol for four generations, was upwards of a hundred years old, and his mother gave it to him above thirty years ago. For more than twenty years he had worshipped it and until a few years ago, when he heard about Jesus Christ, still he retained it. But so soon as he thought in earnest of coming to the light, this shameful thing was in the way and he must first cast it away; and he now appears to be a true worshipper of the Lord our God. To Him be all the glory. In view of these things I can say, Behold what hath God wrought! The Lord hath done great things for us whereof we are glad. And forever praised be his holy name.

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### Choctaws.

LETTER FROM MR. KINGSBURY, DATED  
DEC. 10TH, 1840.

WRITING from Pine Ridge, near Fort Towson on the Red river, Mr. Kingsbury makes the following remarks respecting the condition and prospects of the mission in the western portion of the Choctaw country.

In my communication of June last, I mentioned an intended tour to the upper settlements on the Boggy and the Blue rivers, ninety or one hundred miles west of Pine Ridge, for the purpose of preaching to them the gospel. The Lord favored the design; and there has been something like a regular circuit established and kept up since that time, by means of which the principal places have been visited, and those who had long been destitute of the means of grace, have had an opportunity of hearing the gospel message at least once a month.

The people in those settlements are mostly Chickasaws, and white men with Chickasaw families. There are also many black people, most of whom are slaves, but some have been set free by their former Chickasaw owners.

Among these emigrants were a few who loved our Lord Jesus, and who gave us a hearty welcome. Two pious blackmen, who were slaves, had, previously to our visiting them, held meetings for prayer, singing, and exhortation, which had been blessed, not only to their own people, but to some of the Indians. The Spirit of the Lord had attended their

humble instrumentality, and several had been led to make the solemn inquiry, What shall I do to be saved?

Mr. Hotchkin was with me on the tour in August, at which time a church was organized at the Chickasaw Depot, on the Boggy, eighty miles from this place, which we call the Chickasaw church. Additions have since been made to it of such as we hope love our Lord Jesus Christ, and it now has thirty-three members. Fifteen of these had been members of the Monroe church in the old Chickasaw country. Three had been members of other churches, and fifteen were received on examination.

In October, three were received on examination to the Mayhew church. There are a few others who give evidence of piety, and who have not yet been admitted to church fellowship.

We have cause for devout gratitude that the Lord has added his blessing to our imperfect efforts. As yet we are not permitted to rejoice over the conversion of those who possess the wealth, the influence, and the authority, either among the Choctaws or Chickasaws. Far the larger portion of the members of the Chickasaw church are the descendants of the poor and despised Africans. Some of these give good evidence that they are rich in faith, and heirs of the kingdom. Seven are free, are industrious, and sustain a fair character; but by a law of the Choctaw nation, passed at the last session of their legislature, they must leave the country by the first of March next, or be sold into perpetual bondage. Their attention has been directed towards the African colonies. Whether the way will be opened for them to get there we know not. There seems to be no resting place for them in this part of the world.

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#### Abenaguis.

LETTER FROM MR. OSUNKHERHINE,  
DATED ST. FRANCIS, L. C. JAN. 12TH,  
1841.

THE simple narrative given below of the heavy affliction through which Mr. Osunkherhine has been called to pass may, it is to be hoped, call forth some increased sympathy and prayer for him under this bereavement. The want of perfect correctness in the forms of expression will of course be attributed to the fact that the English is not his native language.

With sorrow according to the flesh, and joy according to the desire and hope

of salvation, I have to write while a mixture of sorrow and joy often cause my tears to run and drop from my eyes on account of the death of my beloved son Solomon Osunkherhine, who died on the second day of this month with the sickness of pleurisy fever. He was sick twenty-two days and died. He was a fine and promising boy. He was one of the best scholars, and improved exceedingly well in his studies. He was also constant both in day and Sabbath school, and committed many truths of the word of God. He was very useful in the school, interpreting what the teacher said to other little Indian children, or what they said to the teacher, for he learned the English language very fast and well. He could understand almost every thing what his teacher said to him, and his own tongue he knew well, and loved to exercise in putting the English words into Indian, or Indian words into English.

The expectations and hopes of man are often disappointed. I find it to be so indeed, for I had great hopes that my son will be very useful, if he lives till he be a man, for he learned many good things already, though young, only eight years old last November. We all expected and hoped he will be the one who will take the place of his father in declaring the gospel of Jesus Christ in future days, to bring his fellow Indians from darkness to light. But the ways of God are not like the ways of man. He knows best what is best; and though it seems to us as a loss, but he will bring no doubt great good out of that evil. What God has done, he done it because he loves the soul of the child and the souls of the parents and the souls of the tribe.

The child gave great evidence of his being renewed by the grace of God before he died. Since sickness took place there was great change in him. He felt that he was a sinner, and cannot go to heaven, unless he be made good boy. He repented of his sins and prayed to be forgiven. He prayed often and asked his father to assist him to pray. When he was at times so low that he could not speak, I could see his lips moving when he prayed to Jesus. When I asked him whether he thought much of Jesus, he said, "There is no being I think so much of as Jesus." Few days before he died I asked him whether he will bid good bye to his parents. He said, "Yes, I will." So that day he was to die he said, "I am glad to see this morning, but I shall not see another morning. I must die."



A little while after this he bidden good bye, first to his parents, and then to all that were present, and requested his father to lead in prayer, and this he did two or three times within a short time, and after we have prayed together two or three times, according to his request, he bidden good bye those who came in last, and as soon as all went to him and kissed him, he began to fail and died.

The death of my son seems to be an awakening to some. We have two persons since that time come forward to be examined to be received into the church. And after examination took place we think they are not fit to be refused, yet we shall examine them, for our communion-day is yet far off, that is, first Sabbath in next month.

## Proceedings of other Societies.

### FOREIGN.

#### **SURVEY OF THE UNITED BRETHREN'S MISSIONS, DEC. 1839.**

THE retrospect of the missionary work carried on by the Brethren's Unity during the past year, affords manifold cause, both for thankfulness to the Lord on account of the blessing with which he has accompanied it, and for confidence in his further aid, under the accumulating difficulties which are the necessary consequence of its extension.

From our northern congregations in Greenland and Labrador, gratifying accounts upon the whole have been received. The previous winter was favorable to the exertions of the natives, who derive their subsistence almost entirely from the sea, and this had a beneficial influence on the internal course of the congregations, as the daily meetings for edification and the schools could be more regularly attended. At New Herrnhut and Lichtenfels, in Greenland, there prevailed throughout the winter a violent epidemic, which in many cases settled upon the lungs and carried off a great number of children. The impression produced by this visitation on the minds of the people was a salutary though painful one; it led them to value the comfort of God's word more highly, and fix their thoughts more earnestly on things above. Of the two southern Greenland congregations we are yet without circumstantial intelligence. In Labrador, the welfare, both temporal and spiritual, of the two southern congregations at Nain and Hopedale, continues to suffer from the proximity of unprincipled European traders.

The Delaware congregation at New Fairfield, in Upper Canada, was screened from all harm during the disturbances which agitated the country, and was, generally speaking, in a pleasing course. On November 30th, 1838, a new church was solemnly opened at Westfield, on the Konzas river, in Missouri, the settlement selected by the emigrant portion of that congregation. It was a day of much blessing and enjoyment to the little flock. A school was likewise commenced at the same time. The party who had halted at Lake Winnipeg, had not yet been able to follow their brethren. The Cherokees who had emigrated from the southern States to the Arkansas were followed thither by their teachers, who had the joy to find their former flock collected there, without the loss of a single member in this distant emigration. Their settlement on the Barren Fork of the Illinois, (not the river best known by that name,) had commenced auspiciously, but the prospect was

somewhat beclouded by the disputes which subsequently broke out between the parties of this nation, though our Indians took no immediate share in them. We trust, however, that the interruption will be but transient, and that a wide field will be opened here for the proclamation of the gospel among the Indian tribes of the far west.

In the British West Indies, our sphere of activity has been gradually enlarging ever since the emancipation act, notwithstanding the zealous efforts of other missionary societies. We regret that, in spite of our best endeavors, our stations are not yet adequately supplied with laborers, and a want of churches and schools still exists in too many localities. The statements for 1838, show how far our expenditure has been carried beyond our income, by what has already been done. In Antigua, the new station, Lebanon, has been provided with a resident missionary. In Jamaica, where the rate of increase is greatest, and where it is impossible for us to accept the various offers made to us, a new station has been formed in the Savannah, to the southwest of Fairfield. The only one already commenced at Parker's Bay, has received the name of New Hope. In Tobago a new church has been consecrated at Montgomery. At Basseterre and Bethel, in St. Kitts, the necessity for new churches has become too pressing to be delayed any longer. Several new school-houses have also been erected in this island. The scriptural education of the young claims increasingly the attention and activity of our missionaries.

In the Danish West Indies, the existing system of slavery has hitherto presented a great obstacle to school instruction. Another serious difficulty has lately embarrassed our missionaries, especially in St. Croix, arising from the gradual disuse of the Creole dialect, which, though once universal among the negro population, has been supplanted by the English to such an extent, that it is no longer intelligible to many of them. The Danish government have now resolved to introduce a regular plan of education, embracing all the negro children, and have erected eight school-houses for the purpose in St. Croix. A proposal to undertake the supplying of these schools with teachers, was made to our board, by his excellency governor-general Von Scholten, during a visit which he paid to Herrnhut last summer. We received this as an intimation from the Lord, and could not refuse to meet the confidence reposed in us, as far as our strength would allow. The English language will thus be introduced into all our stations in that island, and our missionaries will secure that influence over the growing youth of their congregations, which is so essential for

their prosperity. Several missionaries have already set out to commence this new field of labor, and may the Lord grant success to it.

The mission in Demerara has been suspended on account of the ill health of brother and sister Haman, and other circumstances; and the renewal of it has not yet been found practicable.

In Surinam additional plantations have been rendered accessible to our brethren; at one of the most distant of them, Berg-en-dal, a church has been built, and solemnly opened. Ere long a new station will be established on the Upper Nickerie. The free negroes on the Upper Surinam are very desirous to have a teacher settled among them, in the prospect of which, they are themselves building a church; and those who are already believers, exert themselves to instruct their countrymen in Christianity. Our brethren much lamented their inability to take up this extensive work in the manner they could wish, as brother Passavant, who has superintended this mission for nine years, with zeal and faithfulness, was obliged to return to Europe for his health, and brother Voigt, an active laborer, was called home, in the midst of his activity, by his Lord, while several others had had their exertions greatly impeded by sickness. The Dutch and Surinam Missionary Society is a powerful support to our labors; and his excellency, the new governor-general, M. De Ryk, has communicated to our brethren the desire of the government, that Christianity might soon spread over the whole colony, and the assurance of their active co-operation to produce this effect.

If, finally, we glance at our South African mission, we trace there likewise a general advance, and find abundant matter for thanks and praise to the Lord. The institution opened in September, 1838, for training native assistants, is in a very pleasing state. The emancipation of the slaves in this colony, December 1st, 1838, has been followed by important results for our congregations also, some hundreds of these freed-men having sought admission in them, and promising to be attentive learners of the gospel and valuable inhabitants.

A toilsome but hopeful beginning has been made of a mission among the Fingoes who emigrated from Caffraria. The vale of Enon, which a drought of several years' continuance threatened to render uninhabitable, has been revived by continuous rains, and our Hottentots have again tilled their fields, which long lay fallow, in hope of a harvest. There has, indeed, been no lack of trials; the almost unexampled spread of the measles, the epidemic among the cattle, and the high price of provisions, have severely exercised our African congregations. The Lord, however, helped them through, and made these outward pressures work together for their spiritual good.

The number of mission-stations has increased by two in the past year, and amounted at the close of it to fifty. There are 235 missionary brethren and sisters and six school-assistants engaged in them—four persons more than last year. In the course of the year, four of our missionaries have been called home to the Lord, sixteen have retired on account of age or ill health, and twenty-four new ones have been called into the field.

The expenditure of our missions, including only a trifling charge for those in the Danish West Indies, Surinam, and South Africa, which, for the most part, maintain themselves, and for that in Labrador, the expense of which is de-

frayed by the "London Society for the Furtherance of the Gospel," amounted in 1838 to £11,628. The contributions to three special accounts for West Indian objects, kept separate from the general fund, amounted to £3,540. The receipts were, on the general account, £11,937; leaving a surplus, (including the balance of 1837,) of £1,884: on the special funds, £5,255; leaving a balance against those funds of £3,285. Drawing the several funds into one account, the result is a deficiency of £1,400. The actual debt is, however, considerably more than this, as the expense of the West Indian schools has been only partially brought to account, whereas the parliamentary grants are entered in full. It must also be borne in mind, that several expensive buildings will be necessary in the course of the present year.

Besides the members of our own church, whose names are altogether inadequate to so large an outlay, many private friends and missionary societies in the British Isles, on the European continent, and in America, have willingly come forward to help us in our need. Many have assisted us also by useful presents; and the British and Foreign Bible Society, and the Religious Tract Societies of London and New York, have aided our missions by the gift of books. To all these friends and benefactors, known and unknown, we offer our most cordial thanks, and wish them abundant blessings from the Lord, who put it into their hearts thus to minister to our necessities. We greatly value their co-operation, and the acquaintance which we thereby form with so many lovers of Jesus and promoters of his kingdom; and we derive a powerful encouragement from it in carrying forward this blessed but often arduous work. Again would we commend it to their kind support and intercessions; and may God continue to bestow on our church the grace to contribute in her small degree, in cordial harmony with the numerous active laborers of all sections of the protestant church, to the extension of his cause and kingdom.

#### MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

MR. Newton, writing from Lodiana, under date of 17th April, 1840, describes a fair which he attended at Hardwar on the Ganges, connected with the superstitious notions of the people. The account is taken from the Missionary Chronicle.

#### *Objects of the Fair—Pilgrims—Ceremonies—Missionary Labors there.*

Though it is made an occasion of buying and selling all sorts of merchandise, brought from different parts of India, and some of it even from foreign countries, yet the chief object of the pilgrims is to bathe in the sacred Ganges, and wash away their sins. The reason why Hardwar has been made the seat of this fair, is commonly supposed to be that the river here passes out from among the mountains, and begins to perform its useful offices, to the millions of Hindoos who dwell upon its banks through the length of a thousand miles.

The efficacy of the water to cleanse from sin is accounted for in different ways. The common people can give no other explanation of it,

than that it is so written in the Shastars. With this they are satisfied. I was once told by a pundit that the river takes its rise in heaven. A small stream of the water of life descends to earth somewhere among the Himalaya mountains. The place of descent is not known, no one having ever traced the Ganges so far towards its source. It is however somewhere among the higher ranges, where the mountains are covered with perpetual snow. This heavenly water, in its course downward, though joined by many a mountain rivulet, and afterwards by numerous rivers of the plain, loses nothing of its sacred character.

The pilgrims are chiefly Hindoos of the regular caste, and they come from all parts of India. But a very large number are Sikhs, the followers of Nanak Shah and Govind Singh. And not unfrequently may be seen among them, the disciples of the Grand Lama from Thibet, especially the priests. Faqirs of all descriptions crowd to the fair. They have nothing to do but to travel from one sacred place to another, and at such large fairs they generally manage to make a good business of begging. The tribes of faqirs are often hostile to each other, and they have been known to attack each other at Hardwar with clubs, swords, dirks, etc., in large bodies, and fight with such desperation, as to be separated only by the military force, which the British government send here annually to keep the peace. The fair begins about the first of April and continues till about the eleventh, the last day being the great day. The pilgrims begin to collect long before the time appointed, and the crowd increases till the very last day of the fair. They may be seen coming in every day in large companies of twenties, fifties, and hundreds, made up of men, women, and children—grey heads and tottering forms, with the middle-aged, and infants at the breast, blind and lame, rich and poor, all moving along together, some on horses or mules, others on ox-carts, but the great majority on foot. Many of the higher ranks ride on elephants, or in palankeens, the latter especially, together with *dolis*, vehicles carried like palankeens on the shoulders of men, are often used by the ladies of the great. When the pilgrims arrive at Hardwar, those who can afford it, generally rent houses for the season. Houses are always available, for the town of Hardwar, which consists chiefly of a street running parallel with the river about a mile, is almost uninhabited except during the fair. Others scatter themselves over the plain and through the jungles between Hardwar and a town called Kankal, two miles below Hardwar, and also on the bank of the river, and on an island opposite the bathing-place. These live in tents or huts made for the occasion, constructed with grass and bamboos; or if this be beyond their means, they are content with as much earth as will afford them room to cook, and sit, and lie. The sun shines on them by day, and the moon by night.

The number of pilgrims is generally reckoned by hundreds of thousands; but this year the mela was uncommonly small. Perhaps not more than 200,000 were present while we were there. A great many, however, had been there and gone before we arrived. While we were yet a hundred miles from the place we met great multitudes of them going home, as many as eight or ten thousand in a day.

First and foremost among the ceremonies, because without it there could confessedly be no merit in bathing, a number of brahmins seat

themselves on high broad benches, planted in the middle of the stream before the *ghat*, for the purpose of receiving contributions from the poor pilgrims. The *ghat* is a flight of fifty steps, made of hewn stone, about fifty feet wide at the top, and seventy-five at the bottom, hedged in on the two sides by lofty stone buildings, which run back from the river till they coalesce with the houses of the long street before mentioned.

When a company of pilgrims approach the river for the first time, they move with a rapid step, and as they advance unite in singing the praises of "Mother Ganges." Having arrived at the top of the *ghat* they make a bow, and throwing aside all superfluous clothes, they rush, men and women, indiscriminately into the water. The men wear a small cloth round the loins, and the women are generally covered with a light veil or sheet, which reaches from the head almost to the feet. They immediately immerse themselves, drink of the water, and then amuse themselves by swimming, or otherwise, as long as it conduces to their comfort.

When the pilgrims come out of the water they throw their clothes over them, and then proceed to a temple which stands at the head of the *ghat*, and having rung a bell which hangs in the vestibule, probably to announce themselves to the deity of the place, or to his avaricious substitute, the priest, they prostrate themselves before the idol and offer money. This being done, they are ready to attend to the missionary, or go where they please.

I notice the missionaries distinctly, because they have for many years been regular attendants at the fair, and I trust they will ever continue to attend, till the fair itself ceases. The first missionary who visited the place, as far as I can learn, was the Rev. Mr. Chamberlain, of the English Baptist mission. He has long since ceased from his labors. The next was Mr. Thomson of the same mission, still living, and stationed at Delhi. The next are the members of our own mission. This is the third or fourth year that some of our number have attended. Some others have been there occasionally, but I cannot give any particular account of them.

We had a large collection of people around us nearly all the time. To these we talked, read, preached, and gave tracts and Scriptures alternately; and when any were disputatious, we disputed. About half the books we gave away were Panjabi, a large proportion of the pilgrims this year being Sikhs, or from the Sikh country. With the exception of a few Urdu, the rest were all Hindoo. Mr. Thompson, however, gave away some Sanscrit Scriptures which the Baptist missionaries in Calcutta have prepared.

#### *Belief in Fatalism—Idols burned—A Mountain View—An old Faqir.*

In a journal of Mr. Jamieson, an associate of Mr. Newton at Lodiana, are some interesting statements of what fell under his observation while on a tour among the villages in that quarter. He was accompanied by his native assistant, William, whose addresses to his countrymen in the several villages which they visited are spoken of below.

We first stopped at a village two kos from Sabathu, and found eight men, to whom we



preached Christ as the only Savior of lost sinners. The chief man of the village remarked, that what we said was all very true, but what could they do? They were all zamindars, farmers, and in tilling their fields, they destroyed many insects, they were therefore great sinners, and must of necessity, according to their Shastres, go to hell, even if they should do no other sin. Such is the influence of fatalism on the minds of these poor benighted heathen! The brahmins teach them that they are each doomed to pursue a certain course in this world, for which they must inevitably suffer in the world to come. They therefore entertain no hope of escaping their doom, and appear quite resigned to it. They speak of their fate with the greatest indifference, and when told of their sins, jestingly reply, "As it is written so it will be." This error we endeavored to expose, and asked them why they ploughed their fields, sowed their seed, etc.? If it was written that they should have good crops without so much trouble, why was it necessary for them to do so.

The chief man said he had heard of Christ before from his son, who had got a tract from me a year ago, but he did not know who he was until he heard more respecting him from us.

After leaving this village, we visited several more during the day, in which we found from twenty to forty inhabitants to listen to our message. As soon as we entered a village, William sought some eminence in a conspicuous place, and from it proclaimed aloud, that he held in his hand a letter from the Lord addressed to all the inhabitants of this land, and invited each one in the village to come and hear it for the salvation of their souls. By this means he usually brought together as many, both men and women, as heard or saw him, and it was indeed interesting to see him thus surrounded by many whose silvered locks and prone bodies plainly indicate that their remaining days in this world were few and evil, and to hear him telling them for the first time the story of the cross in their own language and illustrating its wonders by their own oriental figures.

Near the end of our day's march, we discovered a dilapidated Hindoo temple, in which were many old and rude images. In this we took shelter during a storm of very cold rain. Our servants took up some of the wooden images and brought them away with them to make a fire, as they jestingly said, by which they might warm themselves. Nor did they break their word, for no sooner had we arrived at our destination, than the images were produced and consumed amid much laughter. This our servants did probably to please us more than for any other purpose. But whatever their motive may have been, their conduct indicated that they pay but little regard to the sanctity of their idols, or the commands of the shastres, and such I believe is the general feeling of the laboring classes of Hindoos towards these stocks of wood and stone. Nor do the brahmins themselves, when away from the hearing of their followers, hesitate to confess the folly of worshipping such objects, nor to acknowledge that it is only for a living they insist upon others to worship idols. Only let the light of the gospel break in upon the moral darkness of India, in all its brightness, and soon her thousands of idols shall be cast to the moles and to the bats.

Encamped last night in a small village at the base of a rocky peak, which rises far above the surrounding mountains, and is eight thousand feet above the level of the sea. This morning

before breakfast we procured a guide, and ascended to its summit. Our path was very steep and dangerous, and although from our tents the distance appeared short, we were nearly three hours reaching the highest point. On the summit we found snow several inches deep, and ice on a small stream which issued from the north side of the mountain, sufficiently strong to bear my weight. These were novel sights to William, who had never seen either ice or snow before. The snow he called manna, and said it must have been by such food the Israelites were sustained in the wilderness. From one point of the peak we saw to the south the Ganges, the Jumna, and the Sutlege—all issuing from their precipitous mountain channels and gently meandering through the vast plains beneath, until they were lost in the distance. There was also Delhi, visible through a telescope, with its thousand towers piercing the horizon, and numerous other cities, with their millions of benighted inhabitants, studded over the far extended plain. Here even the untutored mountaineer might feel something of that emotion which philosophers call sublimity.

While we were engaged in conversation, the hour for morning devotion arrived. This was announced by the ringing of a bell, and no sooner had it begun to ring, than the old faqir got his censer and offered burnt incense exhaled from sandal-wood, to all the idols in the temple. This he did by waving his censer under the noses of the idols and repeating his muntras. While he was thus engaged, his disciples and their wives made a most unearthly noise around the temple, with drums, tin-horns, shells, and brass plates. This they do to call the divinities into the idols before they worship them. After this ceremony was over, the old faqir seated himself again on his mat, and his disciples all collected around him. This afforded us an opportunity of pointing them to the Lamb of God, who takes away the sin of the world. They listened very attentively and gladly received a number of tracts from us, in consideration of which they offered us sweet meats, which had been offered to the idols, and a basket of walnuts; the former we refused, but the latter was acceptable. When we were about to take leave of the temple, we received many broad hints from its inmates, that it would be necessary for us to make an offering of five or ten rupees to the idols, as other gentlemen had done, but we were slow to understand their hints, or to show any respect to their stocks and stones, and so left them much disappointed.

#### *Children taught Idolatry—Burial Grounds.*

While attending the great mela at Khara, about thirty miles above Allahabad where is his station, after describing various scenes which he witnessed, the Rev. J. Wilson writes—

I was struck at this mela with the pains taken by Hindoo parents to instil the name and reverence of their gods into the minds of their children. Many did I see teaching their infants, as yet but half able to articulate, to join the cry of *jai sitala*, and when they were too young to say *sitala*, they were content to have them say the rest, *jai*, victory. They also had the barbers at their heads shaving them, that they might be ceremonially ready to bathe in the sacred Ganges with them, while the babes were at their mother's breast to keep them still, and when

there was yet scarcely the appearance of hair on their heads to be shaved off. I thought of the difference between these forms of the infant school, and the infant schools in christian lands. How indescribably sad to see a sweet smiling, intelligent looking child, trained up by such a mother! I think I never felt so thankful that my mother was not such! And yet these mothers seem as sincere as she! Could christian mothers stand on the banks of the Ganges, and see the efforts spent in thus training the very first germs of intellect to the habits of idolatry, methinks they would be stirred up to more earnestness in giving a right direction to the earliest germs of intellect in their own offspring. Verily with all the improvements of the nineteenth century, the Hindoo mother is not behind them, in diligence and skill, in shaping the mind of her babe.

Writing from Tehara, another village occupying the site of some ancient city, Mr. Wilson remarks—

A word or two about this place. Could you walk with me for half an hour over these ruins, you would see a ruggedness and desolation, and feel a melancholy influence steal over your mind, which I cannot communicate on paper. Tehara seems to have been a very populous ancient city on the bank of the Ganges, now gone to where ancient cities go; the city itself has almost entirely disappeared, but immediately back of it from the river, is a very extensive field of graves, and tombs, and monuments of the dead. An extent of three miles in length and perhaps two in breadth, is covered thick with these mementos of generations that slumber beneath them. They are of different forms and structure—all of the best workmanship, stone or brick covered with lime, which in this country resists the action of the atmosphere quite as well as stone. They are all of Mussulman construction. I stood upon a little hillock near the centre and cast my eyes all around, and as far as the eye could penetrate, there was nought but tombs, the landscape variegated with clumps of trees. We could not but ask, where are now the descendants of those who slumber here? There is scarcely any even the remains of a city to be seen. The simple goat-herds that now and again drove their flock near to where we stood, could give us no account of these graves, nor of the people who occupy them, nor yet of their descendants. We pointed them to the magnificent remains of tombs, in the erection of which enormous sums and also great architectural skill have been spent, and asked them whence came these splendid remains of wealth and skill? They replied, "They made these to perpetuate their names." But where now are their names? Here are the stones and slabs and polished surfaces of lime on which were recorded their name, their pedigree, and perhaps a few kind words of praise. But time, the revolutions of seasons have been here, have laid their strong hand upon them, and effaced all their record! They did it for a name! Every thing else is here except their name! and the passing stranger asks in vain for what they so fondly wished to tell him, viz. who they were, when they lived, what they did to mark their character in the world, and when and how they died! Man toils and summons all his energies to out-run his fellows in a beaten track, or strike out some unbeaten path for himself; he earns a

name, amasses wealth, imagines he has earned a reputation which will live while men dwell upon the earth, erects a monument to tell posterity who he was and what he did. A few revolving seasons wipe off those characters, and posterity feels rather annoyed that so much ground should be occupied by the nodding, crumbling monument of they know not whom, which now forms only a hiding-place for adders, scorpions, and other noxious animals! Here lies a whole generation, nay rather a long succession of generations, and none to tell their tale! Did they know any thing about that faith which speaks of that "building of God, when this tabernacle is dissolved, that house not made with hands, eternal in the heavens?" Ah, all is silent. None can tell. "That day" must tell what were the hopes and the character of these slumbering generations!

#### *Deposition of a Thug, or Hindoo Murderer.*

At page 107 of the volume of this work for 1833, was given a brief account of the horrible practices of the Thugs, a superstitious sect in India, patronized by the goddess Kalee. In the *Missionary Chronicle* is a deposition of one of this class of persons, forwarded by the Rev. Mr. Caldwell, of Saharunpur, showing to what a degree of deliberate and remorseless cruelty the human heart may be hardened. The deposition follows.

"We joined Jypaul at the Mormakeya ghat, or landing-place, where we had two boats at the different ghats, two and three kos from each other. Jhoullekhan brought two *beetoos*, (this is the term for unwary travellers whom they have inveigled,) to the boat which Jypaul commanded in person; Bhowür Khan and I embarked with them. As soon as we had all got on board, Jypaul said in Rumasee, of their particular slang, "Let the Boards (Thugs) separate themselves from the *betoos*," and we did so, leaving the two travellers together. Four men were on the bank pulling the boats along, one was at the helm, acting at the time as the *bykuree*, or spy; and seven of the gang were below with us and the travellers. We had got on about a kos, when the *bykuree* at the helm seeing all clear, called out, "Blugna ko pawn do," give my sister's son pawn. This was their mode of giving the *ghirnee*, or signal, and the two *beetoos* were strangled. After strangling them, they broke their spinal bones, thus, by putting their knees upon their backs and pulling up their heads and shoulders. After doing this they pushed them out of a kind of window in the side. Every boat has two of these windows, one on each side, and they put the bodies out of that towards the river. They broke the spinal bones to prevent all chance of the people recovering and giving evidence against them. We generally stab dead bodies through on both sides under the arm-pits, but on the water we are afraid to cut or stab the body, lest there should be signs of blood as the corpses pass other boats that are following them on the river. The clothes taken from the two men whose murder I have described, were given to the police-men of the village of More, whom Jypaul, after the murder, sent off for eight annas worth of spirits. Thugs never keep any part of the booty but the money, lest it should bring

them into trouble. The clothes of the two men were thrown into the river."

The principal men of the gang, or the shrewdest of them, go along the roads, each having a servant carrying his bundle, and proceeding towards the ghat, where his boat is to be found whether going up or down the river. When a traveller overtakes him he learns whether he is going, pretends to be ignorant of the road, to be going to the same place with the traveller, but to be entirely unacquainted with it, and anxious to have somebody to instruct him. If the traveller had not intended to go by water, the Thug soon pretends to be much tired and wishes that he were near a boat. The traveller expresses the same wish, and they agree to diverge from the road to the river. Coming to the ghat the Thug pretends that he is a good hand at a bargain, and is allowed to agree for a passage for both. He beats down the master of his own boat, after a good deal of disputing, to half price, and the Beetoo is much pleased, and expresses his gratitude. They embark, and the Beetoo is killed as soon as they get away from other boats. If the Beetoo suspects or dislikes the first man, he soon falls in with the inveigler of another boat, who learns it by a sign, and pretends to enter into the Beetoo's feelings and anxiety to throw off the first, who, on some pretence remains behind, while his friend takes on the traveller to the boat further on than his own, where he is disposed of.

[In a note annexed to another deposition, Mr. Caldwell gives an account of their religious observances, before setting out on these murderous excursions. The crimes of the heathen are often covered over with the mantle of their religion. How important the duty of making known to them the true religion, which not only prohibits every thing wrong between man and man, but teaches all to love their neighbors as themselves.]

The Thugs are exceedingly superstitious. "They pay the most servile regard to omens, and they never leave their abodes to go on an expedition, without first consulting the auspices. Though Phansigars are almost all Mussalmans, they have, nevertheless, universally adopted on certain occasions, the worship of Hindoo deities. Kali (goddess of destruction) is regarded as their tutelar deity, and is the object of their adoration. Before an expedition is determined on, an entertainment is given, when the ceremony of sacrificing a sheep to Kali is performed, and though perhaps not always, yet generally, in the following manner: A silver or brazen image of the goddess, with certain paraphernalia pertaining to her, and sometimes, also, one of Ganesa, (god of wisdom,) and images of a lizard and a snake, reptiles from which presages are drawn together with the implements of Phansigari, (Thugism,) as a noose, knife, and pickaxe, being placed together, flowers are scattered over them, and offerings of fruit, cakes, spirits, etc., are made. Odoriferous powders are burned, and prayers are offered for success. The head of the sheep being cut off, it is placed with a burning lamp upon it, and the right fore-foot in the mouth, before the image of Kali, and the goddess is entreated to reveal whether she approves of the expedition they are meditating. The consent is supposed to be declared should certain tremulous or convulsive movements be observed, during the invocation, in the mouth and nostrils of the victim, while some fluid is poured upon the parts. But the

absence of those signs is considered as indicating the disapprobation of the goddess, and the expedition is postponed."

They determine their course upon setting out by the flight of birds, etc. Unlucky omens taking place while on their expedition, deter them for a time from plunder and murder, and frequently cause their return home. Their superstition goes so far as to prevent their murdering persons of the following classes:—men that work in metals, carpenters, stone-cutters, washermen, pot-makers, parish-chucklers, girls, and the blind and mutilated. A man driving a cow or female goat is also spared. All women are exempt by their laws from robbery and murder. It frequently happens, however, that their own regulations are violated. They never attack a European, but this is entirely from motives of policy.

#### MISSION OF THE AMERICAN BAPTIST BOARD IN ASAM AND ARRACAN.

AT page 104 of the last volume were given some extracts from the journal of Mr. Bronson, of the station at Jaipur, while on an exploring tour among the people occupying the Nâm Sang Naga mountains. The tour was made in January 1839. About the close of that year Mr. Bronson again started from Jaipur on another visit to these mountain villages, with the hope of being able to make arrangements for the permanent residence of a missionary among them, an account of which is given in the Baptist Missionary Magazine for February. Though one of their chiefs manifested much hostility, yet the common people seemed disposed to abandon their prejudices and give him a kind reception. On the first Sabbath after his arrival, 22d December, 1839, Mr. Bronson writes—

At break of day hearing a great tumult, I went out and found almost the whole village engaged in preparations to build me a house. I requested my interpreter to inform the chief, that I was highly gratified to find him so ready to assist me, and that I very much needed a house to make me comfortable; but it was the Lord's day, and I could not build on that day, and that I wished to see him early the next morning. This was received much better than I expected. They left off work without any disaffection—one or two saying, however, that "the work would be theirs, and the sin also, and as I was in great want of a house, they had undertaken it so early." I endeavored to observe the day, but was much disturbed by the noisy multitude about me.

The house was soon completed and occupied. On the 26th, he writes of the superstitions of the natives—

I have been painfully amused this evening by hearing the relatives of a sick person calling upon their imaginary divinities to restore health. A long joint of a bamboo was half filled with small round stones. The person performing the ceremony put his mouth into this hollow tube,



and walking several times around the house, exclaimed, "*O deu, deu deu, Karo, karo,*" that is, O divinity, (or nat,) come, come. The stones are then shaken together, and the exclamation repeated; after which an entreaty is made to the soul of the sick person, which is supposed to have been carried, or to have wandered away, as follows:

"Return to thy habitation!  
It is night—thou wilt get harm,  
Or lose thy way—it is night; return, return."

After these invocations, the inhabitants of the house never eat, nor sleep, nor speak, until the sun is seen breaking forth from the lofty mountain tops in the east, lest they should frighten away the messengers, whose coming they so earnestly implored.

On the first of January, 1840, he adds—

It is just one year to-day, since I first sent a messenger to the chiefs of this people, to ask permission to come up among them, to learn their language and to impart to them a knowledge of the true God. It is with sincere gratitude that I would this day acknowledge the goodness of God in sparing me to complete that tour, to prepare the first books in their language, and to commence a second tour. This day finds me in my own house, with many comforts, and with encouragements that exceed my most sanguine expectations. Friends and donors have appeared, and the voice of every providence says, go forward.

4. This is a day of sorrow and mourning, on account of the death of one of the chief's sons. The lad died yesterday afternoon. The chief women repaired immediately to the house, and their wailings and lamentations have rent the air ever since. The scene reminded me of the words of the prophet, "Call now for the mourning women." As they wail they occasionally tear their hair, smite their breasts, and rend their clothes. To-day a small stand about four feet high has been built of bamboos, in a place where they deposit their dead, and a little before sundown several hundred people, of all ages and ranks, walked in procession to the house, and followed the body to the place of deposit, wailing as they went. I followed on as near as was prudent, to observe the ceremony, and to show them that I also felt an interest in the bereavement. They soon reached the bamboo stand, on which they bound the body. They then drew cloths about it, above and below, so as to form a small inclosure. All his property was thrown under the stand, or stand. Here the body will decay in the open air. A number of females came around and planted flowers and seeds near the spot, bewailing as follows:

"O friend, where art thou? Where hast thou gone? Why hast thou left us? Thou wert handsome and brave, and we loved thee. Hadst thou remained, what might we not have hoped for, from thee!"

Some of the gentlemen connected with the East India Company's service have manifested much interest in this mission to the Nam Sang Nagas, and have contributed 1,390 rupees or about \$625 to aid.

Mr. Brown, writing from Jaipur, 20th January, 1840, makes the following statement re-

specting the discovery of relics of the former Mohammedan conquests in the country.

Did not leave Makum till this morning, as captain Vetch has been engaged in getting out some brass cannon, that have lately been discovered here. They were secreted in a thick wood, about a mile from the river. These guns were brought in, it is supposed, during the Mohammedan invasion of India. This is the most eastern point which the Moslem army reached; sickness breaking out, and the inhabitants of the hills pouring down upon them in all directions, they were obliged to retreat, leaving their artillery behind them. The guns are twenty in number, some of them highly ornamented, and so large as to be drawn with great difficulty by an elephant. Ten more are said to be secreted near Ningru. The Persian inscriptions upon them show them to be about two hundred years old.

Of the resources of the country he adds—

Went up with Messrs. Bruce and Masters, superintendents of the tea cultivation, to examine several beds of coal which are found in the hills near Jaipur. Saw several very fine beds, which will prove of great service in navigating the steamers which the tea company are intending to put upon the Brahmaputra. Asam, from present appearances, is likely to prove the richest country in India. Besides tea, iron and coal in immense quantities, the country abounds in the sum, mulberry, and other trees, which feed three or four species of silkworm, caoutchouc trees, several of the most important wood-oils, earth-oil springs, and what is perhaps most important of all, salt-springs, which are already worked by the Nagas to considerable extent, and under European superintendence, would prove of great value.

Of his boarding-school at Sandoway, and the desire manifested to obtain a place in it, Mr. Abbott writes on the 10th of May.

Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four between that age and thirty. And I pray the Lord, the God of Israel, that we may all enjoy health, and the light of his countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Karens, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding-school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not disposed to become a Christian. Some of them are now asking for baptism.

Of the remarkable progress of the gospel among the Karens of Bassein and other provinces lying on the border of Burmah proper, Mr. Kincaid, in May, 1840, gave the following

account. The prefatory remarks are by the editor of the Missionary Magazine.

[This work is the more remarkable, as it occurs in a region where there is no ordained missionary, and from which the most practicable mode of access to any of our stations, is by a long and perilous journey over the mountains and through the jungles which separate it from Arracan on the west. Yet the fatigues and hazards of this journey have been undertaken by many large companies, and a communication has been established with Mr. Abbott at Sandoway. Immediately on his arrival, Mr. Abbott sent a deputation over the mountains to invite the inhabitants of these provinces to visit him at Sandoway. The result is stated in the journal to which we have just referred. Though the violence of persecution has caused our missionaries to retire, for a season, from their labors in Burmah Proper, and has occasioned great suffering to the Christians at Rangoon, Ava, and other places, yet it would seem that "the word of God is not bound;" it still prevails among these simple-hearted Karens of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.]

You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karens in the latter part of 1837, and now there are more than two thousand rejoicing in the glorious liberty of the gospel. Brother Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men in school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moungh Shway Moungh, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837. The Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that "he was a just man, and would never take bribes," "that on the Sabbath he closed up his house and remained alone." About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than two thousand souls are turned from the worship of demons to the service of the living God. This too has taken place under the jealous and intolerant reign of the new king. It is God's glorious work.

The number of admissions to the several churches connected with these missions, as noticed in the numbers of the Magazine for February and March, is seventy-one.

The missions of the society in this quarter seem to be extending themselves in various directions. New stations are occupied, and additional native laborers are brought into the work.

# LONDON SOCIETY'S MISSIONS IN THE SOUTH SEAS.

## Missionary Meeting at Rarotonga.

THE Rev. William Gill, writing from Rarotonga, January 14th, 1840, gives the following description of a native meeting.

Early on the day appointed for the formation of the society, the chapel was crowded to excess. Services were commenced by singing a hymn celebrating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the parent society, the first declaration and subsequent prosperity of the gospel at Tahiti, and the present state and extent of the society's operations. To these statements the people listened with intense interest, and indicated by the expression of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native teacher sent to these shores, showed that it was their duty to form a branch society to aid the parent society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timma, the chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setephano, one of the chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speeches were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700 pounds. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were thirteen fowls, thirteen bundles of pierce, the native mica; thirty-two small neatly wrought native baskets; forty-two stones of murder, used formerly in their wars; one basket of breast ornaments, and other heathen fineries; seven baskets of various kinds of sea-shells by the poor children; and a great number of heathen earrings. These contributions remain in the hands of the treasurer, who will dispose of them to the best possible advantage, and forward the proceeds to the treasurer of the parent society.

The people with gladdened hearts sat down afterwards to a feast prepared for the occasion; many sincerely praising the Lord, and all counting themselves happy to have lived to see such a day. In the afternoon another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the gospel, sat in darkness, and revelled in

all that can be conceived as polluting and debasing.

There was one old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook*; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ. This poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which he had witnessed, stating, that "he had lived to behold a new and a wonderful thing—the gathering together of the people to send the word of the true God to the heathen. It is true," he said, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord; we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention, and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church-fellowship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was—watching and hiding with fear were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another king, a great king, a good king, a powerful king, a king of love—Jesus the Lord from heaven. He has gained the victory, he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with him in heaven. We have done well to-day to meet to make known the fame of this King where the prince of darkness reigns, by sending them that word of life which made him known to us."

Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending

ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

The Rev. Thomas Heath, who had been making an exploring voyage in the missionary ship *Camden*, after the fall of Mr. Williams, having visited a large number of islands, among which was *Erromanga*, where Mr. Williams was murdered, and having left native teachers, who were kindly received, on them all, adds—

There remaineth very much land to be possessed, and we ought to have a portion of it worth looking at before the celebration of the missionary jubilee.

In a letter to one of the directors, the same devoted missionary, summing up the events of the voyage, observes, "Thus commencements are made of five new missionary stations. Let us thank God, and prosecute the work vigorously. But let us remember they are but commencements, and therefore not expect too much. Please urge on the directors to be awake and alive. As a heathen lately observed to me, 'God is working! Who will come to his help against the mighty?'"

#### LONDON SOCIETY'S MISSION AT MADAGASCAR.

##### *Martyrdom of nine Christians.*

WRITING from Tananarivo, 20th July, 1840, the Rev. D. Jones makes the statements which follow.

After my arrival at the capital, on the third of July, I was told that there were on the eastern side of the town, near *Ifaliarivo*, sixteen of the native Christians in bonds, waiting their trial. Having succeeded in hiding themselves from their persecutors for nearly two years, they made up their minds some months ago to escape from the island, if possible, and take refuge in the *Mauritius*; but, alas! after they had proceeded safely within three or four days' journey of *Tamatave*, on the eastern coast, they were caught, bound, and carried back to the capital. It is said that two of them, a man and a woman, made their escape in the night while the guards were asleep, and have not yet been retaken. The others were brought to trial and separately examined, each apart from the rest, but all stood firm as a rock. Of the fourteen, nine were condemned to death, and the ninth of July was fixed as the day for their execution.

On the morning of that day, the preparations for the dreadful scene were commenced by a tremendous roar of cannon, and thousands of soldiers appeared, marching towards the parade-ground. About noon the first officers went forth to deliver the *kabary* respecting the sixteen Christians who had been taken in attempting to flee to the *Mauritius*, and to make proclamation that the queen had ordered nine of them to be put to death in the afternoon. The firing of cannon was kept up at intervals all day, but the meaning of this ceremony was not generally understood. Between three and four o'clock, the Christians, each tied to a pole, and quite naked, were borne by men along the western side of the town to *Ambhipotsy*, the



place of execution. After a short interval, a cannon was fired as a signal, the executioners approached, the nine were instantly speared to death, and their spirits fled to eternal glory.

Paul and his wife, Joshua and his wife, and Flora or Raminahy, (wife of David, now in England.) were of the number of these martyrs. The names of the others I have not yet been able to ascertain. The head of Paul, and that of another man were cut off and fixed on poles. It is worthy of remark, that the cannon which was fired as a signal to the executioners, burst into pieces at the moment, and the gunner was seriously burnt by the explosion. This circumstance was considered by many as a bad omen. I do not yet know correctly how the other five have been disposed of; some say they are in slavery, but this is not certain.

Thus it is seen that the spirit of persecution against the Christians continues to rage with unabated rancor and malignity, and that the hostility manifested by the queen and her counsellors to the gospel and the work of missions, is such as to preclude the least hope of the door being opened for us to resume our labors in this country, until some great change take place in the present system.

When leaving Mauritius, I little thought that such a number of eminent Christians would suffer martyrdom during my stay at the capital. The event has made a deep impression on my mind, but my feelings can be much more easily conceived than described. O that God would arise and plead his own cause, and deliver his people from the hands of the oppressor!

#### REPORT OF THE SCOTTISH MISSIONARY SOCIETY, MAY, 1840.

[This society was inadvertently omitted in the summary view given in the Herald for January.]

The missions of this society are now limited to the West Indies, where it has under its patronage five stations, Hampden, Lucea, Port Maria, Cornwall, and Carron Hall, all on the island of Jamaica.

At these stations are laboring four preachers and eight school-teachers. The several congregations under the care of the missionaries include about 6,727 persons; of whom not less than 1,638 are communicants in the church, and a large number are catechumens under instruction as candidates. More than twenty schools have been established, at which nearly 2,000 pupils attend; besides Sabbath schools. About 1,200 persons have joined a temperance society at one of the stations.

For sustaining schools among these emancipated negroes the British government made a grant to this society last year of £800, having made two similar grants in the two preceding years. From ordinary contributions the income of the society for the last year was £3,971.

#### MISSION OF THE PARIS EVANGELICAL MISSIONARY SOCIETY IN SOUTHERN AFRICA.

Writing from his station at Mekuatleng, in October, 1839, Mr. Dumas states that he had baptized seven persons, embracing the chief man at the station. On the day of their baptism the chapel was filled with natives, who manifested great interest while the candidates came forward and promised in the presence of the assembly to renounce the works of the devil, to live and die in the christian faith, and to keep the commandments of God all their lives. After this they received the sign of the covenant and were admitted to the fellowship of the church.

Mr. Bisseux, writing near the close of the year, states that three persons had just been received by him as candidates for baptism at Wagon Maker's Valley.

In December Mr. Rolland writes from Beerseba that he had received to the church under his charge forty-two converts from the surrounding natives, and had administered baptism to thirty-nine children. He had also selected a new class of candidates for baptism, embracing fifty-two, sixteen men and thirty-six women.

Of the disposition of these poor people to aid in the support and dissemination of the gospel, Mr. Rolland gives the following interesting account.

In the month of April we had a missionary meeting, at which I showed them how, in other countries, the several churches take part in extending the reign of Christ, and stated also the duty of each Christian to contribute, according to his ability, for promoting the conversion of the pagan nations. Our Bassoutos appeared to understand the nature and object of our society, and desired to participate in this good work. They therefore promptly made their subscriptions, some giving a goat, others a lamb, others a sheep, others a calf, others a cow, etc.; going forward with such liberality that in fifteen days the collection for this year amounted to 1,019 *fr.* 94c. [§193.] This amount may, probably, astonish you, as it does me; for it is not of their superfluity that our people have given, for there are none of the great and rich among us. Here we receive the mites of widows and the living of the poor. I am in fact acquainted with widows who have only two or three goats to live upon, who have given one of them; and two young persons who had but one each, gave these. I subjoin the subscription list, that you may see the donations of each; and I hope you will annex it to your next report, that all the rich in France who think they have great zeal for the conversion of the heathen when they have given five francs, may learn from the Bassoutos what liberality is.

Writing from Wagon Maker's Valley, where the converts had manifested a liberality like that at Beerseba, Mr. Bisseux remarks—

You will rejoice to learn that a large portion of my negroes are now subscribers to the missionary society. They entered into the spirit of it when I told them that it was their duty to do something for extending the kingdom of God on earth. I simply added that the society expected them, now that they were not slaves, to contribute, at the suggestion of their pastor and teacher of their children, according to their means. How much do you suppose they gave? Five hundred and fifty francs, [\$104.] Two poor negroes subscribed each 25 fr. a year; a number subscribed half that sum, while the greater portion subscribed from

three to seven francs. And this, let it be noted, was done at a time when supplies for their families were excessively dear.

The receipts into the treasury of the society at Paris, amounted, during the year, to 62,140 francs, or about \$11,806; about 10,000 francs of which were contributed in Paris. The expenditures, for the year preceding May last, amounted to 72,375 francs, or about \$13,741; of which about 12,971 francs were expended in reinforcing the missions.

## Miscellanies.

### DOCT. GRANT'S ACCOUNT OF HIS VISIT TO THE INDEPENDENT NESTORIANS.

THE reader will remember that in the number of this work for March, pp. 115—130, were inserted extracts from the journal of Doct. Grant, of the mission to the Nestorians, while on his first visit to that portion of them who reside in the mountains of Koordistan, in October, 1839. The extracts then published embraced an account of his journey from Mosul, on the river Tigris, near the site of the ancient Nineveh, through Akra and Amadieh, till he entered the Nestorian villages among the mountains. Doct. Grant has now prepared for publication, in a small volume, a more full account of this and a subsequent visit to the mountains, embracing also a brief account of the commencement and progress of the mission to the Nestorians on the plains of Ooroomiah, with other matter relating to the origin and character of this interesting people. From some of the sheets of this highly interesting volume, the following extracts are taken, for the purpose of completing the account of the journey which was begun in the number for March.

#### *Approach to Julamerk.*

Describing the scenery along the valley of the river Zab, one of the principal branches of the Tigris, Doct. Grant remarks—

On either side the prospect was bounded by wild, rocky mountains, whose summits were fringed with the lowering clouds, above which the loftier snow-clad pinnacles raised their hoary heads, and sparkled in the rays of an oriental sun. Here and there their sides were studded with clusters of trees, which aspire to the name of forests in these eastern lands, where often, for days together, the traveller's eye is not greeted by a single tree. Below me the swollen river roared and dashed along over its rocky bed, which is often confined between the opposing faces of almost perpendicular rocks, that rise like gigantic battlements, and invite the passing stranger to stop and gaze upon the bold and varying scene.

Wherever the mountains recede from the river so as to admit of cultivation, smiling villages are seen embosomed in verdant gardens and vineyards. But portions of the way the mountains are so steep as to shade the traveller from the noon-day sun; and he almost involuntarily lays hold of the rocks to preserve his position while threading the more difficult passes along the mountain sides. The night of the twenty-fourth I spent with the Nestorians of Bemeriga, where I obtained a pair of the hair sandals of the country in exchange for medicine, after the people had refused to sell them for money. Though my medical practice is entirely gratuitous, my expenses in travelling are often diminished by my professional services; and it was gratifying to find these mountaineers prizing them above their money.

The money most current here is a Turkish coin of ten or twelve cents value, struck at Bagdad. Persian coin is rarely seen here, though current as far as Julamerk. This seems to denote that the trade has formerly been almost exclusively with Turkey.

On the evening of the twenty-fifth I arrived at Kerme, almost exhausted with a walk of ten long hours, and was soon recognized and welcomed as an old acquaintance by one of the Nestorians of the place.

I was not a little surprised when he mentioned that he had seen me at Ooroomiah, and received medicine and other relief at my hand when sick and destitute. It seems that he had come to me, more than two years before, with a disease from which I had very little hope of his recovery. Having learned that he had travelled a great distance, I sympathized with him in his misfortunes, gave him the best medicines and directions I could offer, and a small sum of money, with which he bought some cheap and necessary clothing, and returned to his home in the mountains. From that time I had scarcely thought of my poor patient among the thousands who had come for relief. But the promise of God is sure: "Cast thy bread upon the waters, and thou shalt find it after many days;" yes, and with an abundant increase. Not bread merely did I find, but every thing to make me happy and comfortable in my long and weary wanderings!

Our entertainment was altogether exceedingly agreeable; but what gave to it the richest zest was my sense of the more than paternal kindness of God, in continually strewing my path with such rich and abounding mercies.

"What shall I render to my God,  
For all his kindness shown?"

October 26. Started for the patriarch's residence at eight in the morning. Descended to the river and forded it on a horse, the first I had seen since entering the Nestorian country in the mountains. The water was waist deep, and fifty or sixty yards across. We now found a better road than I had seen for a long time before; the rock having been cut away, and regular steps chiselled out in the more precipitous and difficult places, leaving, at intervals, the excavated rock hanging over our heads. It was the regular caravan road from Salmas in Persia to Julamerk. In some places where the path was supported from below by a wall of bad masonry, there was some danger that it might be knocked down in the passage of loaded caravans. But, upon the whole, the road was so far superior to what I had travelled for the past week, that I wondered how the governor of Salmas should have given it such a character as he did, in conversation with my friend Dr. Riach and myself. In his oriental hyperbole, he told us that this part of the road to Julamerk was so frightful to travel, that a fat, spirited horse would, in a single day, suffer so much from terror, that before night he would become as thin as a knife-blade! Caution is necessary to avoid meeting with horses in narrow parts of the road; and fatal accidents are said to have happened through neglect in this particular.

#### *Reception by the Patriarch—His Character.*

The patriarch, having heard of my approach, sent a horse, with some of his own men, to escort me to his dwelling, which stands far up on the mountain side. Our course continued about northeast, till we came in sight of his residence, when we re-crossed the river on our right, at the mouth of a considerable creek which waters the district of Diss. A Koordish castle, the summer residence of Suleiman Bey, the second chief of the Hakary tribes stands upon an eminence commanding this bridge, from which the mansion of the patriarch is distinctly visible, distant a little more than half a mile. A party of Koods who met us scrutinized me very closely, but offered no molestation. From a distance, I could see the patriarch looking out of his chamber window with a small spy glass, to get a view of his strange visiter from the New World. According to their system of geography, the earth is a vast plain surrounded by the ocean, in which *leviathan* plays around to keep the water in motion, and prevent its becoming stagnant and putrid; and this leviathan is of such enormous length, that his head follows his tail in the circuit round the earth! That I had crossed the ocean where I must have encountered the monster was a thing almost incredible.

At half past twelve I found myself in the presence of the patriarch of the East, the spiritual head of the Nestorian church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian. He said that he had been looking for a visit from some of our mission for a very long time, till he had begun to think we should never arrive; but, now that I had taken such a long and difficult journey to see him, he could not doubt that we would have given him the pleasure of an interview at an earlier day, but for an apprehension of the dangers to which

I had alluded as the reason of our long delay. "And now," he added, "you are doubly welcome; my heart is rejoiced that I see your face; and you will make my house your own, and regard me as your elder brother. It is a happy day for us both. May your journey be blessed."

The patriarch is thirty-eight years of age, above the middle stature, well proportioned, with a pleasant, expressive, and rather intelligent countenance; while his large flowing robes, his Koordish turban, and his long grey beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanor. Were it not for the youthful fire in his eye, and his vigor and activity, I should have thought him nearer fifty than thirty-eight. But his friends assured me that the hoariness of his beard and locks was that of care and not of age. His situation is certainly a difficult and responsible one, since he is, in an important sense, the temporal as well as the spiritual head of his people. To preserve harmony and settle differences between the various tribes of his spirited mountaineers, and with the Koords by whom they are surrounded, is a labor that would tax the wisdom and patience of the greatest statesman; and I could hardly wonder that the hoar-frost of care was prematurely settling upon his locks. It was quite evident that the patriarch's anxiety extended not less to the temporal than to the spiritual wants of his flock; as his first inquiries related particularly to their political prospects, the movements in Turkey, the designs of the European powers with regard to these countries; and why they did not come and break the arm of Mohammedan power, by which many of his people had been so long oppressed, and for fear of which the main body of them were shut up in their mountain fastnesses.

He is pacific in his disposition, and he carries his rifle in the anticipation of an encounter with the brown bear, the wolf, hyena, or wild boar of their mountains, rather than with the expectation of fighting their enemies the Koords. But, while the latter never enter the central parts of their country, they are sometimes brought into collision with them on their borders, as already noticed. Such had recently been the case in Tehoma and Jelu; and, during my visit at the patriarch's, he was called upon to decide what should be done with two Koords who had been taken by his people from a tribe that had some time before put two Nestorians to death. Blood for blood is still the law, and custom requires that a tribe be held accountable for the conduct of each of its members. Hence it mattered not whether the individuals they had taken were guilty of the murder; it was enough that they belonged to the same tribe, and by right they should die. The patriarch, however, was inclined to mercy, while his people, at the same time, must receive justice. After due deliberation and investigation of the case, the patriarch at length decided that, inasmuch as his people had brought the captive Koords into their own houses, they had, in a sense, become their guests, and, consequently, their lives must be spared. But they might accept a ransom from the Koords; and thus the matter was finally settled.

During five weeks which I spent at the patriarchal mansion, I had an opportunity to see Nestorians of the greatest intelligence and influence from all parts of their mountain abodes,



and to elicit from them such information as I had not an opportunity to collect in any other way. I endeavored by every possible means to collect satisfactory statistical and other information, to which I shall have occasion to recur in other parts of this work. I also visited some of the villages and places of chief interest in the vicinity.

*Calleh-d'-Seringa—Church Government—Danger of Travelling—Koordish Chief.*

Calleh-d'-Seringa, an ancient castle, now in ruins, which I saw from a distance, is said to have been one of the out-posts or strong-holds of the Nestorians in their early contests with their Mohammedan foes. It was perched upon the summit of an insulated cone of rock, which rises to the height of several hundred feet, and is so very precipitous that it could only be ascended by means of iron pins driven into the rock. As it was said that these pins had mostly given place to wooden ones, I did not feel disposed to risk my neck by making the ascent. It stands in an opening near the foot of Mount Derrik, which separates Diss from Jelu. This mountain is regarded as the highest land in these parts; and when I arrived at the patriarch's on the 26th of October, it was covered with such a mass of snow that mules could not cross it.

While snow remains in large quantities at all seasons in the ravines of the highest mountains, the summits of none in this vicinity are entirely covered through the whole year.

Among the multitude of invalids who were brought to me while I remained with the patriarch was a man from the neighboring tribe of Jelu. While passing the mountains, his strength failed him, and he was likely to remain and perish in the snow. In this dilemma, his faithful wife took him upon her shoulders and carried him safely over the mountain summit! The women of that district are more accustomed than most others to perform the arduous labor of men, and they thus acquire their strength.

Their form of church government is essentially episcopal; but, with a single exception in the Jelu tribe, there is not a bishop among the independent Nestorians, where their religious forms have been preserved the most exempt from any foreign influence. It was a singular fact, to which my attention was first called by the testimony of Dr. Buchanan, that there is not a word in the Syriac language expressive of the office of bishop. The Nestorians, in common with the other Syrians, have borrowed the Greek term *episcopos*. This is the more remarkable, considering the fact that the Syriac language was extensively used in Palestine in the days of our Savior, and was spoken by our Lord himself; and considering also the very early date of the Syriac version of the Scriptures, as early as the beginning of the second century. In every case where the term bishop occurs in our version, in theirs it is rendered presbyter or priest.

The patriarch's income is moderate, and he lives in a plain, patriarchal style. Two brothers, and a younger sister about twenty-two years of age, with five or six servants, male and female, comprise his household. As the patriarchs never marry, his domestic affairs were managed by his favorite sister, who supplied our table in the best and neatest style.

After mentioning the precautions he used to avoid awakening the suspicion or cupidity of the Koords, Doct. Grant mentions his departure from the residence of the patriarch.

The parting scene was truly oriental. The patriarch presented me with a pair of scarlet *shalwars*, the wide trowsers of the country, trimmed with silk, and one of the ancient manuscripts of his library. It was the New Testament, written on parchment, seven hundred and forty years ago, in the old Estrangelo character. His favorite sister Helena furnished us with a store of provisions sufficient for a week, and sent me a pair of warm mittens, made by her own hands from the soft goat's-hair of the country.

Finally, a thousand blessings were invoked upon my head, and ardent wishes were expressed that I might return with associates, and commence among these mountains a similar work to that in which we were engaged upon the plain. Our last repast was finished, the parting embrace was given, and I set off towards the residence of Noorollah Bey, the famous chief of the independent Hakary Koords. He had removed from his castle at Julamerk, the capital, and was now living at the castle of Bash-Kalleh, nearly two days' journey from the residence of the patriarch.

A report that robbers were on the road occasioned some alarm as I pursued my way along the banks of the Zab. But no robbers made their appearance; and I passed on without molestation to the strongly fortified castle of the chief, which was distinctly visible, long before we reached it, from the mountain spur on which it rests.

Most unexpectedly I found the chief upon a sick bed. He had taken a violent cold about three days before my arrival, which had brought on inflammation and fever. I gave him medicine, and bled him, and then retired to my lodgings in the town, at the foot of the mountain on which the castle was built.

In the evening the chief sent down word that he was very sick, and he desired that I should do something to relieve him immediately. I sent him word by his messenger that he must have patience, and wait the effects of the medicines I had given him. About midnight the messenger came again, saying that the chief was still very ill, and wished to see me. I obeyed the call promptly, following the long winding pathway that led up to the castle. The sentinels upon the ramparts were sounding the watch-cry in the rough tones of their native Koordish. We entered the outer court through wide, iron-cased folding doors. A second iron door opened into a long dark alley, which conducted to the room where the chief was lying. It was evident that he was becoming impatient; and, as I looked upon the swords, pistols, guns, spears, and daggers—the ordinary furniture of a Koordish castle—which hung around the walls of the room, I could not but think of the fate of the unfortunate Shultz, who had fallen, as it is said, by the orders of this sanguinary chief. He had the power of life and death in his hands. I knew I was entirely at his mercy; but I felt that I was under the guardian care of One who had the hearts of kings in his keeping. With a fervent aspiration for his guidance and blessing, I told the chief it was apparent that the means I had used were producing a good

effect, though he needed more powerful medicine, which, for a time, would make him worse instead of better; that I could administer palliatives; but, if he confided in my judgment, he would take the more severe course. He consented, and I gave him an emetic, which he promptly swallowed, after he had made some of his attendants taste of the nauseating dose to see if it was good. I remained with him during the night, and the next morning he was much relieved. He rapidly recovered, and said he owed his life to my care. I became his greatest favorite. I must sit by his side, and dip my hand in the same dish with himself. I must remain with him, or speedily return and take up my abode in his country, where he assured me I should have every thing as I pleased. As I could not remain, I must leave him some of the emetics which had effected his cure.

The chief had just heard of the case of a Koordish woman, from whose eyes I had removed a cataract while I was at the patriarch's residence. With a spice of the characteristic passion of her sex, she was curious to know what had been the effect of the operation, and, long before the prescribed time, she removed the bandage from her eyes. But so strange was the prospect that opened before her, that she was frightened, and immediately bound up her eyes, resolved thereafter to abide by my instructions. This story was so amusing to the chief, that he continued to divert himself by rehearsing it to his courtiers, with encomiums upon my professional skill too oriental to repeat. He is a man of noble bearing, fine, open countenance, and he appeared to be about thirty years of age. He was very affable, and on my departure he made me a present of a horse, as an expression of his gratitude for the restoration of his health.

Doct. Grant, proceeding through Salmas, arrived at Ooroomiah on the 7th of December.

#### *Second Visit to Julamerk—Koordish Bey.*

Of his second visit to the mountains, Doct. G. gives the following account—

During the winter, two brothers of the patriarch, one of them his designated successor, made us a visit, and urged the extension of our labors through all parts of their country; and the patriarch himself wrote a cordial letter, renewing his invitation for me to repeat my visit in the spring.

The following is an extract from the patriarch's letter, in which reference is had to the desires he had expressed for the extension of our labors. It is dated from the patriarchal cottage, "with prayer and blessing."\*\*\* "My heart went with you, O Doctor, in the day that you went from me: but after I heard that you had arrived in safety, I greatly rejoiced. If you inquire of my affairs, and what I have to say, it is that word which we spoke. What I said to you before is what I have to say now. You and I are one, and there is no change touching the things you heard from me. And again may you be a blessing, and blessed with the blessings of God and the words of salvation: and may he give you joyful seasons and length of years, and remove and keep from you troubles and disquietudes."

I was desirous to promote, as far as possible, the friendly regard and confidence of the patriarch, improve our acquaintance, acquire additional information, and especially to remove any remaining doubts of the practicability and safety of travelling or residing in the mountains or among the Koords on their borders. I therefore resolved to pass through the regions of Central Koordistan, and revisit the patriarch, and proceed thence on my route towards my native land.

I left Ooroomiah on the seventh of May, 1840, accompanied by my little son, Henry Martyn, then about four years of age, together with the two bishops, mar Yohanaan and mar Yoosuph, who are connected as coadjutors with our mission. At Salmas we were joined by the two brothers of the patriarch mentioned above, and a number of Nestorians, who were returning to their homes in the mountains, after spending the winter upon the plains.

Our way over the mountains from Salmas was so obstructed by the snow, that we were benighted upon their summits, and slept under the open canopy of heaven, while the temperature was quite below freezing. But, fortunately, the patriarch's brothers had with them a quantity of carpeting, by means of which we made ourselves comfortable, and rested quietly till about three o'clock in the morning, when we proceeded on our way by the light of the moon. On descending into the valleys along the sources of the Zab, we found numerous bands of Koords living in their black tents and pasturing their flocks; but they offered us no molestation, and we passed on to the fortress of Bash-Kalleh.

My friend, the Koordish chief, was absent in the Turkish dominions, where we shall meet with him hereafter. I spent the night with the local governor, from whom I received a friendly welcome. The next morning I continued my route along the course of the Zab towards Julamerk, which I reached on the evening of the second day. The road was much obstructed by the remains of avalanches which had slid down the steep mountain sides; and into one of these my horse made a sudden plunge, and sent me and my little son over his head into the snow, but without our receiving material injury. Once or twice afterwards we experienced similar falls; but I usually dismounted wherever there was apparent danger.

The approach to Julamerk from the river is very grand. The road rises along the face of the mountain, till at length the traveller looks down from an almost perpendicular height of more than a thousand feet. It was a part of the road which the governor of Salmas had described, in the strong figurative terms already mentioned. The castle of Julamerk stands upon an insulated mountain, in an opening between the higher ranges. It is distant three or four miles from the river, which is visible through the opening ravine.

The bridge leading to the patriarch's residence had been swept away a few hours before my arrival, so that I could not cross the river and visit the tribes of Jelu, Bass, and Tehoma, as I at first intended; but I was so happy as to find the patriarch a guest with Suleiman Bey, the then presiding Hakary chief of Julamerk. My reception was most gratifying; and during ten days which I spent in the castle, all my former impressions regarding the practicability and immediate importance of a mission in the

mountains were fully confirmed. The confidence and interest of the patriarch in our work appeared to be increased, and he was joined by the chief in his repeated invitations for me to remain or speedily return.

May 25th, 1840. It was afternoon before I could leave the Koordish bey; for, after all other business was finished, and he had written a letter to the next chief beyond the borders of the Hakary country, he constrained me to wait for a repast, of which he partook with me; while his mother prepared food for us to eat on the road, spreading honey over the bread with her own hands, and rolling it up with great care. She then brought forward a bag of raisins and nuts, into which she put a small loaf of sugar, and gave it to my son, who had become a great favorite with her and with the whole household, especially with the little Koordish children. He was now able to speak three languages, Turkish and Syriac as well as English. The patriarch's sister had also sent a quantity of bread, in which was rolled up a large supply of *holwa*, or honey, butter, and flour simmered together so as to form a kind of rich cake. His mother sent us bread, cheese, and eggs, so that our *scrip* was really very well furnished by our benevolent friends in these wild mountain,—a kindness, to appreciate which one must place himself in the same dependent circumstances, and remember that there was a scarcity of food approaching to a famine. Wheat was selling at five or six times its ordinary price, and scarcely to be obtained at all. The bey had already given my son a small sum of money, in anticipation of our proceeding next day by way of Mosul, telling him that he would have given him a mule to ride, but, on account of the snow, the roads were impassable for mules. His mother, at the same time, suspended a small gold coin, with some beads, to my son's neck, as a memento of her affection.

Such were some of the tokens of kindness which the Lord put it into the hearts of this people to bestow upon the pilgrim missionary in this land of violence and blood. May he reward their kindness by the gift of his word and Spirit; and oh, may I be made the honored instrument of leading them to the great Physician of souls, and thus impart a more sovereign balm than all that art or science can produce!

As we proceeded down the narrow, rugged path cut out of the mountain, and anon cast a glance down the fearful abyss, it looked more terrible than it had ever done before. I was glad, therefore, to dismount and walk for half an hour over the most dangerous part of the road, rather than trust myself to the sure-footed mule, who might, by one false step, dash me in pieces at the foot of the precipitous declivity. Having descended to the bed of the river, we continued along its bank, until about sunset, when we encamped for the night in the open air, while the boisterous Zab sung our lullaby in notes of solemn bass. The night was clear, the stars shone with unwonted splendor, and all was hushed to silence save the river's loud roar. On either side, the everlasting mountains reared their adamantine crests, till they appeared to touch the skies; all seemed to invite to communion with nature's God. Three fierce-looking Koords had spread their brawny limbs by the side of a blazing fire, which they had kindled to supply their lack of clothing, while we were in a good degree

protected from the chills that now advanced upon the night breeze. At such an hour and in such a place, so suited to deeds of darkness, it was sweet to realize a present God, and to know that the "angel of the Lord encampeth round about them that fear him for their deliverance."

#### *Koordish Encampments—Murder of Shultz—Town and Lake of Van.*

28. Still among mountains. Passed several villages and encampments of Koords, at some of which we stopped for refreshments, giving medicines to the sick. The Koordish women in one of the black Koordish tents gave us two or three pairs of native socks, and a small piece of tent-cloth made of hair. About an hour before sunset we passed a large encampment of the Hertush Koords, who are among the most formidable robbers in the country. Their chief came out to inquire who I was, and some of the people gratified their curiosity by gazing at my Frank costume, while the large shepherd-dogs barked at us from a respectful distance. But no molestation was offered us, and we passed quietly on to the next encampment, where we stopped for the night. Here we found the chief of the clan sick of a fever, and many suffering from ophthalmia or other complaints, so that I was evidently no unwelcome guest. Our tent was about forty feet long, and eighteen or twenty wide: one side left quite open, while a web of reeds formed the other sides. The ample roof of black hair-cloth was supported by a number of small poles, and secured with cords and wooden pins driven into the earth. About one fourth of the tent was fenced off with a wicker trellis, for the lambs of the flock, which were kept there during the night. The lambs are only suffered to go to their dams at particular times to obtain nourishment, after the people have secured the larger share of the milk for themselves. The milk of their flocks is a more important consideration with an oriental than the wool or the flesh. It is regarded as quite superior in quality to the milk of cows, especially for their favorite *yoghhoort*, or sour curd. An exclamation of surprise always follows the assertion that we Americans never milk our sheep.

29. About three hours' ride brought us to the castle of Bash-Kalleh, which we entered by a more easterly road than the one at which we left it.

In the valley of a small creek we stopped for a short time, where Shultz fell a victim to the perfidy of the Koords. We did not think it expedient to inquire of our Koordish muleteers for the place of his burial; but I was informed by an intelligent Armenian, whose sons aided in the interment of his remains, that a small pile of stones marks his resting-place. The last sad office was performed secretly by some Armenians of Bash-Kalleh, who dared not remove the body to a consecrated burying-ground, for fear of the Koords. One of Shultz's servants escaped to this place, where he was taken and put to death, lest he should divulge the circumstances of the murder of his master. Entire secrecy was enjoined upon every one; but it was not long before the report reached Persia, and redress was demanded by the prince. In consequence of which, the immediate agent in the murder was put to death by those who are said to have been the first instigators of the



bloody deed. I was told that my safety would have been doubtful, if that man had been still alive, as he would have thought that I had come to avenge the death of a countryman, and he might have killed me to avoid falling a victim to justice through my agency.

I had been told that the desire of plunder was the motive which led to the death of this indefatigable traveller. As he is said to have entered the country with considerable baggage, and to have made valuable presents to the chiefs, they would naturally suppose that his effects were of inestimable worth. But I am assured by many of the most intelligent of the Nestorians and Armenians who were in the country at the time, that Shultz had just made a visit to the orpiment mines, and that the Koords believed, from the brilliant yellow color of the mineral, that he had found it to contain gold, and that he would cause an army to come and take possession of their country. This impression was strengthened by the circumstance that he was seen making scientific observations, measuring their castles, and writing down the observations he had made. Too great caution cannot be observed on these points by the traveller in such a country as this.

We remained three or four days in Bash-Kalleh, not being able to obtain horses before Saturday, and then choosing to remain until Monday where we could spend a quiet Sabbath. We found the place dull and uninteresting in the extreme, and were thankful to obtain enough barley-bread to satisfy the demands of nature. Still we were treated with great kindness.

June 1. It was late in the afternoon before we could get away; our muleteers, in common with the people generally, having business in the bazar (if a few poor stalls poorly supplied deserve that name,) it being the "market-day" for the week. In the smaller towns, one day in the week is generally observed as the market-day, and that day is usually the christian Sabbath. Hence Sunday in Turkey is called *bazar gun*, or literally, "market-day."

About two hours out, our little party, six or eight in all, were suddenly alarmed by the appearance of armed horsemen in the glens of the mountain above us. As they were but indistinctly observed, and then suddenly disappeared, there was scarcely a doubt that they were robbers; and those of our party who had fire-arms put them in readiness to defend themselves. My two Nestorian attendants agreed with me, that it was better to suffer ourselves to be quietly robbed of the few effects we possessed, than to attempt to take any man's life.

Poorly mounted, as we were, it was quite evident that flight was out of the question; and we should only invite pursuit, if we showed any timidity by the attempt. It was therefore resolved to keep on our way, remaining in a compact body, with what show of preparation for defence we could make. The mutaselim, or local governor of Bash-Kalleh, had assured me of entire safety on this road, and, moreover, promised me the protection of three of the chief's servants, who were then going to Van. The supposed robbers proved to be our desired protectors.

We proceeded over a chain of mountains, on which large banks of snow were still remaining, to the strong castle of Mahmoodieh, and thence to Van, or, as it is usually pronounced, Wan. It is a walled town or city,

overlooked by an immense "rock of defence," which supports an ancient castle, and is embosomed in extended fruitful gardens, which form the summer residence of a large number of the people. Of these, a considerable portion are Armenians, who are said to number 40,000 in the district.

The lake abounds in fish, which are made an article of commerce with the surrounding districts. The water of lake Van is so alkaline that the people use it for making their soap; while the salt from the lake of Ooroomiah is sufficiently pure for culinary use, and the water is so heavy, that a man will sink no lower than the top of his shoulders. Both Van and Ooroomiah are several thousand feet above the level of the sea, and the winters are as cold as in New York.

I remained ten days at Van, and had repeated interviews with my old friend Nooroolah Bey, the Koordish chief whom I had cured during my memorable visit to his castle in Bash-Kalleh. I had often been pleasantly reminded of him by the wild Koords of his mountains, who uniformly spoke of me as the physician to their chief. Whenever I was introduced to a stranger, the immediate inquiry was made, "What, the physician of our chief?"

It was gratifying to find him still cherishing the friendly feelings with which he welcomed me; but it remains to be seen how valuable his friendship may yet prove. Changes have occurred which have modified his power, and hereafter the traveller through his heretofore lawless country will have less to fear. It is now placed under Turkish jurisdiction. The chief has bartered his independence for an appointment from the pasha of Erzeroom; and he was returning, an officer of the porte, to govern his spirited clans, whom he had found too restless to control by his single arm. He also foresaw that the extension of European influence, and the consequent changes occurring in the East, might, at no distant day, wrest his independence and his country from him. He therefore deemed it wise to make such voluntary overtures, as would enable him to retain his station as the immediate head of the Hakary tribes.

On my way from Van to Erzeroom, I met with a pleasing instance of the value of foreign protection to the traveller in these countries. While I was sleeping under the tent of a petty Koordish chief, a horse belonging to my party was stolen in the night. I told the chief that he must see that it was returned, or I should make complaint to the English consul. The horse was soon restored.

The work of Doct. Grant, from which these extracts are taken, with the valuable map which accompanies it, describes a country hitherto almost wholly unknown to the nations of protestant Christendom; and gives a view of the character and social condition of a people in behalf of whom the friends of missions in this country have of late been induced to feel a lively interest, and for the introduction of christian knowledge and piety among whom, it is hoped, they will be incited by this book to make prompt and vigorous efforts.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**SYRIA AND THE HOLY LAND.**—Under date of December 14th, Mr. Thomson writes from Beyroot, that though the mission was still in great confusion, in consequence of their being broken up by the war last autumn, yet the goers and comers are many, and the opportunities for active missionary work were never better or more numerous. The mission have opened another school at Beyroot, which is already full; and they have also commenced one in the mountains among the Druzes. The teacher of this last is a Druze pupil of the seminary. The applications for admission to the seminary are numerous; and the pupils recently taken are of a higher order than those previously admitted.

Mr. Wolcott writes, on the same day, that all was comparatively quiet about Beyroot. Ibrahim Pasha was still at Damascus with about 30,000 men, waiting the issue of the negotiations then pending. No aggressive movement appeared to be contemplated. A large detachment of Turkish troops was quartered at Beyroot, to the great annoyance of the inhabitants, whose houses they occupied. The amount of sickness, suffering, and mortality was extreme. A terrific gale had just been experienced, which had put the British fleet in great jeopardy.

Mr. Whiting, writing from Jerusalem, 10th November, after mentioning that all communication with the rest of the world, and even with their friends at Beyroot had been cut off during the autumn by the war, and was but just then re-opened; and also that all the missionary circle in the Holy City had been preserved in safety, proceeds to say—

Several of our number have, during the last two months, been brought down by fevers to the very gates of the grave, and almost every one of us, including the native children in our families and others of our household, have suffered more or less from sickness. Had the political storm that has been raging at the north, extended to this district, compelling us to flee, as our brethren at Beyroot were obliged to do, the consequences must have been most serious, and in all human probability fatal to some of us. Some of the English residents in Jerusalem thought it prudent to leave the country, and did so: and some of our friends expected that we should be obliged to do the same. How kind and merciful is that providence which has given such a direction to the course of events, that the whole country south of Acre remained entirely undisturbed; so that neither has flight been necessary, neither has a hair of our heads been injured. Our kind friends, who have thought of us during this season of anxious suspense, and who, for their brethren and companion's sake, have often said of Jerusalem, "Peace be within

thee," will notice with gratitude that their prayer has been literally answered. Since the fall of Acre, the whole of the southern part of the country has peaceably submitted to the authority of the sultan, and received governors appointed by Azzar Pasha, now at Beyroot.

**MAHRATTAS.**—Mr. Ballantine writes, January 29th, from Ahmednuggur, that all the members of the mission families at that station were enjoying a good measure of health, and very little sickness had been experienced by them during the preceding year. The boarding and free schools under the care of the mission were in a prosperous condition, and Dajeeba, Narayan, and Haripunt, the last two being the young brahmins whose conversion and character were noticed at pages 263, 301, and 428, of the last volume, continued steadfast in their profession, and were actively and usefully engaged in the labors of the mission.

**SOUTHERN INDIA AND MADRAS.**—Mr. Winslow, writing from Bangalore, where he was spending a few months on account of the ill health of his family, urgently recommends that two missionaries be sent to the Nielgherries, at least two more for the Canarese, inhabiting the Mysore country, and two or more to the Teloo-goos, above Madras. The Tamul people, he states, are estimated at 10,000,000 and have seventy-five missionaries laboring among them; among the Teloo-goos, numbering 8,000,000, there are but five missionaries; and among the Canarese, numbering 7,000,000, there are but twelve. "The cause of Christ in India," he adds, "has suffered greatly within a few months past, in the death of Pearce, Piffard, Parsons, and Wybrow, in Bengal, Squabridge, Reid, and Knight, in this region, and Hughes and Evans at Malacca.

The Rev. Ira Tracy, of the mission at Singapore, who had been residing some time at the Nielgherries, on account of the impaired health of himself and wife, without deriving serious benefit from the change, was at Dindigul December 12th, on his way to the coast, whence he expected to take passage for the United States.

**CEYLON.**—Mr. Minor, superintendent of the mission-press at Manepy, writes, 8th January, that the printing executed there during the last six months of the year 1840 amounted to 13,172,350 pages; of which 9,500,000 consisted of portions of the Holy Scriptures. The number of native workmen employed was eighty-six, of whom twenty-seven were church-members and five or six others were candidates.

**NEW-YORK INDIANS.**—Mr. Bliss writes from Cattaraugus January 19th, that the religious meetings had for some months been small, in consequence of the absence from home of many of the church-members. He adds that never, probably, were more Indian children in school on the reservation, than when he wrote. At the station the school consisted of thirty Indian and six white pupils. The school near the lake embraced twelve or fifteen pupils, and the school sustained by the Quakers embraced between thirty and forty.

Mr. Hall writes from Alleghany, 22d March, that the Lord had blessed his labors during the winter. Some eight or ten of those church-members, who, under the excitement occasioned by the agitation of the removal question, had grievously backslidden, appear to have been brought to repentance, and have been restored to the fellowship of the church. Six individuals of adult years, and one an aged grandmother, have been added to the church, and two others were expected to be added when the next opportunity should occur. The Spirit of the Lord was still obviously operating on the hearts of many.

**SILOUX.**—Mr. S. W. Pond writes from near Fort Snelling, in January, that he and his associates have never had so good an opportunity to instruct the Indians and learn their language as for some months past. Ten or fifteen families are spending the winter within two miles of him, whom he visits every week to make known to them the gospel. Thus far they have been well received by the Indians, and it is hoped that a portion of them are learning something of the way of salvation. No war-parties had molested that band of late.

## HOME PROCEEDINGS.

### ORGANIZATION OF AN AUXILIARY.

**NEW-YORK.**—The *Presbytery of Otsego*, at their meeting in Hartwick, 10th February, organized themselves into an auxiliary society, with the design to have collections made annually in all the congregations by male and female collectors. The officers elected are—

Rufus S. Peters, Esq.,	<i>President</i> ;
Dea. I. T. Gilbert,	
Eld. Albert North,	
Rev. I. W. Paddock,	} <i>Vice Presidents</i> ;
Rev. S. P. Storrs,	
Davis Cotes, Esq.,	
Rev. Alfred E. Campbell,	
and Cooperstown, <i>Secretary</i>	
and Treasurer.	

On the 12th of February the anniversary of the auxiliary was held in the Presbyterian Church in Hartwick, the president in the chair. The secretary made a statement of the past efforts of the presbytery, with suggestions as to future measures, and the meeting was addressed by the Rev. C. Eddy, Agent of the Board.

## Donations,

### RECEIVED IN MARCH.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	808 00
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Addison, C. Elmore,	50 00
Bridport, Cong. so.	61 19
Cornwall, Gent. 82,83; la. 46,85;	
mon. con. 31;	160 68
Middlebury, Gent. (of which to constitute WILLIAM SLADE an Hon. Mem. 100;) 141,85; la. (of which to constitute SOLOMON STODDARD an Hon. Mem. 100;) 114,38; mon. con. 21;	
Philadel. so. of coll. 3,69;	280 92
New Haven, Gent. 40; la. 25;	
chil. of mater. so. 1,46;	66 46
Shoreham, Cong. so. 65,75; gent. 30,50; la. 90;	186 25
Weybridge, Gent. 22,75; la. 22,25; 45 00—850 50	
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i>	
Auburn, 1st presb. chh. sab. sch. for Lavinia Hopkins, Ceylon, 20 00	
Aurora, Presb. chh. mon. con. 20; for Salem Town, Ceylon, 20;	40 00
Berkshire,	21 00
Cortlandville, Rev. P. Lockwood, 10; Mrs. Lockwood, 10; O. Stim-son, 10; I. D. L. 4;	34 00
Geneva, 1st presb. chh.	8 00
Groton, 1st cong. chh. coll. 58,11; bal. of sub. 6,50;	64 61
Homer, Presb. chh. mon. con. 45;	
B. B. Woolworth, 10;	55 00
Scipio, 2d chh.	1 27
West Linklaen,	1 34
Windsor, Mon. con.	3 00—248 22
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Centerville, S. cong. chh. mon. con.	12 35
Dennis, Mon. con.	3 25—15 60
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. la. so. for prop. chris. among the Jews, for sup. of Mr. Schaeffler, 308,40; N. Crosby, 14,50; J. P. C. dec'd, 1,10; a la. 1;)	
	2,348 64
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Binghamton, H. M. Gregory,	57 00
Buffalo, 1st presb. chh. coll. 128; mon. con. 37,73; Park presb. chh. 15,73;	181 46
Lancaster, Asso.	2 00
Youngstown, Chh.	159 22—399 68
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Danville, Gent. 70; la. 5 <sup>0</sup> ; mon. con. 16,24; chil. miss. asso. 7,82; (of which to constitute Mrs. R. C. HAND an Hon. Mem. 100;)	144 06
Peacham, Cong. chh. and so. 54,73; E. P. 1;	55 73
St. Johnsbury, 1st chh. and cong. mon. con. 24; la. 4; chil. of mater. asso. 1;	29 00
Waterford, Cong. chh. and so.	40 62—269 41
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Rindge, Mon. con.	36 24
Sullivan, Miss L. W.	1 00
Swanzy, Chh. and so.	28 40
Westmoreland, Mon. con.	4 00
	69 74
Ded. expenses paid by aux. so.	
	4 06—65 68
<i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i>	
Burlington, Chh. and so 55,75; la. 66,45; mon. con. 25,80;	148 00
Charlote, Chh.	30 10
Colchester, do.	6 02
Essex, La.	6 00
Hinesburgh, A friend, 2; do. 1;	3 00
Jerico, 1st chh. 30,64; cent so. 10;	40 64
Milton, Chh. and so.	32 30
Underhill, So.	17 50
Williston, Gent. 36,02; la. 25,42;	61 44—345 00



**Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.**

Baldwin, Mrs. C. Richardson, 5 00  
 Gorham, Mon. con. 50 00  
 Portland, Rev. D. Claves, 2 00  
 Waterford, Gent. and la. 53,67;  
 Mrs. Ruth Warren, dec'd,  
 39,25; W. W. Green, 8; Mrs.  
 M. Chapin, 3; 103 92—160 92

**Essex co. North, Ms. Aux. So. J. Caldwell, Tr.**

Rowley, 1st par. special coll. 70 00

**Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.**

Danvers, Cong. chh. a fem. mem.  
 to constitute Rev. THOMAS P.  
 FIELD an Hon. Mem. 50 00  
 Hamilton, Cong. so. 8,75; mon.  
 con. 13; 21 75  
 Lynnfield, Cong. so. which and  
 prev. dona. constitute Rev.  
 HENRY S. GREENE, an Hon.  
 Mem. 33 00—104 75

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 Antis, Jr. 69,72; I. L. Wood-  
 ruff, 58 78; Rev. Mr Thomp-  
 son, 30; S. H. Andrews, 20;  
 H. Howe, 2; A. Sackett, 10;  
 indiv. 36,5; 245 00  
 Champion, 1st cong. chh. 31 19  
 Champlain, Benev. so. 251; Mrs.  
 Hubbell and chil. for *Silas*  
*Hubbell*, Ceylon, 25; 276 00  
 Chazy, J. C. Hubbell, which  
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 Newark, N. J., an Hon. Mem. 25 00  
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 constitute Mrs. ALLEN PEN-  
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 Sandw Isl. miss. 10 00  
 Henrietta, Mon. con. 6 00  
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 9,11; 103 76  
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 R. M. 1; 2 13  
 Livonia, Evan. so. 85 00  
 Ludlowville, Presb. chh. 30 00  
 Malone, Coll. 70,63; mon. con.  
 17,30; juv. so. 5; 92 93  
 Martinsburgh, 1st presb. chh. 16 50  
 Moriah, Cong. chh. 27,08; R.  
 Porter, 10; Mrs. A. M. 4,50;  
 Mrs. I. W. G. 2; 43 58  
 Painted Post, 52 72  
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 lage chh. 33; mon. con. 20;  
 to constitute Rev. I. R. PAGE  
 an Hon. Mem. 103 00  
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 45 06; la. 30; 75 06  
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 102,98; mon. con. 50; 2d do.  
 47,05; mon. con. 15,23; 215 26  
 West Gains, ZELOTUS SHELDON,  
 which and prev. dona. consti-  
 tute him an Hon. Mem. 51 10  
 Youngstown, H. H. Smith, to  
 constitute JOHN A. HYDE and  
 Miss LAURA A. SMITH of  
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2,674 60

Ded. loss on coll. and rem. 7 40—2,667 20

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Miss HANNAH F. TYLER an

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a friend, 5; 12 00

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chh. and so. 20; mon. con. in

do. 15; W. par. cong. so. 15;

Rev. W. Clark, 50; 113 06

Dunbarton, Coll. 38; mon. con.

3,50; 41 50

Henniker, Cong. chh. 7 13

Pembroke, Gent. 15,56; la. 16,06; 31 62

South Bradford, Cong. chh. mon.

con. 4,79; M. A. H. 2,75; 7 54

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con. 16,61; 36 17

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(Of which fr. Mrs. Mary A. Belden,

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which constitutes him an Hon.

Mem. 100; sab. sch. No. 89, in Ref.

D. chh. for sch. among Indep. Nes-

torians, 8,44; inf. sch. in McDou-

gall-st. for do. 3; 1,391 64

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Mem. 223 00

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TUCKER, which and prev.

dona. fr. chh. constitute him

an Hon. Mem. 50 00

Roxbury, Eliot chh. and so. (of

which for Nestorian miss. 40;)



## VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany</i> , N. Y. 2d presb. chh. fem. miss. so. (of which to ed. a youth in Ceylon, 20;)	
120; BRADFORD R. WOOD, which constitutes him an Hon. Mem. 100; Rev. Mr. Potter, for Ceylon miss. 5;	225 00
<i>Arkport</i> , N. Y. Mrs. E. Hurlbut,	10 00
<i>Athens</i> , Ten. Presb. chh. 32,30; ded. dis. 1,29;	31 01
<i>Attica</i> , N. Y. Presb. chh. 21; mon. con. 10;	31 00
<i>Baltimore</i> , Md. 5th presb. chh. 100; Mr. Hargrave, 18,50;	118 50
<i>Cambridge</i> , N. Y. 1st united presb. cong. 22; mon. con. 10;	32 00
<i>Chatham Village</i> , N. J. Coll. 84; la. miss. asso. 10;	94 00
<i>Connecticut Farms</i> , N. J. A balance,	25
<i>Cozsackie</i> , N. Y. Mrs. S. Van Bergen, for Robert Bronk, Ceylon,	10 00
<i>Detroit</i> , Mich. Z. Chandler,	20 00
<i>East Whitehall</i> , N. Y. Cong. chh. and so.	41 00
<i>Fort Towson</i> , Ark. A friend, by Rev. E. Hotchkin, 30; mon. con. 9,12;	39 12
<i>Freehold</i> , N. J. Vill. chh. la. for young Armenian at Nicomedia, a bal. 1,30; juv. sew. so. for do. 4,20;	5 50
<i>Gainesville</i> , N. J. Mon. con. 9,25; fem. miss. so. 8,75;	18 00
<i>Glens Falls</i> , N. Y. Coll. (of which to constitute Mrs. ELIZABETH H. SCOVELL an Hon. Mem. 100;)	134 00
124; T. Hamlin, 10;	23 00
<i>Greenfield</i> , N. Y. Coll.	8 00
<i>Guildhall</i> , Vt. Chh. and so.	8 00
<i>Hudson</i> , N. Y. 1st presb. chh. for Waterbury sch. Ceylon,	36 00
<i>Ithaca</i> , N. Y. 1st presb. chh. for Pawnee miss.	150 00
<i>Jacksonville</i> , Fla. O. Conger,	20 00
<i>Jamaica</i> , N. Y. Presb. chh. mon. con.	7 97
<i>Kingsboro'</i> , N. Y., C. Mills, 20; S. Giles, 10; S. G. Hildreth, 10; indiv. 31,82;	71 82
<i>Leoni</i> , Mich. Presb. chh.	2 25
<i>Lexington</i> , Ky. J. C. Todd,	5 00
<i>Lunenburg</i> , Vt. 1st cong. so.	6 00
<i>Martinsburg</i> , Md. Mrs. Cooper,	5 00
<i>Monticello</i> , N. Y. Presb. chh.	15 00
<i>Montreal</i> , L. C., C.	20 00
<i>Newark</i> , N. J. 1st presb. chh. sab. sch. for Ansel D. Eddy, Ceylon, 20; 3d presb. chh. J. B. Pinneo, 25; 2d do. 3,50;	48 50
<i>Newton</i> , Ms. E. par. mon. con.	21 76
<i>New Utrecht</i> , N. Y., M. Rowell,	2 00
<i>New Windsor</i> , N. Y. Presb. chh.	20 58
<i>North Andover</i> , Ms. Mon. con. in Trin. chh. and so.	30 00
<i>Northville</i> , N. Y. Cong. chh.	22 00
<i>Pennsylvania</i> , A friend,	50 00
<i>Philadelphia</i> , Pa. 1st presb. chh. T. Fleming, 200; J. M. Atwood, 30; 5th presb. chh. (of which for schs. in Africa, 10; for tracts in do. 5; for sus. press in for. lands, 10, for tracts in China, 5;) 122,55; fem. sab. sch. miss. so. of do. for <i>Delia S. Waterman</i> , Ceylon, 20; male sab. sch. miss. so. of do. for <i>Joseph Montgomery</i> , do. 20; I. W. Throckmorton, 30; J. Atwood, 30; 11th presb. chh. youth's miss. so. for Rev. S. Foreman, 125; for <i>Mary Ramsey</i> , Ceylon, 20; Cedar-st. chh. youth's miss. so. for <i>John P. Bankinson</i> , Cape Palmas, 15; L. 5; ded. dis. 26,54;	591 01
<i>Prospect</i> , Me. 1st cong. chh.	40 00
<i>Providence</i> , R. I. Benef. cong. miss. so. 392,67; mon. con. 20,14; int. 4,20; High-st. fem. miss. so. (of which fr. Mrs. J. Chapin, for <i>Olive Chapin</i> , Ceylon, 20;)	
140; Richmond-st. fem. miss. so. (of which for Mr. and Mrs. Green's fem. sch. Sandw. Isl. 20;)	42;
<i>Rockaway</i> , N. J. Presb. chh. coll.	57 00
<i>Shrewsbury</i> , N. J. Presb. chh.	14 41
<i>South Paris</i> , Me. Cong. benev. so.	12 25
<i>Sullivan</i> , Me. Miss M. Sargent,	5 00
<i>Troy</i> , N. Y. 2d presb. chh. mon. con. 125; la. indus. so. 20; C. H. Kellogg, to constitute CHARLES KELLOGG of Ann Arbor, Mich. an Hon. Mem. 100; E. Gates, 50; T. W. Blatchford, 50; S. W. Dana, 50;	

L. D. Barker, 25; G. Fry, 20; G. Corning, 20; I. H. Shepard, 15; A. Snyder, 15; H. Church, 15; R. D. Silliman, 10; I. S. Hakes, 10; D. Sackett, 10; Mrs. E. Bronk, for Robert Bronk, Ceylon, 10; indiv. 36;	581 00
<i>Turner</i> , Me. Cong. so.	6 00
<i>Tuscaloosa</i> , Ala. Contrib. 130; less prem. 18,20;	111 80
<i>Wampsville</i> , N. Y. Messrs. Cobb, Benham and Avery,	10 00
<i>Waterford</i> , Me. Juv. miss. so. of sab. sch.	5 00
<i>West Chester</i> , N. Y., A lady,	10 00
<i>Wheelock and Red River</i> , Choc. na. Chh. indiv.	41 75
<i>Whitehall</i> , N. Y. 1st presb. chh. mon. con.	24 00
<i>Wilkesbarre</i> , Pa. A life mem.	2 00
<i>Wilmington</i> , Del. Hanover-st. chh. miss. so. of sab. sch. for <i>Willard Hall</i> and <i>Mary Harbison</i> , Madura, 51,56; fem. miss. so. for Mr. Lawrence, do. 34; ded. dis. 3,42;	82 14
<i>Woodbury</i> , N. J. Presb. chh. mon. con. for Miss Ogden's sch. Sandw. Isl. miss. 50; ded. dis. 2;	48 00
	\$31,126 49

## LEGACIES.

<i>Boscawen</i> , N. H. Stephen Gerrish, by G. Hutchins, Tr.	300 00
<i>Boston</i> , Ms. From the estate of Mrs. Susan Dorr, by Samuel Dorr,	1,000 00
<i>Oakham</i> , Ms. Mrs. Thankful Evans, by James Allen, Ex'r,	23 84
<i>Seekonk</i> , Ms. Miss Polly French, by Ezra French, Ex'r,	52 30
	\$1,376 14

*Amount of donations and legacies acknowledged in the preceding lists, \$32,502 63. Total from August 1st, to March 31st, \$161,950 80.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Amesbury and Salisbury</i> , Ms. A box, fr. juv. miss. benev. so. for Mr. Muzzy, Madura.	
<i>Annsville</i> , N. Y., A box, fr. la. for Mr. Byington, Choc. miss.	
<i>Athol</i> , Ms. A box, fr. cir. of ind. for Mr. Jackson. Erzerroom, 17,19; do. fr. do. for Mr. Locke, Sandw. Isl. 17,88;	35 07
<i>Cambridge</i> , Vt. Clothing, etc. fr. Mrs. Murdock,	6 00
<i>Connewongo</i> , N. Y. Wheat, fr. indiv. for Alleghany miss.	9 00
<i>Cuyahoga Falls</i> , O. Writing paper,	22 00
<i>Ludlow</i> , Ms. A box, fr. la. for Pine Ridge, Choc. na.	
<i>Lunenburg</i> , Ms. A box, fr. M. S. Patterson and friends, for Mr. Lawrence, Dindigul.	
<i>Napoli</i> , N. Y., A bundle, fr. la. for Alleghany miss.; wheat, fr. P. F. Noble, for do. 1,50; hay, fr. Rev. W. I. Wilcox, for do. 6,40.	
<i>New Haven</i> , Ct. A box, for Smyrna; do. fr. J. F. Babcock, for D. Ball, Singapore,	15 00
<i>Peterboro'</i> , N. Y., A box, fr. la. for Mr. Boutwell, Ojibwa miss.	61 49
<i>Springfield</i> , Ms. A box, fr. E. Russell, for Mr. Dwight, Dindigul.	
<i>Turner</i> , Me. A box, for Mr. Andrews, Sandw. Isl.	
<i>Whately</i> , Ms. A barrel, fr. la. working so.	

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.



THE  
MISSIONARY HERALD.

VOL. XXXVII.

JUNE, 1841.

No. 6.

American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

JOURNAL OF MR. THOMSON IN NORTHERN SYRIA.

[Continued from p. 107.]

*Ladakeea to Swadia—Minerals and Scenery.*

May 16th, 1840. We have had a pleasant ride of seven hours on the route to Swadia. The country is wild and uncultivated, in many parts clothed with brush and trees, and every where covered with a rich carpet of green herbs and gay flowers. But we were more interested in its geological and mineralogical features, than in its rural and vernal charms. After riding three hours, we halted upon the banks of a small stream to rest. After descending a steep hill, we struck upon a small river called Shemberlee, whose channel we followed all the rest of the day. The hills gradually swelled into mountains as we advanced, and the scenery became highly romantic. In seven miles our road crossed the river twelve times. We made but slow progress, for the valley was too rich in mineral curiosities to be passed over in haste.

The marl had disappeared and vast masses of serpentine reared their blueish gray heads on either side of the river. We could scarcely move a step without halting to admire, and a hundred exclamations of surprise burst from us, as every fresh turn in our winding way revealed some new wonder in the mineral world. I wanted a hundred eyes and a hundred hands, or else a week of leisure, to spend in the society of these patriarchs of a primitive world. But none of these beauties could retain the setting

sun; and as it was not a desirable place to be caught in the night, we were compelled to hurry on to a small village, which we reached before dark. As we passed not a single village, and had none of God's rational creatures to converse with, we shall be excused for bestowing our attention upon the wonders of nature. "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power."

17. This being the Sabbath we have spent it resting quietly under our tent at Hebsheky, a small village of Ansaireea, situated at the head of a charming valley. There is not a single man in the place, all having been sent off to a distance by the pasha, to conduct the post through these mountains. An old sheikh, from a village more than an hour to the east of us, spent part of the day at our tent. He is a moslem, and appears to be very devout and even learned. Among other marvelous stories he gave me the origin of the name Akra, which the high point of Mount Cassius bears. "As the waters of the flood abated, the ark rested upon this mountain, and all the inmates cried out, *Karkar*, it rests. This word has now been corrupted to Akra." Mount Cassius is therefore one of the thousand resting-places which blind tradition has assigned to Noah's ark.

Whether Noah did or did not find a Sabbath of rest from his long voyage upon the top of Jebble Akra, we enjoyed a delightful one at its base. The air was mild and balmy, inviting one to inhale draughts, and, as it were, to bathe in its delicious freshness. Nature, too, in her spring dress of oriental green, appeared inexpressibly beautiful. The music of a thousand birds, softened by distance, fell sweetly upon the ear. The

cattle among the hills, lowing to their fellows, the tinkling sheep-bell from many a flock, the shepherd's pipe, and the baying of his faithful dog, the soft murmur of the brook, the sleepy hum of the bee, and the happy voices of the village lads at play—all mingling and blending their various melodies in wild but pleasing harmony, formed a rural concert fit for the groves and bowers of paradise. "Every prospect pleases, and only man is vile." Man! think not of him! speak not of his works. Look rather at nature's sweet face and be happy. I have spent hours of this day upon my Turkey rug, spread beneath two magnificent bur-oaks, grown together like twin brothers. To render the shade the more refreshing, two large grape-vines here spread their leafy branches all over them, forming a green canopy perfectly impenetrable to the keen rays of the sun. Cold must be the heart that would not swell with emotions of gratitude to God, the creator of all, while the delighted eye roves with ever heightening pleasure upon the scene above, below, and around. We needed no bell to summon us to prayer. In the midst of nature's awful temple, who would not worship the divine Builder and Maker of all. Her walls are the blue serpentine and the gray talc of the everlasting hills, which inclose this peaceful valley, and upon their lofty ramparts rests the empyreal vault of heaven. Tall pines stand all around, like solemn sentinels, to guard the sacred spot, whilst the palm and the fig-tree, the olive and orange, the pomegranate and the vine, the myrtle and the bay-tree, with green grass and gay flowers, relieve and adorn, so as no language can describe, and no pencil copy. Many times in the day we gave utterance to the deep emotions of the heart in hymns of praise, "singing and making melody in our heart to the Lord." All things earthly have an end. This happy day closed with a charming sun-set, and a delicious twilight. The last hymn was sung, and the last prayer offered; and while the melody of our evening song melted away among the thick groves of mountain pine, we resigned ourselves for the night to the peaceful dominion of balmy sleep.

18. To travel with success, after our present fashion, one must rise at the call from the cocks; see that his cup of coffee is made, rub down his horse, roll up his bed and bind it upon his wide Arab saddle, gather up all the hundred items in a traveller's apparatus, and be on his way

before the sun. All was confusion and bustle in our little camp, and we were off in time to join with the cheerful lark in her early matin. Let those who do not love nature for her own sake, pass this date by, for they will meet with little to interest them. In a ride of eleven hours over the wild and wooded and rugged hills, which lay around the base of Mount Cassius, we passed no villages and met with very few inhabitants. Occasionally a small hamlet appeared in the distant declivities, and the sharp whistle of the shepherd often echoed among the hills. There are villages, therefore, concealed among the dells and vales of the mountains. Nothing could be more lonely than the path we traveled, which was also so blind, in many places, that it would be difficult to trace it. Indeed we should certainly have lost our way, if we had not obtained a guide from the old sheikh who spent part of yesterday with us. Even our guide was bewildered two or three times, by the number of cow-paths which were often more beaten than the royal road to Antioch. No one need desire a more romantic route. For the first three hours we were ascending the eastern slope of Cassius, and winding along the elevated ridges. We made very slow progress, being every minute arrested by some new variety in the mineral world around us. Most beautiful jasper of at least twenty varieties, and of the richest colors; then there was actinolite, mica, hornblend, serpentine in vast mountains, talc, talcose rock for miles together, upon which rested a stratum of granite at least two hundred feet thick—the first locality of granite I have seen in Syria. Above the granite rested a formation apparently of hornblend and mica, a sort of bastard granite. Upon the granite grew a venerable forest of oak, and upon the stratum above was borne the mountain pine. Besides these forests, we noticed a richer variety in the vegetable kingdom than in any other part of our journey. We recognized two varieties of pine, one of cedar, four of oak, also the poplar, sycamore, cotton-wood, wild pear, quince, plumb, ash, terebinth, sumach, bay-tree, beech, leather-jack, very large laurel, and oleander, a variety of which, called rhododendron, was adorned with magnificent flowers. Besides these we had continually to burst our way through thick hedges of thorn, and other bushes, which lined and even overshadowed our path.

Throughout all this fertile and beautiful country there is almost no cultivation.

The few huts we saw were situated at a distance from the road, and were generally solitary, or at most only two or three together; which is contrary to the custom of Syria. It is rare, even in Lebanon, where there is more security than in any other part of the country, to see a man so bold as to live alone. We noticed also many other things which reminded us that we were among a different race of people. The language universally spoken was a corrupt Turkish, instead of Arabic. The women do not veil their faces, and they join in conversation with the men without reserve. Even the dress has materially changed. Instead of low slipshod shoes, these people wear an enormous boot, very wide, and high, always reaching to the knee. This boot forms an excellent protection against the sharp thorns which cover the mountains, and likewise against the fatal fangs of serpents, which, as we had many ocular proofs, are alarmingly numerous. The very same boot is universally worn by the peasants of Cyprus, and for the same reasons.

*Swadia—B'Tias—Beit el Mar.*

19. Talmamia is the name of the village where we spent the last night. It is situated one hour and a half south of the Orontes, upon a hill of pure gypsum. The houses and garden walls are constructed of chrystalized gypsum. This might become an article of profitable trade, if there were energy and capital enough among the people to conduct it. There is a hill of gypsum also on the north side of the river, and sulphate of lime abounds, in various modifications, throughout this section of country. After descending a very steep hill we found ourselves, to our great satisfaction, upon the banks of the celebrated Orontes. The river, at the ferry, may be eight or ten rods wide. The current was very rapid, and the water so muddy as to exhibit a blueish white appearance. Boats of considerable size might be towed up, but the navigation must have been very much improved in ancient times by artificial means, if boats ascended to Antioch, as we read they did.

A few minutes ride from the river brought us to the hospitable mansion of Mr. Barker, formerly British consul at Aleppo, and afterwards consul-general of Egypt. He has been in the country nearly half a century, most of the time in office, and always at the fountains of information, with eyes and ears open, so

that he has acquired a more extensive acquaintance with the affairs of Syria, than perhaps any European in the country; and he has had a better opportunity to watch the workings and results of the different systems of government, and to notice the vast changes which have taken place in the East, during the last forty-five years, than any other person. During all this long period, there has been a steady and fatal progress from bad to worse, so far as the condition of the poor people is concerned; and the population, especially of the great cities, has rapidly decreased.

Swadia can scarcely be called a town, but is rather a plain covered with mulberry trees and dotted with the cottages of those who cultivate these orchards. The inhabitants are mostly Ansaireea and many amount to about 7,000, spread over many square miles of the richest alluvion. To the south rises mount Cassius, like a vast cone, whose head towers above the clouds, and whose feet are bathed by the Orontes on the north and the blue sea on the west. If Pliny supposed it to be four miles high, he was greatly mistaken, for it must be considerably lower than Lebanon, whose highest point does not much exceed ten thousand feet. Though mount Cassius is so much farther north than Lebanon, the latter has a hundred times more snow upon it at this season than the former. The northwest corner of the plain of Swadia was once covered with the great city, Selucia Pieriae. Those who desire to learn what may be known of this celebrated place must consult history and geography. There is very little now to describe. Her walls, her palaces, her artificial harbor, and her 300,000 inhabitants, with almost every other trace of her existence, have disappeared. The artificial passages, cut into the solid rock, for more than a thousand paces, of course remain; and the grots and tombs, excavated in the adjoining mountains, are so many witnesses both of the vanity and mortality of those who constructed them. We had not time, however, to visit either them or the numerous cells of unknown saints who once peopled these grots and solitary caverns. Mr. Barker says that there is now no trace of the ancient harbor of Antioch, at the mouth of the Orontes. I have seen on many maps, a small island laid down at the mouth of the river, but there is no island any where along this coast, and the shipping is absolutely without protection of any kind, and rides in the open sea. Before



leaving Swadia, I took a copy of an inscription found on the breast of a statue dug up in the plain.

If what interested myself will interest others, I shall be excused for lingering a little longer about the hospitable mansion of Mr. Barker. Having retired from office, with a liberal pension, he has both the leisure and the means to indulge his passion for horticulture. Besides his gardens on the plain, he has selected a beautiful spot in the mountains, at a village called B'Tias, about nine miles from Swadia. To this mountain residence Mr. Barker conducted us this evening, after having shown us over his grounds on the plain. He has brought to a high state of perfection, both flowers and fruits that I did not know could be found in the country. I was particularly delighted with the rich variety of roses, running like vines over his arbors. On a single sprig I counted roses of six or eight different colors, pure white, cream-yellow, lilack, pink, variegated, and blazing red. These are not produced by budding different roses into the same stalk, but grow spontaneously, and in countless thousands. Then there were roses, every bud of which was sheltered by a forest of the richest moss. But time would fail me to notice a hundredth part of the beautiful flowers which he has collected. He has also been at great expense to import from Lombardy, Spain, France, and even from Persia almost every kind of fruit that can be mentioned. We spent a delightful evening under an arbor, by the side of a lively jet d'eau; and our host being as willing to impart, as we were eager to receive, the time was passed rapidly away in agreeable, and to us, very profitable conversation.

This B'Tias may possibly mark the site of the ancient Byblias, which was situated somewhere on mount Pieriae, between Selucia and Antioch. There are ruins of what may have been a temple, and certainly the foundations of a large church testify to the ancient prosperity of the village. The present inhabitants are all Armenians, and appear to be a peaceable and industrious class of people. As they are altogether under papal influence, and are accommodated with a watchful sentinel to defend the flock from English wolves, we found but small opportunity to distribute even the word of God.

Among other places which Mr. Thomson visited on the 20th was Beit el Mar, generally

supposed to be the site of the ancient Daphne. Concerning it he remarks—

It is very difficult to give any tolerable description of the Beit el Mar. A rampart of perpendicular rocks runs parallel to the Orontes, at the distance of perhaps a mile and a half. At the base of these rocks, elevated, as they are, several hundred feet above the river, burst forth the fountains in streams as thick as a man's body. The water in its descent towards the river has worn away the plain, so as to form a beautiful amphitheatre, along whose elevated margins water to any desirable amount can be conducted to any part of this vale, to be drawn off into pools and fountains, thrown up in jets, or dashed down in foaming cascades, as fancy dictates, or imagination invents. A thousand jets a hundred feet high might play incessantly, and cascades tumble from still greater heights to fill the air with moisture, mirth, and music. And when we remember who the Macedonian kings and Roman emperors were, and in what age of wealth, luxury, and refinement the Daphnean grove flourished, we need wonder no longer, that the Roman soldier was enervated and demoralized by this sensual paradise, or that the sternest philosopher found it necessary to fly the haunts where the syren pleasure had often lulled to sleep the most watchful virtue. There is no such occasion for either fear or flight from the present Daphne; and we amused ourselves for several hours in watching the lively and clamorous cascades. The mills, (I beg pardon, but there really are half a dozen of the shabbiest mills I ever saw, grinding corn at the classic fount of Daphne)—the mills are all built of tufa, deposited by the water during the lapse of ages. This tufa, by the way, is quite a curiosity. One can with difficulty be persuaded that these hills are not vast masses of tangled roots. The resemblance is perfect, and our Arab companions were quite sure that they were the roots of trees petrified.

The only mementos that I brought away from Daphne are specimens of agate. I had often read of Syrian agate, but had sought for it in vain, until this journey. Here, however, it abounds to an incredible degree. We saw several specimens of fortification agate, which must have weighed some hundred pounds each.

In an hour and a half easy riding we reached Antioch. There are granite

columns and other indications to prove that nearly the whole distance from Daphne to Antioch was covered with villas, palaces, and temples, which must have been the case, if Antioch and its suburbs ever contained 700,000 inhabitants.

### *Antioch and its Environs.*

21. The walls of Antioch are in many parts entire, and can be easily traced throughout their whole extent. Ibrahim Pasha has quite recently torn down a considerable portion of the south wall to construct his military barracks. The Orontes does not flow through the city, as some authors have stated, but on the west side. The extreme antiquity of the castles and remnants of the wall along the eastern margin of the river, prove that it never did run through the city. The same is confirmed by the absence of ruins on the west side of the river, which is at present, and from its vast extent appears always to have been, the grand cemetery of the city.

Nor does the river run west, but nearly south, until below Daphne, where it turns westward, and through a romantic gorge, bursts into the plain of Swadia and falls into the sea. There is but one bridge, which is very low, strong, and evidently ancient. It is paved with an extremely hard species of green stone, which abounds among the ruins of the place, although we saw no other traces of volcanic agency near Antioch. The fact, however, that it has been so frequently overthrown by earthquakes proves that the foundations rest upon seas of internal fire.

The present number of inhabitants is about nine thousand, of whom one third are Ansaireea; a few are Jews, and the rest moslems. The pasha has also 4,000 soldiers stationed in the barracks. The space built over is small, and at the southwest angle of the ancient city. The houses are low, and slightly constructed. Altogether the town presents a very indifferent appearance. A large part of the area inclosed by the old walls is planted with the fig and the olive, which flourish luxuriantly on the ruins of palaces and temples. The city was an irregular quadrangle, longest from north to south. The whole circuit could not have much exceeded eight miles; and as the entire eastern part is a mountain too abrupt ever to have been built upon, Antioch could not have contained within her walls the immense population assigned to her in history.

Mr. B. thinks that Gibbon has misplaced the column of the famous St. Simon. There is an elevated point about half way between the sea and Antioch, from which both are visible, and upon this there are the ruins of a convent and an extraordinary column partly hewn from the solid rock. Native tradition has selected this as the theatre of St. Simon's extraordinary feat. According to history this moon-struck monk stood thirty years upon the top of this column, and never descended winter or summer, day or night, except once at the command of the patriarch. There is a mountain west of Aleppo called St. Simon, and upon it a convent with a pillar, also bearing the name of the saint; and this latter location accords well with Gibbon's history.

Antioch, in her past history and present degradation, conveys a sad lesson on the mutability of all earthly power and glory. This city, which was founded by the Selucidae, beautified and enlarged by Antiochus Epiphanes, for many centuries the residence of Grecian kings and Roman governors, is now a miserable Turkish town, with very little trade, and still less wealth and political importance. Perhaps no city in the world has suffered so severely and been so often overthrown by earthquakes. It was demolished three times in the fourth century, once in the fifth, three times in the sixth, and frequently throughout its whole history, down to 1822, when it shared in the great earthquake which laid Aleppo in ruins. The desolations of war have likewise frequently swept over it. Not to mention the wars between the Grecian kings themselves, and between these and the Romans. In the declining days of the lower empire the Persian kings took and sacked the city twice, massacreing a vast number of the inhabitants. It was taken by, and retaken from the Saracens many times during several centuries. Afterwards it was taken by the crusaders under Bouillon in 1098, and suffered in all the reverses and calamities which befel the Frank kingdom in the north of Syria. In the thirteenth century it was almost wholly demolished by the sultan of Egypt; and during the whole dynasty of the Turks, it has remained an inconsiderable town without either walls or fortifications. And as it is a distinguishing element in the character of this people to destroy, but never to build, there are now neither ancient or modern edifices in Antioch that can merit the slightest attention.

To Christians this city is particularly interesting. From it we received our name, and in it were witnessed the first great triumphs of the gospel among the Gentiles. If Antioch be built upon the site of the ancient Riblath, it is one of the oldest cities in the world, and well known to the Hebrews as far back as the days of Josiah. Owing to the fact mentioned by Josephus that the Jews possessed the right of citizenship, Antioch became the favorite abode of that people. And this will explain the reason why this city was so early resorted to by Christians. When the Jewish Christians were obliged to flee Jerusalem because of the persecution that arose about Stephen, they would naturally go to Antioch, where there were so many of their nation, and where they would be allowed to perform their worship without inquiry or molestation. The Roman governors would make no distinction between them and other Jews. This will account for the rapid increase of the church there, since it would grow both by immigration and conversion. And this will always be the case with every asylum for the oppressed and the persecuted. It has been chiefly owing to the fact that Lebanon has long been a refuge to Christians persecuted in other parts of Syria by bigotted moslems, that her rugged hills have become more densely peopled than any other part of Turkey, and, by a class of Christians much more independent than can be found elsewhere throughout the east. Would that Antioch might again become the radiating point of christian benevolence. There are within her walls some thousands of Ansai-reea, and the mountains above, are chiefly inhabited by that singular people. Should there be a vigorous mission at Ladakeea, Antioch would form an important out-station, where native helpers could labor to great advantage. The thought is animating, and the plan altogether feasible. Let us but have the men and the pecuniary means, and, with the blessing of God, the American church may have the high satisfaction and honor of restoring the gospel to the city where "disciples were first called Christians."

Having spent yesterday afternoon and this morning in examining this interesting city, we started across the plain of Antioch. A ride of four hours brought us to Jisser el Haddeed or the Iron Bridge, upon which we crossed the Orontes, and where travellers always repose a while. The plain for four hours further was so very marshy, that it was

with considerable difficulty we got through it. Indeed we lost our way by following a broad cow-path, and were obliged to wade and flounder through high swamp grass and deep mud for two hours. In the evening we encamped on a rising ground at a short distance from the plain. There were no inhabitants in sight, but a regiment of the pasha's cavalry was spread over the plain below. The lake of Antioch has been in view on our left hand all day. We were quite surprised by its apparent size. It cannot be less than forty or fifty miles in circuit, is said not to be deep, but is well supplied with fish, and covered with wild geese, ducks, and other aquatic birds. The name of this lake, as given to me at Jisser el Haddeed, is El Yagara. It is called in Arowsmith's map Aggi Dengis, or Bahor Agoule.

After surveying this vast plain from the rising ground along its margin, I felt persuaded that the whole of it had been covered with water at no very distant period in geological history. It is in no part elevated above the Orontes more than ten or fifteen feet; and by insensible degrees it changes dry land to wet, and from wet land to marsh and swamp, which is the commencement of the lake itself. The plain, in winter, is absolutely impassable, and even at this time it is little more than a sea of green grass covering a bed of soft mud. I counted forty artificial mounds at once, and the whole plain is dotted over with them. Whether these were places of refuge in seasons of inundation, or marked the sites of ancient hamlets, or were castles to secure the quiet possession of this rich pasture field, or were for some other and quite different object, will probably forever remain a profound secret. Our horses were so tormented with the gad-fly, which attacked them literally in swarms, that I must leave my injunction upon all travellers to hire a guide and pass the plain at night.

#### *Sirocco—Ruins on the Road through Danah to Aleppo.*

22. Our muleteers were not a little alarmed last night by our vicinity to the wild cavalry of the pasha. The Lord, our shepherd who slumbereth not nor sleepeth, defended us from wicked and unreasonable men. Our rest, however, was not refreshing. A dry hot sirocco wind began to blow, which about noon to-day became almost intol-



erable, and obliged us to seek a shelter at the first village.\*

The country through which we passed is crowded with the ruins of ancient towns, villages, and castles. Near where we slept were some very ancient aqueducts, one of which is still used to convey water to a mill. After riding forty minutes we crossed a small river called Berket Aam. Here we spent some time in examining the ruins of a considerable town, which had evidently been fortified with a strong wall. We noticed the foundation of a large temple or church, besides many other ruins whose object and nature could not be ascertained. It would be an endless work to describe the half of the dilapidated and ruined villages, castles and towers, which we passed. Nothing we had ever read had in the least prepared us for such a scene. In one place our road led along the side of a street which appears to have been elevated, and probably covered in places, whose length must have been two miles at least. It commenced at an old castle-like ruin, and ran in a straight line to the gate of a walled city. The gate and part of a temple are still standing. After passing this temple, the street leads on to a multitude of ruined buildings. There are a great number of arches standing entire of a very peculiar order of architecture, while many of the walls were constructed of large unhewn stones after the cyclopean style. It is nothing but simple truth, that we were not once out of sight of ruined villages and castles, during this whole day's ride, and we had frequently a dozen ruins in view from one spot.

At Danah, where we spent the heat of the day, we had a good opportunity to examine some of these ruins. We took shelter from the scorching sirocco in a dilapidated temple. The architecture was of a mixed order, partly plain Doric, and partly Ionic. Not far from this is a beautiful kiosk, about twenty-five feet high. Upon the corners of a square base raised ten or twelve feet rest four handsome Corinthian columns. These are surmounted with a neat cornice and covered with a large stone cut in the shape of a pyramid. The surrounding rocks are full of handsome tombs, each room having three coffins cut in the live rock. The front is generally adorned with

Corinthian columns in basso relievo. Several of these tombs have inscriptions which are in a very good state of preservation. Doubtless there are many other villages and ruins where a vast number of inscriptions might be found which might throw much light upon the history of this region.

23. We slept (or rested more properly, for the sirocco would not permit sleep) at a small village one hour and a quarter from Danah. It occupies the site of an ancient town, and has not been inhabited more than a year. The houses are built in, and of the ruins, and there are remains all about, constructed of huge blocks of unhewn stone. Some of the buildings are almost entire, and their internal structure leaves one in doubt as to the object for which they were constructed. I regret that I have no name for this village. We arose at one o'clock and pursued our journey to Aleppo, which we reached about ten, A. M. Letters from Beyroot by water, had informed our friends when to expect us, and every arrangement for our reception and comfort had been made at the house of Killee, Heugh, and Co. We were welcomed and entertained by Messrs. S. and G., the young men connected with this house, during our whole stay in Aleppo, with a cordiality and kindness that will never be forgotten.

#### *Number and Character of the Population of Aleppo—Its present State.*

The traveller will be disappointed in the aspect of the country around this great city. It may not be strictly proper to call it sterile, yet it is a dry, gravelly, stony plain, covered with a very scanty growth of wild grass, which must be withered up early in the summer. There are no trees, no villages along the road, and no cultivation. The fact is that the great Syrian desert stretches almost to the gates of Aleppo, and the wild Arabs pitch their tents, and formerly were so daring as to rob and plunder within sight of her castle. The city itself does not present an inviting appearance. It is, in almost every respect, the exact counterpart of her great rival sister, Damascus. No doubt it has greatly declined in trade, wealth, and population since the awful earthquake of 1822. I have heard the present population variously estimated by intelligent residents, at 45,000, 58,000, and 60,000, which is the highest number any one has mentioned. According to an abstract which I obtained from the government secretary the

\* This terrible wind lasted for several days, and extended all over Syria. The grain around Aleppo was nearly ruined and the silk worms on the very highest parts of Lebanon were scorched to death. Many villages raised not an ounce of silk from gardens that ordinarily yielded many hundred pounds.

number of taxed Moslems is 9,515, of Christians 3,698, of Jews 982—in all 14,195. This number multiplied by four will give 56,780. If we multiply by five we shall have 70,975. As I have observed on another occasion the christian tax-payers ought to be multiplied by five in order to ascertain their population. This will give 18,390. Then there are at least a thousand foreign christian traders of the Greek and Armenian nations, besides Franks and attendants, which are said to amount to more than a thousand. There are therefore more than 20,000 Christians in Aleppo. This result agrees with the common opinion of the Aleppines, who sometimes state the Christians at 22,000. There are 1,000 of the Greek church, and 300 foreign Greeks, Armenians 1,500, and papal Armenians 300 or 400. The Maronites are 2,000, papal Syrians about the same. All the rest of the Christians are papal Greeks. Every sect has one church, and the papal Greeks are now erecting a very large new one, which promises to be rather splendid for poor Syria. The Jews have one synagogue and between 4,000 and 5,000 people. The moslems have a vast number of mosques, with very tall minarets, many of which are covered with lead and have a handsome appearance; but a still greater number have their minarets half shaken down, and their whole exterior is very shabby and dilapidated. Tradition reports that there were anciently as many mosques in Aleppo as there are days in the year. Those who choose may believe. Aleppo wears the shabby dress of poverty and decay. I have heard it confidently asserted by European residents and confirmed by the natives, that at least 10,000 young moslems fled to Bagdad, to the Arabs and to the sultan's dominions, to avoid the abhorred conscription of Ibrahim Pasha. This is a prodigious depopulation, and the number appears much too large for my credulity to swallow. The situation of Aleppo, so near the desert and to the dominions of the Porte, favored flight, and doubtless great numbers escaped; but 10,000 is too high a number to be admitted. We read of 250,000 inhabitants in Aleppo not more than a century back, but I for one am slow to believe that it ever contained so vast a multitude. True, she has had war, plague, and cholera to aid the more destructive earthquake, and it is not surprising that she has been brought down to the dust.

Although Aleppo has lost a large part of her trade, by the falling off of the

Hadj, and the opening of new channels of commerce with Persia and the east, yet she is still a grand radiating point for caravans. These commercial expeditions come and go to Scandaroon, Adana, Ayntab, Killis, Diarbekir, Marash, Mardin, Orfa, Beer, Mosul, Bagdad, Damascus, to the mountains north and east of Mosul, and even into Persia and Mesopotamia. Great numbers of Armenian merchants come from the north, and from Jebble Bylon. Nestorians come occasionally from their mountains, and the Yezidees or devil worshippers from Jebble Sinjar, which is said to be densely inhabited by this rude people. Ansairaea visit Aleppo, but there are no Druzes known to the inhabitants of Aleppo. About forty years ago a large number of Druzes fled to mount Lebanon from a mountain about two days journey from Aleppo. They were received by the emeer and distributed among their brethren in different parts of the mountains. When the persecution which expelled them from their homes had abated, most of them returned. I have made constant inquiries for these people in Lebanon, but could never meet one, although many are now living who remember the emigration. It is the impression of the people in Lebanon that the community of Druzes above Aleppo is very large. The question has arisen in my mind, whether these refugees might not have belonged to the Ismayleeyeh, whom we know were driven out of their villages by the Ansairaea; and have actually emigrated to distant and different parts of Syria. Owing to the facility with which all these sects embrace outwardly whatever religion answers their worldly interests best, they would naturally, on entering Lebanon, at that time, assume the name and observe the rites of the Druzes. Be this as it may, I could hear nothing of any Druzes towards Aleppo. There is not the slightest tradition that such a people ever existed in that quarter.

All the villages adjacent to Aleppo are inhabited solely by moslems. On mount St. Simon, seven hours to the west, there are devil-worshippers. An English gentleman going to Scandaroon, three or four years since, could not persuade his servant to enter the village of St. Simon. The servant justified his reluctance by the following story. Having been employed a year before to drive a drove of hogs to Aleppo, and finding them very unruly at St. Simon's, he became angry and cursed them in the name of the devil, when the villagers fell upon him

and beat him terribly for having defiled the name of their god by coupling it with the unclean swine.

The walls of Aleppo are broken down in many places, and there are no gates at several of the entrances into the city. Most of the Christians reside in suburbs and have very handsome houses. Kittab is the suburb which the Franks have built since the earthquake in 1822. The houses are generally constructed in a very solid and substantial style. The roofs are all arched vaults, and the walls several feet thick. They are therefore dry and comfortable in winter, and cool in summer. House-rent is at least one half less than at Beyroot. A good house can be hired for 1,500 piastres a year. Living also is cheap in the same proportion. The English mercantile houses at Beyroot have each a branch here, and they assure me that it costs them full twice as much to live in Beyroot as in Aleppo.

The old castle is the first and most prominent object as one approaches the city. It is within the walls, but near the northeast side. No doubt it is built upon one of those vast artificial mounds to be met with throughout all Syria. There is precisely such a one at Han-Sheikhoon, on the road to Hamath, and the castle of this latter place was built upon a similar mound. The Aleppo castle is surrounded by a deep ditch, but the walls are in ruins, and the castle nearly deserted. The castle is round, having taken the shape of the mound upon which it was built, is very high and nearly a mile in circumference. When the walls were in repair, and before cannon were employed, this place must have been impregnable. There is a fountain of good water, within the castle, and when well provisioned, it could have sustained a very long siege. The pasha neglects it at present, having erected strong military barracks on a hill to the northeast of the city, which completely command it. In some of the magazines are immense quantities of arrows and other implements of ancient warfare. There are no antiquities about Aleppo. All the buildings have a Saracenic origin, and some of the entrances to the mosques are beautiful specimens of Saracenic architecture. Ibrahim Pasha is erecting a new palace, which I visited. Though in an unfinished state, it was worth examining. The spacious court, with handsome fountains, and the baths, adapted for all temperatures from cold to hot, were particularly beautiful. There are a vast number of rooms ar-

ranged around the great court, and many of them are elegantly fitted up. When finished it will make a very suitable residence for this hero of Egypt.

*Its Site—Healthfulness—Peculiar Disease—Point of Influence.*

Aleppo is built upon an extinct volcano, which accounts for the numerous earthquakes by which it has been visited. There was a smart shock felt only a few days before we reached it. Just before entering the city from the west, you pass over a very large dyke of lava, and it is to be met with in other places. The whole region is a white marl, verging to chalky limestone. On the southeast side of the city there are many caves, or rather excavations, some of them so large that they are constantly used for rope-walks. Soldiers have also been quartered in them in times of necessity, when great numbers have been assembled at Aleppo.

Aleppo has the reputation of being healthy. The air is cool in winter, and occasionally piercing and frosty. Ice is found several inches thick. The climate is too cold for lemons and oranges, and at times the pomegranate trees are killed by the frost, though I saw large orchards growing around the city. In summer the heat during the day sometimes rises to 105 degrees of Fahrenheit, but there is always a cool breeze in the evening, which render the nights comfortable. All the English residents believe that Aleppo is much more salubrious than Beyroot; and having tried both, they ought to be regarded as competent judges.

Every body, I suppose, has heard of the *Aleppo button*. This is the most remarkable disease of the place, and indeed, of almost any place in the world. It is found upon the babe, and upon extreme old age. It makes its appearance on any part of the body, but is most commonly seen on the face or hands. All natives have it, and all foreigners residing there a short time take it; but there is no certainty in the time of its appearance. Instances have been known in which it did not break out until many years after the strangers had returned to their native countries. It takes just one year to run its course, and is six months increasing and as many decreasing, and this with surprising regularity. Medical treatment does no good, and often much injury, for it will neither be hastened nor retarded; but the sore may be greatly



aggravated by injudicious meddling. There is both a male and female button. The male forms but one scab, which, if kept clean and not disturbed, is not very painful. The female produces many sores and is frequently very troublesome. No person ever has the button a second time. Experiments have been made to ascertain whether the button can be produced by inoculation, and one of the pasha's doctors believes that he has succeeded. Should it prove true, it will enable every person to choose the part of the body upon which it is to leave its ugly footsteps; and this is, to the ladies especially, a matter of importance. I have seen some very pretty faces sadly disfigured by it. It is universally admitted that both the nature, cause and cure of this disease are involved in profound obscurity. Most people ascribe it to the water, which may contain some mineral poison that generates the disease.

There is a somewhat similar button at Antab, and one also, I am told, at Bagdad. If they are the same, they cannot be occasioned by the Aleppo water, for the river of Aleppo does not pass by Antab, nor does it enter the Euphrates. The river of Aleppo is a small muddy stream, which looses itself in a marsh. The water is not fit to drink, until it is filtrated or otherwise purified.

The trade of Aleppo is now very inconsiderable, in comparison with what it was in the days of her prosperity. There are a multitude of commercial hans, most of which are now unoccupied; which is but too obvious a proof of the decline of trade. Her manufactories also have fallen off in an equal degree. They still weave different sorts of silks; but even this will scarcely yield a profit sufficient to support her laborers.

As a residence, Aleppo presents almost as many advantages, and quite as many comforts, as any other city in Syria. The houses are good, the markets well stocked, and living cheap; and the shops are supplied with every thing that can be found in other cities. Those things which render it an important and interesting station for a mission are, the large number of Christians in the city itself, twice as great as can be found in any other place in the country. The great liberality of the Greek bishop and his clergy, who will welcome a mission among them. There is likewise a spirit of independence in other sects, altogether favorable to missionary labor. Then, by reason of the multitude of Armenian and other merchants who frequent Aleppo from a great distance, it will necessarily

become a grand radiating point, should a strong mission be established there. Books will be required in Arabic, Turkish, Armeno-Turkish, Armenian, Greek, Syriac, Carshuny, English, French, Italian, and Hebrew. The missionary ought to have the gift of tongues, or the capacity to acquire them readily, and for such men Aleppo opens a wide field for enterprise and activity. It may become the centre of a very extensive system of benevolent effort; and it will naturally be the Christian's high way into Mesopotamia and the valley of the Euphrates. God speed the men that go, and bless the churches that send and sustain this mission of love.

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### Smyrna.

EXTRACT FROM A LETTER OF MR. RIGGS, 9TH DEC. 1840.

#### *Worship of the Dervishes.*

THE reader will remember that while on a visit to Broosa, three years ago, Mr. Adger witnessed the dervish worship in that city, an account of which was given at page 235, of the volume for 1839. The scene at which Mr. Riggs was present at Smyrna, described below, though having a general resemblance to the other, is in some respects peculiar.

I have thought you might be interested with a short account of a performance of Turkish dervishes which Mr. Van Lennep and myself witnessed about a fortnight ago. It was the last Friday of ramazan, the Turkish month of fasting. You may be aware that during that month they have their principal religious services in the evening and night. We reached the Teke or chapel of the dervishes, about half past seven, and found them already at their prayers. One of them, with whom we were acquainted, requested us to remain without until the prayers were finished. Afterward we were shown to a small gallery in one side of the chapel, where we took our stand to witness the performance. The room was small, capable of containing perhaps eighty or a hundred persons.

As a part of their prayers, the first chapter of the Koran (which is indeed a beautiful hymn of praise) was repeated many times by the leading sheikh, all the dervishes standing with their faces toward Mecca. After each repetition of it came several prostrations, with prayers rapidly repeated, which I did not understand.

When the regular prayers were finished, the sheikh turned round and facing the rest, cried out, *Bismillahi rahmani rahhimi*, "In the name of God, merciful and gracious," which they all repeated chanting some twenty times. Then, in like manner, about eighty times *La illah illa 'llah*, "There is no god but God." After this they began to chant slowly and with great appearance of devotion the name of God, *Allah, Allah, Allah*, etc. repeating it about a hundred times, and then more rapidly about a hundred and ten times. During this time they became more and more excited, and soon some of them began to take off their turbans and long outer garments.

At eight o'clock they began to dance. They formed a ring very compactly, by placing the arms of each individual one over the shoulder of his neighbor on one side, and the other under the waist of the person who came next him on the other side; and began to move slowly round the ring, chanting all the while. At first there were thirty-five in the ring, afterwards they formed two rings twenty-five or twenty-six in the outer, and twelve or fourteen in the inner ring, some others having come in. The excitement continued to increase, and with it the rapidity of their movement round the ring. At a quarter past eight they commenced a howling or deep sobbing, indescribable to one who has not witnessed it. It was something as if you should pronounce the name of the letter *a* very deeply in the throat and rather hoarsely, then, drawing in the breath with a sob, pronounce the syllables *ha-he*, accenting the last and pronouncing it on a higher key, still hoarsely and deeply in the throat. With every repetition the head and even the whole body was thrown violently backwards and forwards, or to the right and left. Some were much more violently agitated than others, throwing themselves farther backwards and forwards, and suffering their hair to swing disheveled over their faces and necks. The whole presented an appearance truly demoniacal.

Soon two persons began to beat kettle-drums, and two others tambourines, to keep time. Gradually the time of the step was accelerated until it became as rapid as possible, and it became a mere stamping on the floor, the ring scarcely, if at all, moving around. At a quarter before nine a person was introduced who sat down in the midst and began playing a rapid but unmusical and monotonous air upon a pipe, in its tone somewhat resembling a flageolet.

Toward the close the motions of the ring assumed a freer character, the dervishes touching each other sometimes only at arms' length, and swinging farther to the right and left with each repetition of the word, phrase, or inarticulate sound, which they were repeating. One of the syllables most frequently repeated was *hoo*, that is, he in Arabic, signifying God. It was pronounced very deep in the throat, and with a convulsive effort of the lungs which you would hardly suppose, if you have never witnessed the scene, that a person not deranged could make. It was a perfect howl, and made me involuntarily shudder, though I was in a measure prepared for the scene. The same was true of the mode in which the same syllable was pronounced in immediate connection with the name of God, *Allah-hoo, Allah-hoo*, he is God, he is God.

A little after nine o'clock the ring broke up, and the greater part of the dervishes, as well as of the spectators, went away, after having paid their devotions at the tomb of their patron in the side of the building. This individual established the *teke* and supported the dervishes during his life, and now is reckoned a saint.

But the scene to us most affecting of all remained. A little boy began to chant, and soon a ring was formed of boys from four years old or less to twelve or thirteen, who repeated the dance. There was one little fellow, I should think hardly three years old, I believe he was the son of a sheikh, who, during the whole evening, had been in the midst imitating the motions of the men and now seemed to act as a kind of leader for the boys. The idea of these young immortals being trained up in such abominations is indeed awful. It was to me also a very affecting thought that there were men of respectable appearance present, such as military officers, etc., some of whom had doubtless a good deal of intelligence, who, though not dervishes themselves, stood by and looked on with the appearance of high approbation. "Oh! Lord, open their eyes that they may see."

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### Greece.

#### EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

FROM the extracts given below it will be seen that Mr. King is prosecuting his labors as heretofore, and that from time to time new openings

for diffusing christian knowledge are presented, and that there are indications that some dark minds are gradually becoming enlightened.

*May 7th, 1840.* Mr. — called a moment at the school-house, and spoke of his feelings, and of his having come to my service a week ago last Sunday. He said he was wandering about, sad and revolving in his mind whether to come to my service or not, when he met — and asked her where she was going, and she replied, "To Mr. K.'s service;" and that this decided him to come, and that the discourse seemed as for him and comforted him, as I spake of meeting our christian friends after death. He said that he had staid away from my service on account of the great opposition of the —, and had kept his family also from coming; but that now he was determined to come, whatever might happen; that he felt the entire vanity of all earthly things, and the importance of being ready for our departure from this world.

11. I visited the prison, called Medrese. For this purpose I got permission of the governor, and told him that I wished to give to the prisoners the New Testament and some other books. Found about seventy-five persons in all, several confined for murder, one priest for the murder of an abbot, one woman for the murder of her husband, several for robbery, and others for theft, embracing one Russian, three or four Italians, and one American, who is a black man from Baltimore. I went around to all their cells and conversed with them, and offered to give them the New Testament to read. About twenty of them expressed a desire to have it. I was much interested in my visit.

In the afternoon I went again to the prison and carried New Testaments and some other books and distributed them among the prisoners who knew how to read. Gave also one or two copies of Baxter's *Saints Rest*, one *Psalter*, a few copies of the *Pentateuch* and of the *Prophets*, two or three copies of the *History of Greece*, and a spelling-book for a boy to learn to read. They were all so anxious for books, that the prison seemed to be in an uproar, and I was obliged to desist from giving, saying, If you are noisy I must retire.

12. In the morning I went again to the prison. In one cell I found a man reading aloud Christ's Sermon on the Mount, and several others listening. I counted upwards of twenty, all of whom I addressed on the importance of know-

ing the word of God and of being prepared for eternity.

Finding that one of the prisoners had played away at cards his New Testament, or gained one from another, I went and took it away from him, and rebuked him for playing away at cards this holy book. All who heard me seemed to approve of what I said, and thought it to be a vile thing to use the New Testament in this manner. Several asked me for spelling-books in order to learn to read, and some who knew how to read promised to teach others.

Visited another prison, which is a private house hired because the medrese will not hold all. There I saw George Capodistria, the brother of the late count Capodistria, formerly president of Greece, and others, with whom I spent some time in conversation. Several in this prison begged of me the New Testament, and so I went a second time and supplied them. I visited also the prison where men are confined for debt and for civil offences. There I found a man playing cards, and I offered to give him something better. He seemed a little angry, and when I offered him the New Testament he refused it, and said, "We know our religion from our fathers, and have no need to learn it." For a while he seemed so obstinate that I thought it was in vain to say any thing more. I however made an effort to gain him, and succeeded. I said, I see that my visit, which I intended in kindness, has given you rather displeasure. "Oh no," was the reply. But you do not wish the gospel? said I. "Yes, if you will give me under your hand that it is true," (i. e. sign that it is true!) I replied, My sinful hand may err; but there is a better hand than mine, that has signed it, and his testimony is true. "Ah," said he, "you have caught me," and then turned about, and expressed a great desire to have the New Testament, and when I went a second time he seemed very kind and grateful for the book I gave. These two days have been to me very interesting.

20. I went to visit the prisoners and found that many were learning to read. One soldier, who a week ago did not know the alphabet, I saw reading to-day in the *Psalter*. On being told that he had learned since I came to visit the prison, I could not believe it. But all testified that it was so. In order to try him, I sent for a New Testament, and opened to Christ's sermon on the mount, and told him to read. He did so, and read, though slowly, the first verse distinctly.



21. After breakfast I went to see the prisoners in the prison. Took Mr. — with me. Conversed with several, especially with one who is condemned to death for having been engaged in robbery. He is about twenty-two or twenty-three years old. He came down from the mountains and gave himself up to the authorities, with the expectation of being pardoned. I read to him what Christ said to the penitent thief on the cross, and exhorted him to look to the same merciful Savior. He has a spelling-book and is trying to learn to read, but says he cannot. His body, he says, is here, but not his mind; and that he is thinking all the time of their taking him out to put him to death. Poor young man! Conversed with others and endeavored to make them leave card-playing and try to learn to read. Gave a spelling-book to a woman who begged it of me, in order to learn to read in the prison. In one cell I saw, I think, six persons occupied in learning to read.

30. This morning I went by appointment to the prison, to meet there the king's attorney, or vice-attorney, Mr. B., who went with me from cell to cell and conversed with the convicts, and urged upon them the importance of learning to read, and of reading the Scriptures and other good books which I gave them; and told them to leave card-playing. He observed to me that he would try to get an order for cards to be prohibited in the prison. He seemed interested in his visit to the prison, and just before leaving he said, "It is good to go to the house of mourning, as David saith." I found one Italian, who at first had been unwilling to give up card-playing, reading the New Testament in Italian, and I said, Do you now play cards? and he replied, "No, I have now so much relish for this book that I do not wish for cards and have laid them aside." Two or three, who had before appeared unwilling to learn to read, after hearing the attorney recommend it, expressed a wish also to begin to learn, and asked me for books.

After leaving the medrese, I went to the other prison, where I found three or four playing cards. I reproved them, and they immediately laid aside their cards and seemed ashamed and expressed a determination not to play any more.

31. Sabbath. Before breakfast I went to the prison, and conversed some time with the young man who two or three days since was condemned to death.

Eight or ten others were present in his cell. He spoke of the injustice of his sentence, and I directed him to Christ, who was unjustly condemned, and who said down his life voluntarily for our sakes, and prayed for his murderers. While I spoke the tears seemed to come in his eyes. I am told that he heard his sentence pronounced with the greatest indifference. Two or three other prisoners solicited books for the purpose of learning to read.

*September 27.* Preached from Matthew vii: 13 and 14, and had a very good audience. One priest has been to my service now two or three Sabbaths. To-day a student, who was formerly in my school, I should think three or four years, and who generally attends my morning service, told me that he intends to study theology for the purpose of learning what is true. He also wishes to come to me two or three times a week to be instructed in the prophecies.

*October 16.* In the evening the exegetical class assembled and I gave a lecture, as a kind of introduction to the prophecies in general.

20. In the evening I gave a lesson to my exegetical class. All seemed instructed. It is an interesting class. All seem intent on learning the truth.

26. As I was walking out I met an Arab of Mount Lebanon, to whom some months ago I gave an Arabic Bible or Pentateuch. He stopped and said to me that he had been reading that Bible, and he perceived from it that the worship of images was wrong, and that we are right in our religion; and he said he wished to call and converse with me a couple of hours.

*November 28.* Towards evening I walked out and met Mr. —, who walked a little distance with me, and spoke of the bishop of —, who he said would like to see more of us, but was afraid; "and so I," said he, "for certain reasons, think best to keep at a distance from you for the present, and by and by we hope to have more intercourse with you." I was much struck with this remark, coming as it did from a very intelligent, influential man. It seems to me as if the Spirit of God was working something here, and that by and by it will appear and be glorious. I told him, that if the priests or bishops here could see my heart and know how I actually felt towards them, they would have but little reason to be angry with me, for that I had true sorrow of heart and pity for them.

## Southern Africa.

LETTERS FROM MR. GROUT AT UMLAZI.

### *Visit to Umpandi—His character—Mission in his Country desirable.*

It will be borne in mind that Umpandi is the reigning chief of the Zulus, in the place of Dingaan, who was driven from the country by the Dutch immigrants. Writing 22d October, 1840, Mr. GROUT remarks—

In my last letter, written about a month since, I stated that difficulties between Umpandi and the Dutch had till then prevented my going into the Zulu country. At the last sitting of the Volksraad, they had become pretty well satisfied that the men who had been sent into the Zulu country as ambassadors for the government, had been roguish, and seized upon that opportunity to get cattle for themselves. Accordingly two trusty men from their own number were commissioned to go in, for the purpose of learning the truth. These men invited me to accompany them, with my interpreter, which I was glad to do.

I left home October 6th, and passed by Ginani. Most of what I had heard was confirmed by calling there. The combustible parts of our buildings had been burned. Parts of my books and boxes I found outside, signifying what fate they had met. I found no people nearer than two miles, and only one village as near as that. The death-like silence was broken only by the wild animals darting occasionally out of the long grass, or the shrill notes of the insects. The sight of my eyes affected my heart, and the gloom that came over me was only dispelled by hours of reflection and sleep. Leaving Ginani we travelled the road I had been accustomed to. We found Umpandi about four hours with the waggon from Magunglulu, and ten days from Port Natal.

Umpandi had by report known something of missionaries, and was prepared to give me a welcome. He was glad that I had come, and without hesitation gave me permission to come when I pleased into his country, and to stop at his place, or at any place in his country where I chose. He said he would let me have plenty of men to help me build, and that he would make me a large house.

I found Umpandi perfectly accessible, free, and familiar. He appears a plain, honest man, and altogether disposed to

remain upon good terms with the whites. I think him inferior in natural talents to Dingaan. Returning home we came what is called the lower road near the sea-coast. Our object was to see if we could not shun several very bad hills. We designed also to pass by Temba, the station formerly occupied by Messrs. Wilson and Venable, but our guide, not being sufficiently familiar with the way, led us, before we were aware of it, about an hour with the waggon from the station. We, however, saw the captain of that regiment, who treated us with kindness and attention, as also his people. He spoke in the highest terms of the missionaries, and inquired if he was not to have some at Temba. Multitudes of people from the surrounding villages followed our waggon a mile or two, inquiring which the missionary was, and when they were told, their expressions of pleasure were such as are seen only on special occasions. Our journey was in all respects pleasant and prosperous. We were absent but twenty days.

A marked change has taken place among the Zulus. The king understands that his existence depends upon keeping upon good terms with the whites, and of course he and the people treat white men with respect. I saw none of that haughtiness that was so visible when I was before in the country. The people see and feel that they have more than their equals close by them. The cry for presents was neither imperative nor importunate, as it was formerly. Umpandi exhibited no signs of displeasure when he learned that he was to have no present.

Since my return I have said to my brethren that so far as can now be seen, the way to the Zulus is fairly open, the king and people being willing, if not desirous, for missionaries; that so far as we could judge, all out-standing difficulties will be speedily and amicably adjusted between the Boers and Umpandi; that the deputation believed that there would really have been no apprehension of difference between the two parties, had not the men who had before been sent to Umpandi from government, served their own selfish interests, instead of the government; that there appears plain evidence that these bad men have already exerted a decided influence against good order and virtue; that there is good reason to believe that, in one way and another, these men, in spite of all vigilance, will continue to exert this same influence, one of these same men having taken a place and has now moved to it

on the Umtogola river; that I think, if we do not have a place in the country immediately, it will require time to live down the influence that is now getting up there, and perhaps the door may be shut against us, either by prejudice on the part of Umpandi, or by new difficulties that may come up between him and the Boers; that the expense over what it would be for me to remain here, will be but trifling. These things have made out a case so strong in my own mind, that I have recommended to the brethren that I obtain permission, if I can, from the Dutch authorities, to proceed immediately with my family to Umpandi's residence and commence in a cheap way a temporary residence, at least, notwithstanding the rainy season has now commenced, and we must go alone and be subjected to various exposures and privations. I trust as well as hope in God, that he will help us, making our strength equal to our day.

With these considerations before them, the brethren have unanimously and cordially recommended, if the authorities will allow it, that I proceed in that course, believing that, so far as can now be seen, it is the hand of God leading, and if so, he will lend the helping hand to execute. We are aware that the undertaking is one that will expose us to hazard as well as hardship, but we hope that we shall soon have help in laborers as well as pecuniary means. Should things remain for a time as they now appear, and we can succeed in averting the bad influence of unprincipled whites from the Zulus, we shall say that the whole field is white for the harvest; and as I suggested, I think in May last, there are two important tribes of people just upon the Zulus, north, the chief of one of them, we hear is anxious for a missionary already.

In justice to the whites here, I ought to say that I know many individuals of influence who not only deplore any bad influence, that may be exerted upon the natives, but cordially sympathize with and help us in our labors for their good. The government also, I think, is decidedly in favor of having them civilized and christianized.

Writing on the 5th of December, Mr. Grout adds—

I am unwilling to say or think that the government wish to hinder the spread of the gospel, but they appear to think that all is not quite ready yet. Another reason, perhaps, why I have not received an

answer to my last application, may be that at the late sitting of the Volksraad, the exciting question was up whether they would send an army against Inapai, a Kaffir chief near Faku. It is said that Inapai has taken some of the Boers' cattle and horses, and they are going to chastise him. The army has now been gone a week. What the result will be we wait to see. That life will be lost appears certain. That the Boers will make as easy a job of it, as they did with Dingaan, is not certain, for the Kaffirs have some horses and guns and can use them. We think our prospects as good as they have been, at least, though things are yet in a forming state. What will become of the Dutch here is yet a question in every body's mind. From a paper that we occasionally get from the Cape, we see that the subject of colonization in South Africa, as well as in other places, is receiving considerable attention, and that important men are interested in it; and we think there is, at least, a fair probability that the time is not far distant when we shall have a change of government here.

Mr. Lindley will probably say to you that he is expecting to leave the camp near Umlazi about a day's ride with the waggon, where he expects a town anticipating permanency is to be commenced, and where he designs to begin not only his ministerial labors, but also a school, which he hopes may at no distant period assume a more elevated character.

We are all usually well and happy. I feel quite at home in Africa, though I have not yet got a home.

GENERAL LETTER FROM THE MISSIONARIES, DATED UMLAZI, NOV. 5TH, 1840.

*Arrangement between the Boers and the Zulus—Openings for additional Missionaries.*

In a letter written in April last, it was mentioned that the Volksraad had granted Umlazi and Ifumi for stations to be occupied by the people in this quarter, but that it was not decided how those living between the Umkumazi and Umzimkulu rivers should be disposed of. The grant of this place and Ifumi has been confirmed by the raad at a recent sitting. A tract of country near the Kuahlamba mountains was also appropriated some time ago for the remainder of the people, or those living along the coast between the above mentioned rivers and those more interior; but it



was soon found to be impracticable to get them to settle upon it, and we believe that the plan is now abandoned altogether.

It is the wish of the Boers to retain as many of the people as they need for servants, and each Boer is allowed to have five families upon his farm; but after all are supplied with this number, there will doubtless be an overplus of several thousands, for whom no provision is as yet made, except the grant of the two places above mentioned, which will scarcely be sufficient for the accommodations of those living in their immediate neighborhood. The remainder of the people will probably be required soon to leave the places they now live upon, but how they will be disposed of we are not able to say. We think it probable, however, that one or more places will be given for those living upon the coast, not far from the Umzimkulu river, and one or more for those more interior. This plan is favored by the more intelligent among the Boers, seems to be the most feasible one yet proposed, and will be most satisfactory to the natives.

The native population of this region has very much increased during the past year by the influx of Zulus and other people from the east side of the Tugela. So far as we can see they are to remain in the country, located among the farmers and upon places appropriated for them. In prosecuting missionary labors among these people the only method seems to be to establish stations at their places, and confine our efforts principally to those living upon them, and in their immediate neighborhood. Most of those dispersed among the farmers will be out of the reach of our direct influence. The places already granted may probably accommodate 1,000 or 1,500 each. The number to which the missionaries located upon them will have direct access will probably be 1,500 or 2,000. If larger places are granted for the remainder, as is proposed by some, the field of the missionaries located upon them will be proportionally greater.

The expense of erecting stations upon these places need not be very great. We do not propose to have farmers and mechanics sent out, or to employ any expensive secular influences. All that will be required is a missionary for each station, suitable buildings for his accommodation, and a meeting and school-house.

This field we regard as important and interesting and as presenting strong

claims upon the attention of the Committee. In population it is probably equal to two thirds of the Zulu country. The manners, customs, and language of the people are the same as those of the Zulus. They are accessible. They confide in the missionary as their friend, and readily listen to his instructions. The gospel may be preached to them, their children may be gathered into schools, and all the means necessary to elevate and christianize a heathen people may be employed with the countenance and favor of government, and the good wishes and prayers of many intelligent and pious persons among the Boers. With the ordinary blessing of God upon efforts for these people, we may hope and expect that they will become enlightened and christian, and that agents will be trained up in the schools to aid in disseminating the gospel throughout the land. But if they are left to themselves, we see no prospect for them but dispersion and ruin. Without teachers to instruct and befriend them, and exposed to the evil example and influence with which they will come into contact, we may reasonably suppose that such would be their fate. If any thing is to be attempted in this field more than is now doing, we feel it very important to begin as soon as possible. We need not wait until the people are located. They are now accessible and need our assistance in getting settled.

There are many people living in the vicinity of Ifumi who will probably be required to remove upon that place as soon as they have harvested their crops in February. It would be very desirable to have a missionary there when the people begin to settle upon the place.

Upon the coast between the Umkumazi and Umzimkulu rivers, there are three communities of natives not far distant from each other, containing a population of from 500 to 1,000 souls each. If a missionary was devoted to them, he might commence labors with them immediately. Two or three additional men might be advantageously employed among the people living a little more interior near the sources of the rivers. By commencing now with these people, it seems to us that much might be done in securing for them eligible locations, and in laying a foundation for future usefulness and success.

In view of the facts and circumstances above stated, we would earnestly recommend the Committee to send out four men to occupy the openings in this region, and one to be associated with Mr. Grout in the Zulu country.

### Madura.

LETTER FROM MR. SPAULDING, DATED  
OCT. 12TH, 1840.

#### *Changes and Improvements in Southern India.*

Mr. Spaulding, it will be borne in mind, is connected with the Mission to Ceylon, and when the extension of that Mission to the Tamul people on the adjacent continent was in contemplation, he by appointment passed over and made a tour into Madura district, to ascertain the desirableness and feasibility of such a measure. This tour was made nearly seven years prior to the date of this letter. Having recently visited Madura again, Mr. Spaulding gives the following account of the changes and improvements which have been made during the interval of seven years, as they fell under his observation in his second journey.

If we except two schools and a catechist, under the direction of the Propagation Society, very little, excepting the occasional preaching or distribution of tracts by missionaries while travelling through the country, had been done by way of making known the gospel, in the district of Madura. Even the roads through the land were mostly such as nature had made and the people from ancient time had travelled.

On my present tour, when I arrived at Tondy with Mrs. Spaulding, the first improvement I noticed was a very pleasant and convenient bungalow built by the collector, Mr. Blackburn, which we were allowed to occupy, and where we spent the Sabbath. Early on Monday morning we left for Sevagunga where Mr. Cherry is stationed. My attention was again called to improvements by the government. An excellent road with good bridges is almost finished from Tondy to the town of Madura, on each side of which young trees are set out so near each other (say ten feet apart) that they will form quite a cool and refreshing shade for travellers, a privilege to man and beast which no one can appreciate who has not been in a burning mid-day sun on the plains of India.

Another improvement since my former visit is the repair of tanks, from which the cultivated lands were irrigated. These are formed on the gently sloping surface, by a large mound of earth thrown up so as to form a basin, from two to six miles in length, which is generally filled by the rains from the hills, or by a stream

of water turned out from the river. In this way cultivators are able to secure a harvest in the dry as well as rainy season. Within six years these two sources of profit, good roads and good tanks, have been greatly increased, so that the revenue in some parts is more than doubled. These facts, though somewhat foreign from the immediate cause of missions, form an interesting feature in the future prospects of that people, and to me are exceedingly interesting.

When I went over before, our boat was blown out of its course by the strong wind, and Mr. Hoisington and myself were obliged to walk about seventy miles in the sun by day, and with no rest house by night. Now we had good conveyances and good rest houses and mission houses and pleasant gardens through our whole tour. Then there was no missionary station nor a christian teacher within the district. Now there are five stations and nine missionaries who have under their care about eighty native free schools and four English boarding schools, all of which are in a very interesting and flourishing state, and fifteen or twenty native assistants of very good promise. Each missionary has a very extensive and encouraging field and enough to do. Most of the brethren have made good progress in the acquisition of the Tamul language, though some, through diffidence, are deficient in the practical use of it.

After having given some further particulars respecting the manner of conducting the missionary stations and their general aspect, Mr. Spaulding adds—

The difference to my own feelings is almost like a dream. Like the enchantment of your "American West," where forests disappear and cities shoot up as by magic, a high way is there, the way of holiness is commencing, "the eyes of the blind are opened, and the ears of the deaf are unstopped." The wilderness and the solitary place are glad for your messengers; and as I meditate on these things I cannot forbear to call out, "Strengthen ye the weak hands, say to the fearful heart be strong, fear not." Yea, I might quote all the thirty-fifth of Isaiah with a glow of confidence in favor of your Madura mission.

Our labors as a mission in Ceylon are not in vain, and yet we cannot speak of any special gifts of the Holy Spirit. Thirty-one were added to the church at Batticotta at their last communion at that station.

QUARTERLY REPORT OF MR. POOR, AT  
MADURA, JUNE 30TH, 1840.

*Training Ministers—Efforts to Diffuse  
Useful Knowledge.*

REMARKING on the several classes of persons brought under the influence of the school system, and the comparative advances made by each, Mr Poor says—

The schoolmasters, as a body, have been longest in connection with the mission, but are babes in useful knowledge, compared with the monitors, some of whom have been under christian instruction for more than three years. All these monitors might advantageously be employed through the day as teachers in the schools; but the importance of maintaining their present relative standing is so obvious, that they continue to spend one third of their time in study on the mission premises. The first class, or assistant teachers, are in attendance from ten to one o'clock, and the second class, or monitors, are in attendance from three to six o'clock, P. M. The number in the former class is eighteen, and in the second twenty-one. The attainments of these monitors may be regarded as the maximum to which instruction has been imparted through the medium of the Tamul language. A majority of them are doubtless depending upon the mission schools as the means of support. Should there be a demand in the villages for mission schools, or should we have funds for extending our operations to distant places, or should the Spirit of God be imparted to these youths, they will become efficient helpers in the work of the mission. The desideratum at present is to show, by actual experiment, to what extent they may serve the cause of christian education in this city. It was mentioned in a former report that the training of monitors, especially in a city, is preferable, in some important respects, to instructing an equal number in a boarding school. Aside from the immediate service they render, as teachers in the school, they exert a salutary influence upon the schoolmasters, and provoke them to learn many things. But what is of still greater importance, they are a medium of access to the inhabitants of the city at large, to whom they communicate many of the new and surprising things they learn of the missionary. By this means truth and error are brought into immediate contact and a spirit of inquiry excited. Many occurrences of the last six months have furnished pleasing

illustration of this view of the school system, particularly of the monitorial class. These same occurrences suggested to my mind the expediency of relinquishing, in the present embarrassed state of our funds, the small boarding school which was commenced under my care at the close of the last year. The proposal for suspending the school was sanctioned by the mission at our last quarterly meeting, and the few children, five in number, were sent, together with their teachers, to the boarding school at Tirumungalum.

Adverting to the importance of having useful knowledge more widely diffused among the mass of the people, and the facilities which the plan of noticed above, of giving special instruction to the more forward boys in the free schools, furnishes for accomplishing this, and at the same time the embarrassments which these youths feel while maintaining their new views in the presence of the subtle advocates for old errors, Mr. Poor proceeds—

Of the truth of this I shall presently give some pertinent illustrations. The difficulties which truth, whether relating to science or religion, has to encounter in making its way and producing convictions in the mind are immense. We teach new truths on these subjects to the best advantage in English. But when the native youths who are studying this language report the strange things they are learning, it is supposed by their countrymen that these wonders are part and parcel of the English language, with which they have little concern; that although, for example, the moon is much nearer to the earth than the sun, in English, it is not so in Tamul. The difficulties are almost equally great, when these subjects are translated into the native language, and thrown out upon the community by a gratuitous distribution. That these publications may be brought into profitable use, there must be some whose business it is to seize upon occasions that offer for rousing attention, and for using the appropriate means for insuring conviction. This view of the subject may be illustrated by the recital of a few particulars that have occurred within a few months past.

1. The absurdities of the puranic systems of geography and astronomy are so palpably great, that there was an increasing disposition among a certain class to deny that those dogmas are now believed by the people to be true. But, as though to render us assistance in the argument,



there have been made, within a few months, two superb inscriptions, of an immense size, and at great expense, upon the two opposite walls of the marriage mundapum, or chamber, in the interior of Minatchi's temple. These new and splendid paintings, of course, attracted the notice of the whole city, and of multitudes from abroad. This then was the favorable time for presenting views of the European systems in the way of contrast. This I was enabled to do by employing the same artist, first, to procure a fac simile of his paintings in the temple, though on a small scale; and then, to draw and paint what we have to present in the way of contrast. Under these circumstances, and with such helps, I was able, to some good purpose, to introduce these subjects as a branch of study, first, to the class of monitors, then to the schoolmasters, and through them to the most intelligent portion of the community. One of the most glaring points of contrast in the two systems is the relative position of the moon—the one system placing the moon at twice the sun's distance from the earth, and the other placing the sun four hundred times the moon's distance.

### *Annular Eclipse of the Sun.*

2. Before this subject was entirely lost sight of, we were reminded of the near approach of an annular eclipse of the sun, which happened on the 3d of March, 1840. This furnished an opportunity to the community at large for getting sight of the moon under circumstances favorable, 1st. For identifying it to be the moon; 2d. For seeing that it is situated between the sun and the earth, and consequently nearer to the earth than the sun, instead of being twice the distance; and 3d. For ascertaining that the sun was eclipsed by means of the moon's passing over its disk, and not by its being caught in the jaws of a huge serpent. In prospect of the rare phenomenon of an annular eclipse, diagrams were prepared, illustrating the general theory of eclipses, and some particulars of the eclipse soon to be witnessed, and with special reference to the three points above mentioned. These diagrams were made a matter of study by the schoolmasters and monitors, and consequently by many others. At the time I formed an acquaintance with several brahmins and other individuals in the city, who wished to satisfy themselves on the points presented for inquiry. It was a new idea to them that eclipses happen

only at the time of new and full moon! It was therefore one distinct object of inquiry to ascertain where the moon would be at the time of the approaching eclipse. For several days previous, its course was watched, and it was seen to be approaching the sun's place at a certain rate daily. This is probably the first time that the thought occurred to the minds of the people to ascertain by actual observation what becomes of the old moons. From what they saw, it was credible that the moon might have been in conjunction with the sun by the time the eclipse began. Their previous notions, however, that the moon is farther distant from the earth than the sun, wholly opposed the admission of the fact that the moon could obscure the sun, at the time of the eclipse. This very plausible objection to the new theory of eclipses presented to them, suggested to my mind the importance of bringing a class, or rather a succession of classes, under a scientific course of instruction, that the point in dispute and many others of a similar nature may be set at rest on a firm foundation.

It still remained an interesting question whether at the time of the eclipse they would be able to satisfy themselves by means of smoked glasses that they actually saw the dark side of the moon. The eclipse at Madura was not annular, of course, less favorable than could have been desired. It was stated, however, and illustrated by a diagram, that it would be annular to the inhabitants of a tract of country 300 miles northwest of Madura. The day of the eclipse was a remarkable one in its bearings upon our school operations. At the time of the greatest obscuration of the sun, which was a fearful moment to many, a company of brahmins and some others came to the mission-house, evidently feeling a little chafed by what was in progress. They denied that an eclipse of the sun could at any time or place be annular, and they proposed that we should write by post to some persons in the country specified at the northwest, that we might have their testimony on the subject. I fully approved of their suggestions, and promised to comply with their request; but as they did not make their appearance again, no inquiries were made. In consequence of what had been previously done in preparing for the occurrence, the attention of the people was extensively awakened to the subject, and many were induced to make use of their own senses in accounting for the eclipse. Their thoughts and conclusions were various,

but such as to awaken a suspicion that they may have been misled on the subject, and such also as to increase their confidence in the missionaries, as competent teachers of science, if not of religion. All interested in the subject will be better prepared by what has recently taken place, to make further and more satisfactory observations in time to come.

### *Various Errors in Astronomy.*

3. It has been with me a subject of inquiry from the time of my coming to Madura, to ascertain whether certain palpable errors on the subject of astronomy which were current at Jaffna, obtain also in this part of the country. This is found to be the case. For example, a few months ago, at a time favorable for obtaining a view of the planet Mercury, I made inquiry whether any one could identify that planet in the heavens. The uniform reply was, that that planet is not visible in this age. In proof of this a brahmin adduced a Sanscrit verse, affirming that when Mercury became visible, the world would be darkened. I then took some pains to point it out, both in its direct and retrograde course, when near, and at its greatest eastern elongation. It awakened, however, but little attention. But few of the schoolmasters took the trouble to come to the mission-house, though repeatedly invited, for the purpose of having it pointed out to them. I succeeded, however, in rousing attention. Near the time of its next appearance, on the west of the sun, I offered a premium, to the monitors and schoolmasters, of half a rupee to the person who would first report to me that the planet had made its appearance; and at the time gave them the necessary directions for making the observation. Though I was upon the look-out for the appearance of the planet, I did not discover it till it was pointed out to me by one of the schoolmasters, who received the promised reward. From that time to the present the said schoolmaster has claimed a peculiar property in the planet, though doubtless he has been well laughed at by many for supposing that such a man as he had seen Mercury. It so happened that this planet would pass and repass the planet Venus, in the course of a month. This circumstance suggested the expediency of preparing a diagram for the purpose of representing the movement of the planet for one month, in such a manner that it might be identified by any one who would use his eyes. This has had the desired effect. The planet

has been extensively seen, but is denied by many to be Mercury, though its situation and movement in the zodiac correspond with what is stated in the Tamul calendar. The principal objections to its being Mercury is that the world is not darkened, as the Sanscrit verse declares. My resolution of this difficulty is that the credit of the verse may be preserved, if we will understand by it that it is the brahminical world that is to be darkened.

The people here are in the same error, as in Jaffna, in regard to the time of the solstices, it being supposed that the sun continues its northern declination till the first day of July, according to the Hindoo reckoning, which is the 14th of July, in the European calendar. Also that it continues its southern declination till the 12th day of January, which is the first day of the month in the Hindoo calendar. This error has been pointed out to the class of monitors, and to some others, by noticing the length of the shadow of the dial post, that it increases in length from the 21st of June, up to the 21st of December, and then gradually diminishes again.

I have found no one who had any correct idea as to the time of the equinoxes. Those who are most highly esteemed by the people, as having a knowledge of astronomy and astrology, keep themselves entirely aloof from us and studiously avoid all intercourse. But I am extending my acquaintance with persons of a second grade, by whose assistance I am able to ascertain, to some extent, what those know, or rather do not know, who are in the highest repute. In illustration of this remark, the case of a mohammedan schoolmaster, whom I have recently employed, is in point. He offered his services as a schoolmaster, having been long employed in that capacity, and expressed a wish to obtain some information on astronomy, of which he had a slight knowledge. It would seem that his father had a knowledge of this science, and had imparted some instructions to his son, which had been the means of awakening a desire to know more. He showed me two diagrams representing the twelve constellations of the zodiac and the twenty-seven lunar mansions. He was able to tell in what constellations the several planets then were. On inquiring whether he was able to identify in the heavens these constellations or planets, his reply was that he could not; that he had long sought this information in vain of many brahmins who professed to have a knowl-

edge of these matters. We then went out, it being in the evening, and took a view of the heavens. We had a fair view of six of the constellations and two of the planets. He had previously told me that Jupiter was in libra and Saturn in scorpio. When I turned his attentions to the particular form of the clusters of stars, from which those constellations derived their names, and also pointed out the two planets, which were readily distinguished from the fixed stars by their clear and steady light, the man appeared to be as highly delighted as if he had found great spoil. He was fully satisfied by what he saw, and by what he knew must be the relative situation of these constellations and planets, that he had now, for the first time, identified those interesting objects, with the names of which he had long been familiar. He has visited me several times since, to take further views of the heavens and to make inquiries. He is a man about forty-five years of age, is of a docile spirit, (a rare trait of character in a Mohammedan,) and has a school of thirty children, whom he instructs in the Hindoostanee language. Though he speaks Tamul, he is not competent to teach it. I have therefore appointed one of the best from the class of monitors as a teacher in the Tamul language and in christian lessons. Such a school has long been a desideratum in the city. The teacher is a man respected by those of his own community, and stands on higher and more independent ground for receiving instruction on many important subjects, than the benighted heathen schoolmasters. Instead of excusing and covering the errors of the brahminical system, he will aid to the extent of his knowledge in exposing them.

#### *Connection between Errors in Science and Religion.*

I might adduce other facts illustrative of the point under consideration, that is, the importance of making a practical use, on a larger scale than can be done within the walls of a seminary, of those facts and principles of science which are utterly subversive of the popular superstitions, but which at present are known to but very few. In presenting this view of the subject, I am fully aware of the objection, that we were sent hither to preach Christ and him crucified, and not to teach science.\* My reply to this, not as a matter of theory, but of practice, is that the one is auxiliary to the other.

In our present situation, science is, to a greater extent, the handmaid of Christianity, than it is in Christendom where the claims of Christianity are known and admitted. Our great difficulty, as I have often stated, is in securing a hearing for the delivery of our message. How shall we arrest and secure attention? We can neither work miracles, nor speak with other tongues; nor is this necessary. We have substitutes for these miraculous means, with which none have reason to be dissatisfied, viz. 1st. The nature and bearings of our whole system of missionary operations. This is seen and acknowledged by the heathen to be a system of charity of a high order, and which cannot be satisfactorily accounted for, but by admitting the truth of Christianity, inasmuch as we strenuously deny the doctrine of merit. 2d. We have the advantage of the press. And 3d. We have the means of showing that we are competent teachers in those branches which the people most highly notice, by which means we secure their confidence in us, as teachers of a new religion. The natural inferences in the mind of a Tamul man, who is disabused of his errors and obtains from us a knowledge of new truths which he values, are, 1st. If our wise men have told us of earthly things which we see to be false, how can we believe them when they tell us of invisible things relating to other worlds. 2d. If these new teachers are competent to teach even our wise men, should we not give them a hearing on the subject on which they are most anxious to impart instruction? A Hindoo, on looking through a smoked glass and seeing what he believed to be the dark side of the moon, exclaimed, "Now I believe the christian religion is true." Though the reasoning of this man was very fallacious, it indicated a truth, on the subject in hand, of no small importance. A remark, however, made by an aged schoolmaster, at the close of our last semi-monthly meeting, was more truly correct and more to the point. Formerly, said he, it was a question whether our shastrees (men of learning,) would ever abandon their learning and hearken to the padres, but now the padres have taken away that in which our shastrees boasted.

A wide door is now open for preaching the gospel in all parts of the city, and a moral change is evidently in progress in the minds of the people, of which they are but little aware. This may be the subject of my ensuing communication, if the Lord will.



LETTER FROM MR. W. TRACY, DATED AT  
TIRUMUNGALUM, 2D JULY, 1840.

*Quarterly Report July 1st, 1840.*

ALTHOUGH the past quarter has not been distinguished by any remarkable event, several circumstances, small in themselves, have led me to hope that the gospel is winning its way among the people. A few weeks since a man from a distance of forty miles to the south-west called at my house. He was a man of respectable appearance and rank in society, and was more than usually modest and prepossessing in his manners. He was a Christian, and the only one in the village where he lived, but said that many of his heathen neighbors were desirous of knowing more about Christianity. Within a distance of three or four miles there were as many as eight or ten families of Christians, (who were, I suppose, formerly connected with the mission in Tinnevely,) but at present they have no means of educating their children, as most of them are poor; and the object of his visit was to seek the establishment of a school where the doctrines of Christianity might be taught, instead of the polluting fables of heathenism. He urged his plea with earnestness, but not with the boisterousness of a man desirous of filling his own pockets under the guise of an interest in Christianity; and when I told him that his request could not be complied with, on account of his distance from us, his sad countenance spoke volumes in favor of his sincerity. I could not help feeling an interest in the man and his object. He was pleading for his children, and apparently with some of the feelings of a christian parent, he was begging for the means of saving them from the polluting influences of heathenism, with which they were surrounded, for the means of qualifying them for usefulness in the service of God; and yet from necessity he was denied. My heart was pained, as I gave him a few books and said, God help you. I can do no more. May the great Shepherd himself watch over these scattered and defenceless sheep.

As some evidence of a change of feeling in favor of Christianity, I may mention the case of a village where we have been desirous, from the commencement of the station, to establish a school, but have been uniformly and promptly repulsed. About a year ago, a young man in the village, who taught six or eight scholars, attended one of our schoolmasters' meetings, and desired a few books

to teach to his boys, which he said he thought he might do, though the people would not allow the missionaries to have any control over the school. After teaching the books then given, he applied for others. About two months ago he requested that his school, now considerably increased, might be placed under my care; and soon after the old schoolmaster of the village, with several other persons, came and made the same request in regard to another school, so that now I have two schools where a short time since I could gain no admittance.

In Tirumungalum the same change has been going on. A few months since, a great point was thought to be gained when the children of the schools were induced to come once or twice a month to the verandah of our houses for examination. Even then some scholars were removed through the fears of their parents. Now all the children attend meeting regularly every Sabbath. This attendance has been entirely voluntary, as no requisition of the kind was made of the schoolmasters, nor did I offer any reward to the scholars as an inducement for them to attend. They appear pleased to come, and no objection is made, so far as I learn, on the part of their parents. Nine months ago, perhaps within that time, a requisition for our common schools to attend our Sabbath services would have been the signal for disbanding them. This is the Lord's doing and it is indeed marvellous in our eyes.

The attendance of the schoolmasters has been equally voluntary. In most cases not a word has been spoken on the subject, yet all attend regularly, some from a distance of three miles, some from four and some from even five miles. Some of the most intelligent of these have acknowledged, though not directly to myself, that they often leave the meeting satisfied of the truth of Christianity and determined to practise its precepts; but as soon as they mingle again with their companions their good resolutions are forgotten, and they go on in their old ways. Still it may be hoped that some word of truth will, by the blessing of God, be received into hearts prepared by divine grace, and will bear fruit to everlasting life.

The boarding-school under my care has increased to seventeen scholars. A considerable part of these are children of native christian parents. They come from Madura, Palamcotta, and Tanjore, and exhibit considerable acquaintance with the Bible. A number had made some progress in English before coming

here. They are boys of good promise and will, I trust, become ultimately useful assistants in the work we are laboring to accomplish. I fear, however, that none of them have yet become transformed by the renewing of their minds, and most earnestly desire your prayers in their behalf.

\* *Quarterly Report October 1st, 1840.*

Writing 1st October, three months later than the date of the foregoing letter, Mr. Tracy adds—

Preaching on the Sabbath has been well attended, so that my hall where the meetings have been held in the afternoon has become too small to contain the congregation with comfort.

My common schools have continued in a flourishing state, and an evident increase of light has been obtained by some of the teachers. At the annual festival for the worship of Puleyar in the schools, my principal schoolmaster came and wished to know what he should do. He did not expect, he said, to obtain permission to make an idol in the school-house, as was common in Tamul schools; but as others would keep the feast, he feared that he should lose his scholars, unless he complied with the custom. I replied that I had less fears than he seemed to have, but though it was as much my wish and interest as his, to keep the school in a flourishing state, I could not consent to have all my instructions contravened by allowing an idol to be made and worshipped in the school, and that I was prepared for any consequences which might result from my determination. But to prevent any unpleasant feeling among the children, at being deprived of their holidays, I told him I would myself make a feast on the same day as that of the idol. On the appointed day the children from two schools in the village came to my house, fifty or sixty in number. After a large part of them had repeated a hymn, founded on the passage "One thing is needful," which had been given out to them, the children were examined and instructed on the folly and wickedness of idolatry. Books suited to their capacity were given to all, and to crown the whole, fruit, sugar, parched peas, etc., were given to each one. They all exclaimed with one consent, "It is much better than making mud Puleyars and casting them into the river." Judging from appearances it was one of the happiest days they had ever seen, and I

trust good was done, without, so far as I know, any counterbalancing evil. The whole expense of the feast, exclusive of books, was half a rupee, or about twenty-five cents.

The boarding-school contains twenty-one boys, most of whom are making good progress in their studies and I have some reason to hope that a few are seeking that wisdom, the beginning of which is the fear of the Lord. One little boy, seven years old, the smallest in the school, and from a heathen family, asked me some time since to baptize him. I sent him away with some slight remark, as I supposed it a mere childish notion, which had arisen from his having seen the children of the mission families baptized. After some time he came again with the same request. I asked him why he wished to receive baptism? He replied that he was a sinner and wished to be born again, that he might become one of God's children—with other remarks of the kind. A few days afterwards I called him and repeated the same questions, to which he replied as before. You told me, I said, that you wished to be baptized, so that you might be born again and become a child of God. Do you think that by receiving baptism you will be born again? He replied, "If I hate and forsake every sin, and believe in Christ, and pray to God, and he gives me his Holy Spirit, then I shall be born again." But you are a little boy, and if you become a Christian, your friends may persecute you and tell you that you must forsake the Lord Jesus Christ—what will you say when they do so? He answered by a single, but very emphatic Tamul word, "I will not." But are you able to do this by your own strength? "If God give me his Holy Spirit and I pray to him, I shall have strength." Do you commit sin now? I asked. "No sir." Do you never tell lies? "No sir, not now—when I was a heathen I told lies, but none since." Do you never get angry? He hung down his head as he acknowledged that sometimes he did get angry. Well do you pray? "Yes sir every day." How do you pray? Do you repeat a prayer you have committed to memory? "I pray with my whole heart." What do you ask for? What do you wish above all other things? "That God would give me a new heart and make me his child." After other conversation of a similar nature, I knelt down and prayed that the Great Shepherd would make this dear child one of his flock. Before rising he also poured out his heart in few and simple, but most

appropriate petitions that God would give him his Holy Spirit, make him his child, and finally take him to heaven. As he arose his eyes were filled with tears and my own thoughts were irresistibly carried back to many a happy scene in America, when I have been surrounded by a group of children pouring out their tears and their hearts before God. A few of the larger boys also are in the habit of constant prayer, not only in private, but with the other boys, and I would fain hope that the Lord has begun a good work in their hearts. Still appearances are too often deceptive, and I mention these cases not to encourage an unfounded hope in reference to them, but to secure an interest in your prayers on their behalf.

QUARTERLY REPORT FROM MR. CRANE,  
AT TERUPOOVANUM, 1ST OCT. 1840.

With the exception of a single tour made in company with Mr. Ward some months since, there has been very little variety in my work. Attention to the language, distribution of the Scriptures and tracts to those who call at my room for them, and something like a monthly distribution in the villages where our schools are located, have constituted the routine of my labors. One of our harvest seasons has just passed—a season when the head men of the villages throughout the district come up to settle their accounts at the cutchery or government office. As there are two of those offices in this place, one to receive the government tribute, and the other for receiving the tax appropriated to the support of the temple, we have a fair opportunity of conversing quarterly with a great number of those who are supposed to be the most intelligent and upright men in the district, and by virtue of their office, men of influence among the people. We frequently recognize those whom we have before seen at our doors, and are gratified to hear them give some good account of the books previously received from us. But we have reason to fear that all do not read the books they receive, much less do they regard the truth contained in them. Alas, we find but few who have a suitable regard for sacred truth. This will not appear strange, if we consider their want of moral character. They were never taught to speak the truth nor to love it. Indeed they seem to be almost destitute of any fixed principles of moral rectitude, so that it is not strange, when they read

our books, that they do not always feel the force of the truth they contain. Their hearts are not as easily affected by this powerful weapon, as those whose minds are enlightened by the gospel, and whose consciences are more sensitive to what is right and wrong. Hence the necessity of steady continued efforts. Line upon line must be given; patience must be taxed to do her perfect work; unceasing prayer must be made by the church before she becomes weary and passes sentence of disapprobation on the means used or the efforts made for the conversion of this superstitious people. The word of God is quick and powerful, and where it has gone forth we look for light to spring up, and great results to follow. We do not ordinarily look for miraculous interpositions of Providence to carry forward his work; but we do look, and wait, and pray, for the outpouring of his Holy Spirit. And for this we have encouragement, not from his gracious promises only, but also, from what we know of the past, and from what we see, or think we see, of present indications. Though it is our privilege to number but few converts to the faith, we can point to many interesting cases, where conviction of the divine truth of this “new religion” has apparently taken deep hold. A case of this kind is now before my mind, where a man who ranks among the first, in point of wealth and influence, in a large village, has openly, while many were assembled to witness the examination of our school in that place, disputed with a heathen priest in favor of Christianity. He has since been furnished with suitable books, and has expressed a wish to have an interview with me on the subject of divine revelation.

REPORTS OF MESSRS. DWIGHT AND LAW-  
RENCE, AT DINDIGUL.

On the 1st of July, 1840, Mr. Dwight writes—

The native free schools under my care continue in much the same state as when I last wrote. In some respects there has been an advance. Within the last two months I have taken five, in addition to the number formerly under my care, and should be very glad to add a few more to them. But on looking over our accounts and seeing how very pressing and urgent the necessities of the mission are, and the danger we are in of exceeding the amount of the appropriation to us in our expenditure, I have concluded not only not to increase the number of my schools,



but to dismiss those lately established. The purpose has been gained with great reluctance, as they are in a district of country lying between Dindigul and Madura, which is very populous, and which we have long felt should be taken possession of by us.

The lads in the boarding school at Dindigul still encourage me much, and some of them are very promising. The prejudices and fears of the people in relation to the school seem to have been in a great measure removed, and now we have many applications for admission which we are under the necessity of refusing.

In the book department we are proceeding much as formerly. Incidents frequently occur which tend much to encourage us in this part of our work. It is now coming to be very common for the people, when travelling, to take a bundle of tracts with them, and for them to reply, when a book is offered to them, "I have that."—We cannot but indulge the belief that the heaven is very extensively spread and is producing very desirable results.

Under date of the 3d July, 1840, Mr. Lawrence writes respecting the departments of labor under his care.

One interesting feature in the tract distribution, is, that those tracts which are composed of Scripture extracts, illustrating, for example, relative duties, divine justice, the evils of the tongue, etc. are very acceptable and commend themselves at once.

There have been applications for admission to the church; but our wish is that we may see more decided marks of a spiritual change in the applicants. We hear of the Lord's commanding his blessing, even life for ever more, upon the American churches during the winter, and the intelligence is indeed refreshing. We sometimes hope, that it shall not always be here as with the heath in the desert, and we do try at times to lift up our eyes to the hills whence cometh our help; but if even Moses, with all the intense excitement of conflict in view, could not alone hold up his hands all day, is it wonderful that ours should sometimes hang down? Not only is the harvest perishing for want of laborers, but we see it to be so, and the sight affects our hearts. Could I place this part of India clearly before the young men in the theological seminaries, and before every individual in the churches, surely

it would not, could not be long before this field, so white for the harvest, with its 228,000 souls, would be supplied with workmen, so that, protected as it is by the laws of the mightiest christian potentate on earth, under whose salutary government every advantage is afforded, it should no longer be a desert.

We sometimes wish that you could share in our joys, even as we do in your trials. We wish, too, that some of the candidates for the ministry could realize even a little of that hundred fold which we realize in our distance from you. I think there is not one of our number who would not bear this testimony, that to come to India on this errand of love is gain. The contradictions and disappointments with which we meet, do, I trust, help us to moderate our hopes and our zeal according to the gospel; but they only make us to wait with longer and firmer patience for the precious fruits of the Spirit. It is the planting of the Lord, and in due time we shall reap if we faint not. These are our arguments of invitation, drawn from our experience and observation. But if the simple, eternally binding command of the Lord Jesus will not constrain more missionaries to go every where preaching the word, no invitations from us, no assurances from holy writ itself, of an hundred fold in this present world, and in the world to come of life everlasting, would persuade them.

#### QUARTERLY REPORT OF MR. CHERRY, AT SEVAGUNGA, JULY 7TH, 1840.

On returning home from our last meeting we found two boys, sons of the Ramnad rajah's interpreter, had been waiting some days for admission to our boarding school. We received them on trial, and a few days afterward we were surprised by the arrival of four boys from Tanjore. Two of these are the sons of the native preacher there, and one of them, an active lad, is the son of papal parents, who have disinherited him for heresy and perseverance in endeavoring to learn English! The fourth and least promising has since returned to his home. At first we partly advised them to return, but after walking a hundred miles for the purpose of begging admittance, our sympathies were so excited in their behalf, that, though we had no place in which to put them, we concluded to take them, hoping that some way would be provided for their being educated in English and trained up for usefulness among this people. We have

now six boys who are making good progress in their studies, and I am sorry to say that more than forty applicants have been refused admittance. It is hard giving a negative answer to so pressing appeals, but our necessities have demanded it. Most urgent calls for free schools in the out villages have been constant, but we have it not in our power to comply with their requests. A head-man over four villages contiguous to each other, and three miles distant from Seva Gunga, after having several times received a negative answer, came and said "Sir we cannot give up our request." We beg that you will send us a teacher. The people keep urging me to go again and beg for a school. If you will send us a teacher and give us books, they have promised to pay half the expense of a teacher. To entreaties so urgent I could not longer give a deaf ear. I called a teacher and after the head-man became responsible for half the wages, sent him to the place where he now has a fine school of forty boys, in which the parents seem to take much interest—perhaps much more now than when they feel the hardship of paying the teacher.

One fact, which to us is not less interesting, I will here state. During the past three months we have had the pleasure of having a small girls' school at our house. This we consider only in the light of an experiment, knowing as we do that the first ill wind that blows, be it ever so light, against such an establishment, will overturn it, leaving no trace behind. Eight girls is all Mrs. Cherry has yet been able to collect, but we will not despise the day of small things. These are composed of three distinct castes, and we would hope for good things to come. So much we are permitted to say to day. To-morrow it may not be in our power. Female education is here a thing so new and novel, and every-where in India so despised, that the tenure by which we hold upon what we have is so weak that we dare hardly look at it lest it break.

During the past three months the weather has been exceedingly hot and oppressive. Sickness has prevailed in the district to an alarming extent. A few cases of cholera, but mostly fevers. Both Mrs. Cherry and myself have been laid aside for a short time. Timely medical aid, with the blessing of God, has again restored us, for which we desire to render praise.

Perhaps I ought to state an incident which is more interesting in India than in America. On the 8th of May last,

the teacher of my English school, a young man from Jaffna, John H. Breckenridge, was married to (a young widow) the daughter of my Catechist. They were married by Rev. D. Poor. Many of the people were present to witness the strange scene of a widow's marriage! They saw and marvelled greatly and wonder still, and ask, "How can these things be in our country?"

#### EXTRACTS FROM A JOURNAL OF MESSRS. CRANE AND WARD.

THE scenes described below occurred at Parambagoody, a town which Messrs. Crane and Ward entered, while visiting schools, distributing books, and preaching the gospel in the district near their stations. The tour was made near the end of May, 1840.

This is one of the largest places in this section of India. Having rested over night in a recently erected bungalow, we went out early on the morning of the thirtieth to survey the place. What we had heard of its size and apparent prosperity was more than realized. Wide streets, large tiled roofed buildings, a spacious bazaar, all denoted wealth. Having by our walk through the town, and by a passing remark to one and another, informed the people that we were at the bungalow and would be happy to see them, we returned to the rest-house and were not in want of visitors during the remainder of our stay. Having had a palanquin placed across the front door within, we stood behind it for many hours, preached, and gave books. Gratifying attention was given to all we said, and the books accepted with satisfaction. Just before leaving, a haughty brahmin appeared at the door and asked for a book. Seeing that he was a man of importance, we thought it best to ask him a few questions concerning what he thought of our creed, and how it compared in point of excellence with his. This question commenced a conversation which continued an hour, during which we heard from his lips expressions of opinion which we never before supposed a mind could be so blinded as to entertain or a heart so depraved as to express. He was an atheist, a pantheist, an idolater, a fatalist; indeed it seemed quite impossible to define in a single sentence his whole character.

If God is every thing and every thing God, why do you not worship a swine? it was asked. "A swine may die to-morrow, but a stone lasts," was the reply. What are the attributes of God? it was

asked again. "He has all the attributes, good-bad. He is true and false," was the answer.

These are but two among a multitude of similar replies which this deluded man returned to our questions. To attempt an enlightenment of his understanding seemed vain. We endeavored to point out to the bystanders the foolishness and error of such opinions, and felt dissatisfied with ourselves that we could do no more. Since that time we have conversed with missionaries who have resided in the country many years (one of them more than twenty) who tell us that they meet with the embarrassment we experienced, and they believed that the same would invariably accompany an attempt to convince by argument a fixed fatalist. "He is beyond hope," said one, "except God have mercy upon him."

The hours passed in this place were pleasantly spent. We visited five flourishing schools, declared the truth to hundreds of our fellow men, and placed in many hands volumes which would, if read and believed, make them wise unto salvation. We left the place with the intelligent and firm conviction that a missionary should as soon as possible be stationed in this populous, interesting, but now morally destitute village. Oh that we could take some candidate for the ministerial office, now pursuing his theological course in enlightened christian America, and conducting him through the streets, and to those new heathen schools. Could we bring to his view their condition now, and their prospects for eternity, would he not say, "Here am I, send me." Must they wait for sight whose spiritual aliment is professedly faith? Oh that we could convey to the minds and hearts of our beloved land the impressions which this day's scenes have produced upon our own. For our encouragement one of us has had a call lately from an inhabitant of that village who said that he received books from us at that time, and that the people were "amazed" on account of the wonderful things contained in them, and he now brought a friend with him to get some of the same kind.

QUARTERLY REPORT OF MR. MUZZY, AT  
TIRUMUNGALUM, JULY 8TH, 1840.

Although I have not the long and ardently desired privilege of speaking of souls converted to God through the preaching of the truth; yet, with thanksgiving would we say it, the work of preparation is going on with increasing pro-

gress. The attendance at our schools has considerably increased since I last wrote, the lessons also are better learned. Some books have been given as premiums for diligence and proficiency in study, which promise good.

The people continue to come to the examination of the schools, and the interest manifested in the instruction and exhortation there given is quite pleasing. They appear much surprised at the simple truths of the gospel, and invariably pronounce them good. Yet they often ask "Who ever kept all these commandments?" So different are they from any thing their religion teaches, that it appears to them impossible to do so. One pleasing effect of placing the truths of Christianity in contrast with the precepts of heathenism is, that it increases our confidence in their divine origin.

The more we become acquainted with heathenism, and indeed, with human nature under any form it may assume, the more is the belief strengthened that all the talent and genius the world ever beheld, not only would not, but absolutely could not have produced such a book as the Bible.

The permanency and number of attendants upon Sabbath services have considerably increased. Most of our teachers attend regularly, and we have at length succeeded in obtaining the attendance of the children of our five schools in town at the Sabbath school, as well as at the regular services of the day. This is the more encouraging, as but a short time since we could not persuade them to attend even on the common week day schools patronized by us; and when they did come, if either of us made them a visit, the children would scatter like sheep before the wolf.

At times some seriousness, under an exhibition of the truth is manifested, but alas, it is soon dissipated. The saying, "as stupid as a heathen" has a meaning that cannot well be understood without a personal acquaintance with their character. There are always more or less strangers and town's people present at our services on the Sabbath, and at the time of the return from the monthly feast we are crowded to overflowing. Our great difficulty now is the want of a place to accommodate the audience. Meetings were holden in our houses until the increasing numbers and the health of our families rendered it impracticable. We have at present no place to hold service in. Neither will our present funds permit us to erect one.



The distribution of Scriptures and tracts continue to promise good. The number of books given to those returning from the feast and to others is, I think, as great as it ever has been.

The surrounding villages have been supplied with instruction and books by ourselves, or native assistants as usual.

### *Visit to the Nielgherries—Classes of Population.*

In September, the health of Mrs. Muzzy became so much impaired that it became necessary that she should have a change of climate. Mr. and Mrs. M. accordingly left Tirumungalum on the 17th of that month for the Nielgherries, where they arrived on the 5th of October, and took up their temporary residence at Ootacamund, a village on those salubrious highlands in the central part of peninsular India.

Of his journey, Mr. Muzzy remarks—

As to our journey here I can say nothing that is new or worthy of notice. Nearly the whole distance from Dindigul, 150 miles, our road lay through the Coimbatore district. This in extent is about the same as Madura, while the number of inhabitants is about half as large; and even this number, owing to the dry seasons for some years past, is fast diminishing. It was melancholy to see large villages left without an inhabitant. The London Missionary Society has two missionaries at the town of Coimbatore, who supply, as far as they can, the whole district. They are laborious men, and have the satisfaction of seeing that the Lord owns and blesses their labors.

As to this place and these Hills you have probably had far better descriptions than my circumstances will enable me to give; yet I think that duty, and certainly the interest I feel in the inhabitants, will not permit me to be silent. This place is the largest of three European settlements, and contains about one hundred houses, which are occupied nearly the whole time by invalids and men of pleasure from the Madras and Bengal residences. The governor of Madras spends a part of the time nearly every year here. It has also been lately selected as the head quarters of the European and invalid soldiers, which will add to its importance much. These Hills are forty or forty-five by fifteen miles in extent, and covered with grass over nearly their whole surface. The highest parts are nearly 9000 feet above the level of the sea. The inhabitants, who live in almost every part of them, are comprised under four classes. The oldest class,

and probably they are the true aborigines of the country, are very few in number, and live in the wildest and most inaccessible parts of the mountains, subsisting upon wild fruits, roots, and insects, and even the most loathsome substances. They have no shelter but caves and overhanging rocks, with almost no clothing and no written language. They are in fact but a small remove above the brutes. The other tribes united a few years since, and nearly exterminated them.

Another class is the Todaves. These are distinct from all the people in this part of the country. They do not live in villages, but in solitary round topped pens, or huts, not more than five or six feet high, scattered throughout the country. The whole family, consisting sometimes of three or four generations, occupy one dwelling, which seldom has more than one apartment. All the sons of the family have the same wife. Yet, notwithstanding their great degradation, they are really a noble race. They are free and open and quite independent in their communion with strangers. There is none of that cringing, servile, and caste-like distance among them, which is seen on the plain. They are light in their complexion and taller and more noble in all their bearing, than any other people I have seen in the country. They cultivate no land, but are entirely pastoral in their mode of living. They migrate once annually with their large herds of buffalo from one part of the Hills to another. Their number is small, not more probably than two or three thousand.

The Burghers differ from the Todaves in that they live in villages and cultivate the ground, which is considered a great indignity by the Todaves. They are also smaller in stature, and inferior in personal appearance, although they are somewhat more advanced in civilization. These tribes speak a kind of dialect of the Canarese language, and as to religion they have scarcely any. There is among them, since they began to have intercourse with the people of the low countries, a vague notion of some object of worship, they scarcely know what, and one or two annual feasts are instituted. They know nothing about caste, and do not put ashes on themselves. The number of the last mentioned race is, according to government census, I believe, between 3000 and 4000.

The remaining class of hill population to be mentioned is the Tamul people, who have come up from below. They are found wherever the English reside, and are artificers, merchants, servants, sol-

diers, etc. Their precise number is not known, as it is constantly increasing. The villages in, and around Ootacamund cannot contain less than 1500 or 2000 inhabitants, and at Cotagerry and Sharoor there are considerable villages, besides the large number of servants which live with the Europeans, and besides the hundreds that every week resort to the bazaar from the plain. I am very sorry to say that the market here established by Englishmen is held upon the Sabbath.

This interesting field is now entirely unoccupied and very needy. The honorable Mr. S., late member of the Madras governor's council, was the means of a German missionary's coming here; but because the government refused to put the sum they had raised for the improvement of this people into his hand, he left. Mr. S., in a number of interviews I have had with him, urged the immediate establishment of a mission here by us; and spoke, in the presence of a number of persons, of the good our mission at Madura had accomplished, with considerable warmth. He was the means of our having £300 from government, and strove hard to make the grant annual. The government chaplain at this place has likewise urged the necessity of our establishing a mission here, and has put under my charge already three Tamul schools, which are supported by the Episcopal Church here, and which he wishes taken off his hands. Indeed, as to missionary labor, I have already enough to keep one person tolerably busy. I meet the three schools, consisting of about eighty scholars, once upon the week for examination. I have also two congregations on the Sabbath, one composed of the children of the above named schools and their friends; and the other, embracing laborers of our own and other families. This, with the study of the language, occasional visits to villages, and distribution of books to those who call, is sufficient to occupy all our time. In addition to this, a few of the pious English people here have met at our houses twice a week for religious exercises.

### *Mahrattas.*

REPORT OF THE STATION AT AHMED-  
NUGGUR, DATED 29TH JAN. 1841.

#### *Boys' Schools—Girls' Schools.*

THE number of *Schools for Boys* under the care of the Ahmednuggur station is five, embracing

an aggregate average attendance of 197 pupils; of whom forty-seven are of the brahmin caste. There are many inviting places for schools in the immediate vicinity of the station, which the missionaries strongly desire to occupy, would their means permit. Of their influence over the schools, they remark—

Over the schools in town we can necessarily exert a much greater religious influence, than over those in the villages. The boys in the two highest classes of the town schools, fifty four in number, are brought to the chapel on the Sabbath, and form two or three large Sabbath school classes, which are taught in the Bible immediately after the close of public worship. At the same time the teachers of these schools, and of all the other schools in town connected with us, are collected into a Bible class. This class has also attended regularly every Sabbath evening at Mr. Ballantine's house for reading the Bible and hearing it explained.

Our town schools have during the past year furnished a small number of advanced scholars to the seminary. Our wish is that they may become in some measure preparatory schools, and that many may be raised up there, who will be prepared to enter the seminary at an advanced stage of study.

An interesting fact occurred a few days ago, in connection with the teacher of one of our village schools, which is perhaps worth mentioning. Haripant went out to examine the school and the teacher returned in company with him. Their time, while on the road together, was occupied in conversing on the subject of religion; and the objections of the teacher were all answered one by one, till at length he acknowledged that his course was wrong and that the christian religion was right. A few days after he called at the house of one of us, bringing with him a friend whom he wished to convince of the truth of christianity. During the conversation which followed, he would often add his voice on the side of the missionary, and endeavor to show his friend that all idolatry was wrong, and the christian religion true. This teacher is a young man who has been raised up in our own school, and was for two or three years a member of the boys seminary.

*Girls' Schools.*—Several girls schools have been in progress at different times during the year past. Two of these have been more flourishing than the others, and they are still in operation. These are under the charge of Miss Farrar, and

they have numbered twenty and fifteen girls respectively. No pice are given to these girls, though a few presents have been made at different times as rewards for progress in study. We have found it difficult to make our girls' schools flourish as we would wish to see them. Parents take very little interest in the education of their daughters. Still we think a change is going on for the better. One of the schools under the charge of Miss Farrar owes its success in a good measure to the influence of one individual, a man of some wealth, of the weaver caste, who has sent two daughters constantly to be instructed in it. His eldest daughter is a very intelligent girl. For several weeks during which the school was suspended for want of a teacher, she came daily to Miss Farrar's room for instruction. At the same time the father exerted himself to procure a teacher; and when one was at length obtained, he went round among his neighbors in order to persuade them to send their daughters; and notwithstanding the fear which many entertained that we intended to carry off their children, he succeeded so well in his efforts that the school has ever since been in a flourishing state. While the little girl mentioned above was attending daily at Miss Farrar's, some favorable impressions of a religious character appear to have been made on her mind. One day the father was present while Miss Farrar was hearing her scholars repeat the Lord's prayer and ten commandments, and he then remarked that his little girl every night when she lay down, and in the morning when she rose, always covered her face with her blanket and repeated that prayer. He also said that he at first did not understand what it meant. When he asked her, she told him that this was the way to worship God. She still continues to do so. The father also attends usually at the chapel on the Sabbath, though previous to the establishment of the girls' school above mentioned he was entirely unknown to us. We state these facts to show what an impression may be made on the minds of those around us by the simplest instrumentality; and although the impressions alluded to above may speedily vanish, still we think there is encouragement to hope, that, by similar instrumentality, the like impressions may be made on the minds of others, and when the time to favor Zion shall come, the subjects of such impressions may be among the first to cast away their idols and embrace the truth as it is in Jesus.

**Boys' Seminary.**—The number of boys at the commencement of the year was fifty-five, and at the close sixty. Only two have left the school during the year. These were supported by government, and were claimed by their relations.

The seminary is under the charge of Mr. Abbot. He has had, during the past year, the assistance of Dajeeba, and another native teacher. Haripant has also been employed in this school two hours daily.

We are still unable to point to any of the seminary boys who have declared their determination to serve the Lord; but we think that impressions have been made on the minds of many of them, which will prevent them from ever engaging in "abominable idolatries" with the sincerity of their fathers, and will perhaps be the means of bringing them to share at once in the grace of the gospel, "when the times of refreshing shall come from the presence of the Lord." Would that those times were already come. One of the boys who left the school two or three years ago lately returned, and desired to be admitted again into it. When asked whether he worshipped idols when at home, he replied that he did not. When further asked whether his father was not angry with him for refusing to join in their worship, he said no, his father rather looked upon it as a mark of shrewdness and intelligence. He also added that his parents, if they had been taught when young, as he had been, would not now be worshipping gods of wood and stone; but as they had grown old in this way, they were ashamed to leave it.

**Girls' Boarding School.**—The number of girls in this school has been twenty-six. Seven have left during the year. Of these five were taken away to be married, or to live with their husbands. The peculiar custom of the Hindoos with regard to early marriages renders it impossible for us to retain girls in school after they are twelve or thirteen years old, except in rare cases, and some go away much younger. The progress which the girls have made in their studies has generally been very gratifying.

With respect to the influence of the school on the community it is difficult now to speak. Some parents who have visited it, and have seen the progress of the girls in their studies, have been very desirous that their own daughters should be educated. A few weeks ago an examination of the school was held at which many native gentlemen were present.



Two or three of the highest native officers in the employ of government here and the teachers of the government schools in town assisted in examining the girls, and appeared very much gratified with what they saw and heard. Still it is not to be disguised that the prejudice against female education continues very strong. The fear which many parents have of doing any thing which will render them obnoxious to the remarks and suspicions of their neighbors, and which may prove an obstacle to the formation of advantageous connections, prevents many from educating their daughters. The girls who attend our boarding-school appear to be special objects of suspicion among their own people, and they are often called Christians by way of insult. Such are the obstacles which prevent us from obtaining girls of the higher classes in any numbers, though even these obstacles, we hope, will before many years be removed.

Respecting a girl supported in this boarding-school by a society of ladies, the missionaries make the following statement.

She is the only child of her mother who has long been a widow, and is one of the most forward girls in the school. Her mother has for some time past been employed in Haripant's family, and within a few months has abandoned the worship of idols. She has recently requested to be admitted into the church, and wishes to bring her little daughter with her. She has given up to us her idol, a small round black stone, the emblem of Vishnoo, and seems to exhibit a sincere desire to know the truth. Although to some degree ignorant of the principal truths of the Bible, yet we hope that the Spirit is working upon her heart, and that both she and her daughter may be prepared before long for admission into the christian church. The girl is now about ten years old, and has long seemed to love the truth. She is naturally of a very mild disposition, and one of the most lovely girls in the school. For a long time she has attended family worship in Haripant's family. Some months ago a neighbor came to her mother, and begged this little girl in marriage for her son. The girl's mother had no wish to agree to the proposal, but she asked her daughter what her desire was. Her first question was, "Is he a Christian?" and when told that he was not, she said that she would never marry any one but a Christian. This she said without any particular instruction on this subject

from others. At another time she was told that if she refused to marry any one but a Christian, she would not probably ever obtain a husband. She immediately made a reply intimating that she could live unmarried as she was, and would do so, rather than marry an idolater. Such remarks from a little girl, in such a state of society as this, where so much disgrace attaches to the unmarried state, are remarkable; and these, with other circumstances, lead us to form the most favorable hopes regarding her. May He who alone can change the heart, make this child his own, and bring many little girls now connected with this school to love the name of Jesus the Savior.

A school taught in the English language was commenced a year ago, under the care of Mr. Burgess, and embraces between twenty and thirty pupils, their ages varying from eleven to twenty-five years. This school seems to be gaining favor with the people, and promises to accomplish much good.

#### *Congregation—Distribution of Books—Church—Native Helpers.*

Regular religious services are held at the mission-chapel in Ahmednuggur morning and evening of the Sabbath.

Those composing our congregation the past year have exhibited a great deal of interest, though we can mention none who have been led by the hearing of the truth to give up the world and join themselves to the people of God. It is proper, however, to say that five or six individuals have recently made application for baptism, and we hope to admit one or two of these, at least, soon to the privileges of the church of Christ.

Some months ago a man of very respectable character came to Ahmednuggur from a village twenty miles distant and with his wife called on us. They both appeared very much interested in the subject of religion. They declared their belief in Jesus Christ, and that they entertained no hope of salvation by the Hindoo gods. After having visited us twice, they determined to come and live near us, in order to receive more instruction in the word of God. The wife seemed especially intelligent and desirous to come and learn more of a Savior, through whom alone she believed eternal life could be obtained. She was a very interesting woman, of far more intelligence than is usual among females of her rank in life, and we were led to form strong hopes with regard to them both.

They came and brought all they had with them, and were furnished a house near us, which they began to occupy. But on the very first day after their arrival, their friends in town surrounded them, endeavored to convince them that they were cutting themselves off from all connection with their own people by the course they were taking, and succeeded in inducing them to go away again to their own village. They left us on pretence of visiting a sick brother, from whom they had just heard; but the family never again returned. The man has visited us two or three times since, and still declares that his belief is only in Christ the Savior, but says that he is now unable to come and live near us, as he fears that he will not be able to get any one to marry his children. Thus are our hopes sometimes raised to be again disappointed. Yet, on the whole, we think there is reason for encouragement, even in view of such circumstances.

We have endeavored during the past year to occupy a place for preaching in one of the bazars, and we obtained a room for this purpose; but having attended regularly some time, we found so much angry discussion, and so little apparent desire to become acquainted with the truth, that we were led to think it was better to make use principally of our regular places for preaching on our own premises, and embrace such opportunities of making known the truth in other places as occasion might offer.

We have made two tours during the year, in the adjacent villages, one of considerable length.

*Distribution of Books.*—Besides the books which every missionary will find occasion for distributing in the course of his work, we have adopted a system of distribution, and in this way we have done more in this department than formerly. Haripant has been placed over this business, and is directed to give one tract to all applicants who are able to read; and, if after perusing the tract, they will bring it back and give a good account of its contents, another book is given. A few days ago a brahmin boy, a scholar in one of the government schools here, brought back a book which had been previously given him and requested another. The book which he had had was a large tract called Compendium of the Bible, which is divided into lessons, each of which has a number of questions attached to it to be answered from the lessons. All these questions he answered with great readiness from beginning to end. Another book was given

him. In a few days he returned this also, and showed by his answers to questions that were put to him, that he had perused it thoroughly. We then gave him a larger book than he had hitherto received, a part of the New Testament.

*Mission Church.*—We have ten members connected with our church, consisting of Dajeeba, his wife and mother, Narayan, Haripant, and five individuals in the poor-house, two men and three women. Two church-members connected with the poor-house have died during the past year. They both manifested to the last their confidence in Christ alone for salvation.

During the year, three infants, children of native church-members have been baptized. On one occasion two of these, one the infant daughter of Haripant, the other a daughter of blind parents, together with the infant son of Mr. Burgess, were presented at the same time for baptism. It was an interesting sight to see parents from a civilized land coming with those who were once degraded Hindoos, and the proud brahmin joining with the despised mahar, in presenting their children an offering to the Lord, and desiring the blessings of the covenant for their offspring. Blessed gospel which can so come home to the hearts of all! which can raise all of every rank to the same level, that of the children and covenant people of God! Although we have not been allowed to add to our numbers any adults, it encourages us to see our numbers increasing by the addition of the children of believers. Our prayer and our hope is that these children may be trained up in the way in which they should go, and that they will, in riper years, honor that name which has been named upon them. Of the members of our church, Dajeeba, Narayan, and Haripant give us great assistance in our work. Dajeeba is regularly employed in the boys' seminary, and Narayan in the girls' boarding-school. Haripant assists to some extent in both these schools, and has the superintendence of the boys' schools in town, besides doing various other mission work. They all give religious instruction statedly at the poor-house and at other places, and often visit the houses of neighbors to converse with them on the things of religion. Their influence, we have reason to believe, is good and extending more and more. Natives of the highest classes treat them with great respect.

It was determined at the late annual meeting of the mission that our native helpers should be directed to give special

attention to the study of the Scriptures (including Scripture history,) and of the doctrines of Christianity, that they may be prepared to explain those doctrines and to make use of the chief arguments in their defence, that they be furnished with some knowledge of church history, and that, if practicable, they be also taught the English language, so as to enable them to read and understand the English translation of the Bible, and to make use of English commentaries. The three native brethren mentioned above are pursuing the course thus marked out for them, and are making commendable progress.

Haripant's family is a very interesting one. His wife, who exhibited great dissatisfaction on first coming here, has within a few months appeared very much changed. During the past year she has learned to read, and she now spends an hour or more daily in reading the Bible. Haripant has also commenced family worship in his own house night and morning, and he thinks the result has been blessed to his wife. She has obtained a very good knowledge of the great truths of the word of God, and seems to be desirous of being governed by it. She has lately applied for admission to the church. For some time she hesitated what to do, fearing the remarks which her friends would make, should she become a Christian. But she now feels that it is important she should acknowledge Christ to be her Savior without farther delay, and she says she regards not what man can say or do. She fears, however, that she may be left to fall into sin and bring disgrace on her profession. She now feels under great obligations to God for bringing her home to her husband, and for giving her a knowledge of his truth.

Narayan has not yet obtained his wife and children. The decision in the courts has been unfavorable; but we are making exertions by appealing to the highest court in the presidency to obtain a reversal.

We have all great reason to be thankful that our lives have been precious in the sight of God, and that by his kind providence we have enjoyed a good degree of health. Very little sickness has been experienced in our circle since the commencement of the year. During the hot season, Mr. Abbott was compelled by the ill health of Mrs. Abbott to visit the Hills, and the change proved very beneficial to her. In April, the infant son of Mr. and Mrs. Ballantine, was re-

moved by death. In other respects we have all had reason to praise the Lord for his goodness in sparing us in life and in health. May these lives and the strength which he continues to us be devoted more entirely to his service.

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### *Sandwich Islands.*

#### LETTERS FROM MR. ARMSTRONG.

#### *Social Order—Congregation—Schools—Church.*

WRITING from Wailuku, island of Maui, 7th July, 1840, Mr. Armstrong gives the following account of the state of things at that station.

In general it is and has been well with us. The good hand of God has been upon us and we have prospered. Our hands have been full of work, we have enjoyed excellent health, and our every want has been supplied.

The state of society about our station has not altered materially since I wrote last. There has been some little excitement in consequence of the introduction of the new laws—a thing quite natural; for introducing enlightened measures among a people who invert the order of every thing, and are almost constitutionally crooked, is some like putting "new wine into old bottles." On the death of madam Boki also, some heathenish customs, such as knocking out of teeth, gambling, drinking, dancing, kakaving, etc., were revived; but a stern public sentiment, sustaining the hands of the magistrates, soon gave an effectual check to these disturbances, and we have now tranquillity in all our borders. Open immorality is no more common than it has been for several years back, and my impression is that it is less so. As public sentiment becomes more enlightened and established in favor of good order and christian institutions, it becomes more difficult for the vicious to hold up their heads. They must skulk into secret places, and even then they do not often escape the fingers of the magistrate. Still, however, there are multitudes who love and practise the works of the flesh.

The state of religion in our field is much as it was when I wrote you last. The mass of the people appear to be still in favor of the observance of the Sabbath, the existence of schools, and the prevalence of good morals. Our congregations on the Sabbath, both here and at the out-stations, were never larger or



more orderly since my connection with them. It is manifest, however, that the multitude frequent the courts of the Lord rather from fashion, from habit, from a desire to see and be seen, than from any concern for God or their own souls. Still this even is worth something. Habits of even outward conformity to the requirements of Christianity are vastly better than the topsy-turvy state of heathenism.

For several years past our common schools have been composed entirely of children from four to eighteen years of age. The adult schools are emphatically religious schools for reading and studying the Bible and other religious books, and are chiefly confined to the Sabbath, except in the vicinity of the stations. The schools for children are held four or five days in the week, and embrace in their course of study all that belongs to Hawaiian literature. According to my last estimate there are about 1,600 children in all the schools under my care. Attendance has been pretty regular in most of the districts, but the teachers are not well supported. The parents are generally poor, ignorant, and degraded, and have no idea of the value of knowledge. Hence it is dragging work to keep up these schools. In fact it has almost worn my life out. Books are to be supplied, teachers found and supported in some way or other, parents, magistrates, and rulers roused and interested, difficulties between teachers and parents or pupils settled, school-houses built,—and all depending on the energy of the missionary. Where the field is wide, this is most exhausting work, and quite too much for one who has to act the part of pastor and physician besides. I feel sometimes like lying down and giving up the ship, but a sight of these perishing children, the thought that the Lord can work by few and small means, as well as by great, and the dangers that threaten the nation from the influx of Romanism, rally my sinking heart and nerve my arm afresh for the work. The children have always been my favorite department. They are the hope of the church, as well as of the state. "If I forget them let my right hand forget its cunning."

My Sabbath schools are all well attended. The one for children at Wailuku averages not far from 600. That at Haiku 500. The others I have not seen lately. They are reported as being full. In all my school operations there is but one general leading idea, and that is to put these dear youth in possession of the one thing needful. The Bible is made

prominent in the week-day as well as the Sabbath schools; and it is encouraging to observe how rapidly the children advance in christian knowledge. Many of them are quite at home in both the historical and doctrinal parts of the Bible. This is the best safeguard against popery or any other heresy. As fast as the children learn to read and attend school regularly, a portion of the Scriptures are put into their hands, and the teachers are required to have them read daily in their schools.

The church of which I am pastor now consists of about 700 members. These are scattered over the whole field, and only come together once in three months to the celebration of the Lord's supper. These are interesting and important seasons to us. They remind one of the going up of the tribes to worship the Lord on Mount Zion.

As to the standard of piety in the church, I see as yet no ground for any other opinion than that I have uniformly expressed, viz., there is chaff and wheat both. In what proportions I pretend not to tell. The day will reveal it. The Lord knoweth them that are his. There has been, as yet, no general defection in this church, nor falling off; although there have been individual cases of distressing apostasy. My only hope in regard to our churches is that the Great Shepherd has his eye upon them for good, and will not forsake them. To him I commit all under my care, and desire only to act as his temporary agent in bringing them unto his kingdom and glory.

My church and several others, agreeably to a resolution of our association, is organized on the Presbyterian plan. I have three properly ordained elders, one of whom is the good old Bartimeus, who grows brighter and brighter as he advances in life. These heathen are a great help to me in managing the affairs of the church. They wear better so far, than I anticipated. Hawaiians are usually lifted up by such offices; but I do not perceive that these men are in the least.

#### *Poverty of the People—Indications of Improvement—Notices.*

The whole nation, not even excepting the chiefs, is poor. The common people are distressingly so. There is not one man, woman, or child in ten, throughout my church, who would not be regarded as a fit subject for a poor-house, or an object of charity in Massachusetts. And the state of things in this respect will

not be remedied very soon. More than half of all a common man's gains, according to the new law, goes to the government, and the other half is not half sufficient to support half his family. Besides, the people lack skill, enterprise, and industry to such a degree, and lie under so many restrictions, that their temporal prosperity, and even their existence as a nation is altogether problematical. The opinion is becoming more and more common that the nation will not exist many years longer.

My affectionate people cultivated four acres of cane for me last year, which may bring me \$200, (price of sugar four cents a pound,) but I have not a heart to appropriate one cent of this to myself. When I see men, women, and children suffering, and even dying, from sheer poverty, and schools languishing and dying for want of the word of life, my heart sinks within me, and I am ready, not only to restore what the people out of their "deep poverty" have offered me, but to give them some of the bread from my own table. I sometimes wish, foolishly no doubt, that I was rich, or had the power of working miracles, that I might relieve the miseries of this people. But if they can get to heaven, their troubles will all be ended, and their tears all wiped away. The only remedy for them, after all, is the gospel of the blessed God.

I devote occasionally a little time to agriculture and would devote more, if I had it to spare. It is a business that I was brought up to, and I love it, as I love sleep when weary. The crack of the whip, the rolling of carts and waggon, the song of the plough-boy, and all the endless bustle of a farm are sweeter music to my ear than all the harps and organs on earth. I have assisted the natives to break in some twelve yoke of oxen, which have done a great deal towards relieving the people of their burdens. Three years ago every thing, food, timber, potatoes, pigs, stoves, lime, sand, etc., were carried on the backs of natives, or dragged on the ground by their hands. Their taxes were carried sometimes thirty or forty miles in this way; but almost all this drudgery is now done by carts and oxen, and the head men say they cannot get the men on their lands to submit to such work as they once could. This is clear gain.

By a request of the king I have taken some part in inducing the people about me to plant sugar-cane. A fine crop of sixty or seventy acres is now on the ground ripe, and a noble water-mill, set

up by a China-man, is about going into operation to grind it. I hope some good from this quarter. I keep one plough a going constantly with a view to the support of schools. We shall get in ten acres of cane the present season.

The stone meeting-house at Haiku has been finished and dedicated to the worship of God. It is a noble house and well filled with hearers every Sabbath. The meeting-house here is ready for plastering, and we hope to get into it soon. This will be another good job off our hands. These two houses together will not cost \$500 in cash, and be completed in less than three years from the time the work was commenced. Will it still be said that natives have no energy, enterprise, or skill?

July 9. I have just received intelligence from the South Sea Islands. Mr. Stahlworthy of the Marquesas mission writes that darkness, gross darkness still covers the people of those remote islands. Not a star has yet arisen to dissipate it. Not a single case of conversion or even of conviction yet. But he is not discouraged. He lives in the hope that the morning will yet dawn and darkness will flee away. God grant it.

Mr. Barff is much encouraged. The cause of temperance advances nobly, except on Tahiti. They are enlarging their printing establishments greatly. This is cheering indeed. They feel that they have been very deficient in this department from the first. The mission on the Navigators Islands flourishes. Meetings are well attended. Books and schools are popular. Bless the Lord, O my soul. His kingdom shall yet stretch from pole to pole, and his name shall be glorious in the earth.

On the 13th October Mr. Armstrong writes—

Rum and Romanism together allow me but little time to sit in my study. We are called now to take the open field, guard every point, and spare no effort to foil the enemy. Some thirty-five members of this church have fallen in consequence of rum: most of them, however, profess repentance and a desire to return to duty. The exploring squadron is now here, and captain Hudson is exerting a most happy influence. He addressed our church (native) a few days ago with good effect, and made some pointed remarks on the subject of intemperance. Oh that the Pacific were full of such men—missionaries would meet with fewer difficulties, and be relieved of many a heavy burden.

*Missionaries Needed—School Laws—  
Papal Efforts—Schools.*

As Mr. Bingham's church at Honolulu became vacant by his departure for the United States, Mr. Armstrong was requested to remove thither from Wailuku and take charge of it, which he did. The following letter dated at Honolulu, 25th November, gives his views of the state of things at that station.

You speak of sending us some more workmen. God speed their way, for we need them exceedingly. Messrs. Parker and Hitchcock are both in such a state of health, as to afford but little hope that they will labor efficiently for some time to come. Neither of them are able to preach. What will become of their stations? The enemy is on the alert, and his forces are increasing. A few weeks since (in the present month) six more Romanists, some of them said to be mechanics, arrived here from Valparaiso. Fifteen more are expected shortly. You see then the importance of keeping our ranks well filled.

The government has just issued a code of common school laws, from which some good may be expected. All the children suitable for going to school are required to do so; while the entire male population are required to work nine days in the year for the support of schools, or pay an equivalent.

On Oahu and Hawaii the Romanists are doing their utmost to make proselytes. Mr. W. is at Kailua, but I do not learn that he has much success. David Malo, an intelligent and pious native, has just made a tour around this island, with the particular design of preaching against the papal heresy. I should think his labors were much blessed. One of his favorite ideas is that Romanism is essentially no better than the old idolatry of the islands. This point he manages admirably, having such a thorough knowledge of the former religion of the country. According to Malo's reports, the number of natives who have turned to Romanism is quite small, and consists chiefly of such persons as were never much under the influence or instruction of our mission. This accords with my own observation, although there are some exceptions to the remark. In fact, many of the natives are idolaters at heart and always have been, and it is easy for such to slide into the semi-idolatrous practices of the church of Rome.

I have published a tract on the subject of Romanism in my own name. Rather the tract committee has adopted it, and it is much called for every where. It is thought to be doing great good. The Lord grant that it may prove to be a word in season. I am trying to prepare another to follow it up as soon as possible.

The congregation to which I minister, does not decrease at all that I can observe. It is said to have increased considerably since Mr. B. left. During the months of August and September there was a very bad state of things in this church. We found it necessary to discipline some fifty of the members, for various offences, such as adultery, drunkenness, and card playing. The state of the church is now more encouraging. Some of the suspended members have appeared penitent and have been restored to church-fellowship, and with one or two exceptions the remainder profess repentance.

I have divided the whole church, as well as the inquirers, into ten schools, of which I hold one every day during five days each week for direct personal and individual instruction and inquiry: so that I see and converse with every individual under my care once in every fortnight at most. This seems to be the only way to keep their minds awake and their hearts alive in religion. Since I have adopted this arrangement, there has been a decided improvement in the appearance of the church, as well as of the inquirers. They need to be watched like children, and drilled like a company of marines, or they lose their interest in divine things and are ready for every evil work.

Our schools are very full and flourishing at present, owing in part to the late laws. Our grand difficulty will now be to provide teachers. The Oahu Charity School has had an examination to-day, much to the credit of both teachers and pupils. It is a very useful institution.

We have had much pleasant intercourse with the gentlemen connected with the United States' exploring squadron which has been here for more than two months. Captain Wilkes evinces a deep interest in the welfare of this nation; and has I think exerted a good influence on all the natives with whom he has had intercourse. Captain Hudson is a downright preacher of righteousness; has addressed my congregation several times on the Sabbath with good effect, and seems ready to put his hand to every good work.



LETTER FROM MR. THURSTON, DATED  
AT KAILUA, 24TH APRIL, 1840.

*Church Discipline and its Results—Accessions to the Church.*

RELATIVE to the condition of the church under his pastoral care at the time he wrote, Mr. Thurston remarks—

The last five months have been full of absorbing interest, both painful and joyful; painful inasmuch as it has been our duty to exclude many from the privileges of the church, at least for a season. Some of them have manifested repentance, and have been restored to the church. Others still remain suspended, and some it is feared will become open apostates.

After making some statements respecting the individuals who had fallen, and the circumstances and influence of their fall, he proceeds—

The effect of this act of discipline upon the church and people, so far as has been observed, I think has not been unfavorable to the cause of truth at our station. Our meetings on the Sabbath and other days have been as fully attended, if not more so, than before; and I presume there are but few, if any individuals in the church, who have not subjoined a cordial amen to its proceedings. I know of none. There have been other cases of discipline amounting to sixty-four—twenty-eight for smoking, thirteen for quarrelling, six for breach of the seventh commandment, four for neglecting the regularly appointed meetings and ordinances of the church, three for travelling on the Sabbath, two for falsehood, two for rum-drinking, two for leaving the island without sufficient reason and leaving their parents to take care of themselves, one for concealing crime, one for stealing, one for playing at cards, one for making use of the form of baptism in a trifling manner, placing the hand on the head of another, and repeating the form. This completes the list of offences which have appeared in the church at Kailua, during the past year, and most of them during the last five months. A dark cloud which has passed over it. These are the things which have pained our hearts, and over which we have wept in secret places. Though such has been the apparently unfavorable state of things, yet we are permitted on the whole to report progress. Though darkness may be said to have been visible, still we have had light in our dwellings. The Sun has shined on us from on high. We have felt and been cheered by the gentle breathings of the Spirit. Souls have been converted. One

hundred and one have been added to the church since my last communication—eighty-nine on examination, and twelve on certificate. At our last general meeting there were in the church 326 members in regular standing, two suspended members, and one excommunicated. Now there are 628 members in regular standing, fifty-nine suspended, none remain excommunicated. The number in the church has more than doubled since our last annual meeting. Not an increase of numbers merely, but, I trust also an increase of strength and union. The Head of the Church has smiled on us, and we are blessed. I have no fears for the safety of the church, if strict and impartial discipline is exercised. I say impartial, because I fear we have been inclined to favor the rich and the great, and winked at their faults, instead of exercising that discipline which the purity of the church and the cause of Christ generally demanded. Most of the chiefs and principal people in the churches are a scandal to them. There are a few honorable exceptions. But if they are a scandal in the church, why continue them there? It may be feared that they would turn their influence against the church, if the same discipline were exercised on them as on the poorer class. We are bound, however, in all cases of church censure, to act on the impartial principles of the gospel. Solomon says, it is not good to have respect of persons in judgment. It may be feared, too, that they would go over to the side of popery. I would try to dissuade them from embracing that dangerous, soul destroying error. But if they are the pope's men let him have them. We do not want his people in our churches. We wish to know who are the Lord's people, and who are not. We wish all to be in the church and remain there, who give evidence of having been born of the Spirit, and are devoted to his service and glory.

In looking over the past we have cause of gratitude to the Lord of missions for his presence and blessing, which have been vouchsafed to us during this period of our pilgrimage. It has been a time of peculiar trials, as well as of special supports and encouragements under them. The various and multiplied labors of my department have been performed as in times past. Our yearly, monthly, weekly, and daily meetings have been attended in their regular order, and followed with their usual happy results. We would finally call on our patrons and friends to help us praise the Lord, for his mercy endureth forever.

LETTER FROM DOCT. ANDREWS, DATED  
22D AUG. 1840.

*Schools at Kailua—Question of Increase  
or Decrease of Population.*

DOCT. Andrews being often called to missionary stations and other places distant from Kailua, to render medical assistance, his labors at that station necessarily suffer many interruptions, and to these he alludes below.

Mrs. A. has taught a school for young females when we have been at home. The number of pupils has been about fifty-five. They have been taught arithmetic, geography, astronomy, singing, etc.

The Sabbath schools still continue as when I wrote last. The adult school, under the care of Mr. Thurston, has considerably increased, and has numbered about six hundred pupils. The school for children, which I have superintended when at Kailua, has, during my frequent and protracted absences, been very much reduced in numbers, and now consists of not more than 120 pupils, with an average attendance of seventy or eighty.

The class of young females formerly taught by Mrs. Thurston and her daughters, Mrs. Andrews has taught since they left.

Several of the Sabbath scholars have been received to the church within a few months past.

We feel much the importance of these schools as a means of instilling into the minds of old and young a knowledge of the truths of the Bible, and thus fortifying them against the wiles of the enemy of souls, and especially at this time, against the delusions of the man of sin.

A census of N. Kona was taken in the latter part of 1839, by which it appears that the population is 5,943. This is fourteen less than in 1835. The diminution is probably attributable to removals rather than deaths. I have very little doubt that since my acquaintance here, there have been more births than deaths, and that such was the fact during the first nine months of 1839 we have the evidence of an account of births and deaths made out at the same time the census was taken. During that period there were thirty-two more births than deaths.

I have recently made an effort to ascertain what proportion of the native children survive. The result shows that more than one half die under two years of age, and that a very considerable proportion of these at the period of from six to twelve months. Of those who survive the two first years, but a very small proportion die in childhood.

That so large a proportion of deaths in infancy is not attributable to an unhealthy climate, is manifest from the fact that, of those who survive that tender age, but a small number die early. That the climate of the Sandwich Islands is not unfavorable, even to the tender infant, is evident from the small proportion of the children of the missionaries which have died. The deaths among the children of this mission, of all ages, does not exceed one seventh of the whole.

To those acquainted with the habits of Sandwich Islanders, the cause of so many early deaths is plain. It is to be found in insufficient clothing, or as is often the case, in an entire destitution of covering, in improper food, and want of cleanliness. It is the practice of natives to feed their children at a very early age, and often from birth, with poi, fish, sea-eggs, sea-weed, and whatever else they themselves eat. The consequence is indigestion, dropsy, diarrhrea, and other complaints. Disease having supervened, no alteration is made in the diet, but a mistaken kindness indulges the sufferer in every thing his appetite craves, until death closes the scene. With such treatment the wonder is, not that so many perish, but that any survive. My inquiries were directed chiefly to women under fifty years of age. There is, I think, a little improvement among the younger class of females in the management of their infants, and the good effects are apparent in the fact that a larger proportion of their children survive.

It is not uncommon to find females who have lost all, or nearly all, of families of ten or twelve children, and that in infancy. I know one woman who says that she has borne twenty-one children, but one of whom is living, the others having all perished in infancy.

Another interesting fact was impressed forcibly upon my mind in the course of this examination. It is this, that since the light of the gospel has dawned upon the Sandwich Islands, natural affection has increased. This is manifested in various ways. I will, however, mention but one. The younger class of women could always tell me readily how many children they had borne; but from the aged, those who became mothers in the days of darkness, I could seldom obtain any correct account. If they had any living, they could tell their number. If they had none, they could tell that; but ask them how many had died, and the reply is, *Ua nalowali, ua uni loa*. A great many, I have forgotten—so feeble was the impression made by the death of a

child upon a mother's heart in those dark days!

*Arrival of Papal Priests and Intoxicating Liquors, and the Results.*

Having mentioned the arrival of a vessel at the Islands bringing four French papal ecclesiastics, and a cargo of intoxicating liquors, and that a portion of both the passengers and cargo had found their way to Kailua, Doct. Andrews proceeds to say—

The effect of the latter has been the downfall of two foreigners who had forsaken their cups and given satisfactory evidence of a change of heart, one of them for years, and had been admitted to the church. There has also been more intoxication, both among foreigners and natives, than there has been before for years. I am not aware that any native church member has been intoxicated.

Two Romish priests had also arrived at Kailua, taken a house in which they hold services according to the forms of the papal church. Of the effects on the people, Doct. Andrews remarks—

Their services are attended by a considerable number of careless and wicked individuals, most of whom go apparently from mere curiosity. A very few, I can hear of but five, individuals have turned to their faith. No church members have shown any disposition to follow after them. They have been in numbers on week days to see the new teachers and their images, and seem well satisfied that bowing down before and praying to images is *hoomanakii*, idol worship, notwithstanding all the protestations of the priests that the images are merely to assist the memory. These new objects of worship, which are presented to them, they compare to some of their ancient idols. In their conversations with the priests the people manifest some knowledge of the word of God, and often give very apt replies to their arguments. As an example, the priest was setting forth the conformity of the Roman priesthood to the example of Paul and of Christ in their celibacy. But, says a native church member, you profess to be the successors of Peter, and Peter had a wife. Doubtless the priest felt the evil of giving the people the Scriptures in their own language.

These priests seem to have little success in securing for themselves the respect of the people, so far from it that

they are rather despised, even by those who follow after them. They cannot command order in their own house, even in time of public worship; and I have heard repeatedly that in attempting to enforce order, their persons have more than once been subject to usage far from respectful. Their native disciples who came with them from Honolulu boast of great miracles, but none have been performed at Kailua as yet. From present appearances they will make but small progress at Kailua. May He who rules all hearts defend his own cause and bring to naught all their designs.

*Prospect of Native Support for the Mission.*

Adverting to the subject of the missionaries at the Islands, deriving their support from the native population, Doct. Andrews makes the following important remark.

If it were clear that the people could to-day, without distressing themselves, support all the missionaries on the ground, I should be very doubtful of the wisdom of urging them to it; at least unless we can so far conform to their mode of life as to reduce our expenses to a level with their own. I think it would be exceedingly difficult to make Sandwich Islanders understand why they should support us at an expense five or six times as great for a family, as is required for a family of their own community, and probably with a majority of the people, the difference is far greater than this. If we should give up our civilization and come down to Hawaiian habits, instead of trying to bring them up to our own, they might easily support us all to-day with the products of their own soil.

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Sioux.

LETTER FROM MR. RIGGS, DATED LAC QUI PARLE, 24TH FEB. 1841.

*Translations, Church, and Schools.*

In a letter written last spring, I believe I mentioned my having translated Matthew, the Acts of the Apostles, the Revelation, and some of the Psalms. This winter I commenced with the epistles of Paul, and have translated the epistles to the Colossians, Phillippians, Thessalonians, Galatians, Ephesians, and the First of Corinthians. The Second of Corinthians I have translated, but not copied and revised. Romans I have partly accomplished also. Much time and labor will yet be required to



make these difficult portions of Scripture any thing like perfect. I have frequently received assistance from Mr. Renville. Besides, both Doct. W. and myself have done more this winter than heretofore in teaching our boys' school. Both the girls' and boys' schools have been kept in the forefront of the day, which, with other things, will make our average number of pupils greater than last year.

Our Sabbath school, which has been attended to attentively by Dr. W. and myself, has not differed much from that of last winter.

Our Sabbath meetings have been encouraging. Frequently from seventy to eighty Indians are present, besides the mission families. More young men have attended than formerly; and on the whole prejudice seems to be wearing away. We need a meeting-house, which we think some of building next summer.

Last Sabbath I administered the ordinance of baptism to seventeen persons, the excitement of which was quite as much as the state of my health could bear. Five of these were adult Indians—one man with his wife and three other women. The others were children. These, with two others baptized by Doct. Williamson in December last, make seven who have been examined and approved by the session of this church during this winter. A number of others wish to be received, but for various reasons they are still kept back. We expect to have a communion on next Lord's day.

As the Indian mentioned above is the first full-blooded Sioux man admitted to the church, we look upon his case with more than common interest. Much, we feel, depends on his christian deportment. It was the thought of this that almost overcame me when administering the ordinance and giving the charge of fellowship to the church. May God keep him, and make him indeed a first-fruits to himself from the men of this nation.

Three years ago this man came before the session thinking himself a Christian; but as there were questions involved in the sixth and seventh commandment, of which he did not then take a scriptural view, as was thought, he was not received. Since that, and indeed ever since I have known him, he has had rather a serious appearance. This may in part be owing to the character of his mind, which is not so lively as that of most of the Sioux. He thinks he has been for a number of years a different man from what he once was.

From letters just received from the Messrs. Pond we learn that quite an impression appears to be making at the station of the Methodist brethren near Little Crow's village. Mr. King of that mission thinks quite a number have been converted. It is reported also that all the members of this church who are now living at or near that place adorn their profession. One woman, it is said, is hated "because she talks of nothing but God and his Son." All these things are favorable indications. We would thank God for them.

#### *Remarks on the Dakota Language.*

Last summer, after returning from Fort Snelling, I spent five weeks in copying again the Sioux vocabulary which we have collected and arranged at this station. It contained then about 5,500 words, not including the various forms of the verbs. Since that time the words collected by Doct. Williamson and myself have, I presume, increased the number to six thousand.

After mentioning the means which have been employed to collect and enlarge this vocabulary and render it correct, Mr. Riggs proceeds—

Thus it will be seen that no small labor and pains have been bestowed on the collecting and arranging of our Sioux vocabulary. And yet we write on it imperfect, defective. For myself, I intend, if life and health are spared, to prosecute this work until it reaches a comparative state of perfection. I think the whole number of words in the Dakota language, without counting the different forms of the verbs, will exceed ten thousand.

It must not be supposed that the philosophical analysis and arrangement is an object foreign to our great work. I can testify from my own experience, that if at any time I have learnt Sioux rapidly, it has been while engaged in the drudgery of copying.

In this connection I may mention that during the winter of 1839—40 Mrs. Riggs, with some assistance, wrote an English and Sioux vocabulary, containing about three thousand words. This, one of Mr. Renville's sons and his three unmarried daughters, who are studying English, are engaged in copying. If the work could be prosecuted in this direction, it would no doubt be of considerable advantage to those who wish to learn English.

In committing the grammatical principles of the language to writing, we have done something at this station, but more has been done by Mr. S. W. Pond. Indeed, as yet our knowledge of the language is too imperfect to determine many things with regard to grammatical analysis. When I first came into the country my opinion was that at least ten years would be required to attain to any thing like a perfect manner of speaking the language. It is true, one who is industrious, and has a good capacity for acquiring languages, may soon be able to make himself understood in many common things, and even communicate much religious truth. But at the same time he will violate many rules of the language in every sentence. In a few years, however, one may learn to speak it with tolerable correctness, and with the assistance of an Indian who has learned to read, may be able to write well, with the exception of Anglicisms. Still he will yet be often very far from being at home, either writing or speaking.

Of the ten years I thought of at first, nearly four have already passed. As yet I see no reason to change, but every thing to confirm my first opinion. And if I reach that point, and am lacking in nothing but that of having a foreign accent, I shall have great reason to be thankful. It must not, however, be understood that I believe this language is more difficult of acquisition than those of neighboring tribes. Statements of this kind may have been made honestly, but I have never believed them, because I have no evidence.

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### Ojibwas.

LETTER FROM MR. BOUTWELL, DATED  
LA POINTE, 8TH FEB., 1841.

### *Journey to Pokeguma—State of the Mission.*

Mr. and Mrs. Boutwell, who designed to spend the last winter at Pokeguma, were providentially detained at La Pointe, the station on Lake Superior, connected with the Ojibwa mission. After having been unsuccessful in one or two previous attempts to make the journey, Mr. B. was enabled to accomplish it in the manner described below. The first paragraph will give a view of some of the difficulties a missionary in that quarter is sometimes called to encounter.

I left La Pointe on the 4th of January with two men for Pokeguma. The snow

was upon an average two and a half feet deep, and obliged us therefore to use our snow shoes quite all the distance of 250 or 275 miles. A pair of dogs on a train took our blankets, provisions, kettles, axes, etc. The tenth day after starting we reached our friends, whom we found in good health and prepared to give us a hearty welcome. Nearly all the band of Indians were encamped near the mission, waiting our arrival. Nothing surprised me more than to find them all cutting wood, from the highest chief to the lowest menial; all were ready and willing to work. The first who came begging, after they encamped, was told there were provisions for such and only such as are willing to work and earn it. Mr. Ayer offered one bushel of potatoes, or an equivalent in corn, for every cord of wood they would cut. The major part took their axes, while a few looked on in derision. But it was not long before those who derided were glad to take their axes too. Instead of begging, now, if a man is hungry, he takes his wife and children with his axes, and goes into the woods, puts up a cord of wood, and then calls on Mr. Ayer to measure it and pay him. In this way the Indians had cut, when I left them, between seventy and eighty cords of wood. We feel that an important point has been gained in breaking up their inveterate habit of begging, and introducing that of labor in its stead.

Another favorable feature which is developing itself and becoming more general, is their desire to build and locate their families permanently by us. Among the number who, two years since, were the farthest, in human view, from civilization, are now found several who are desirous to settle down. There is not a family in the band, but that treats us with kindness and respect when we visit them, and will listen to the word of God with some good degree of attention. I could not help feeling and expressing to the brethren my convictions that both the spiritual and temporal prospects of that mission were never so encouraging as at present. Our meetings, both on the Sabbath and week-days, were well attended and solemn. I administered the sacrament of the Lord's supper to twelve, who sat down in the wilderness to commemorate Jesus' dying love. Five of this number were natives of Pokeguma. The ordinance of baptism was administered to three children. Two persons were admitted to church-fellowship on profession of their faith. One of these

was a young man from Ohio, who has resided in the mission the past year as a hired laborer. He wandered to Pokegama to seek his fortune in the lumber business. While there the Lord opened his heart to attend unto the things spoken, and now he is ready to count all but loss for Christ. He feels that he must stay and labor for the Savior in a field which he has opened before him.

Of the schools at La Pointe Mr. Boutwell remarks—

Mrs. Boutwell has found as much employment as she could attend to in the charge of a girls' school this winter. She commenced with but two, and her regular number is now twenty-three, who attend to reading, writing, knitting and sewing. Mr. Sproat has twenty-five, most or quite all boys. The number who attend on the Sabbath is small, not over twelve, and these mostly mixed bloods. The English exercise is pretty well attended by the few who understand it.

#### RECENT INTELLIGENCE.

**GREECE.**—January 26th, Mr. Benjamin writes from Athens that the mission had translated and published five books in the modern Greek language during the year preceding, amounting to 1,894 000 pages; and that seven other books, embracing Wilberforce's Practical View, Al-leyne's Alarm, Gurney on the Sabbath, Foster's Appeal to Youth, and The Child's Book on the Soul, had been translated and were nearly ready for the press.

The mission families at Ariopolis were much encouraged in their work, and were in much favor among the people.

At no time since the arrival of the king, in the opinion of Mr. Riggs, have the Greek people been in so critical a state as now.

**SYRIA.**—Messrs. Beadle, Keyes, L. Thompson, and Doct. Van Dyck, who left Beyroot and took up a temporary residence at Jerusalem, during the war in Syria, returned to Beyroot in January. The openings for labor in all departments were becoming more numerous and promising on every hand.

Three Jesuits arrived at Beyroot from France, in January, to establish a school for boys.

Ibrahim Pasha was quietly returning with his troops to Egypt.

On the 27th of January Mr. Hebard, who had been obliged to leave Beyroot on account of impaired health, was at Smyrna, and on the

eve of embarking on his return to his station, with health considerably improved.

**CYPRUS.**—December 16th, Mr. Ladd writes from Scala that during the preceding months the mission had distributed 675 books. The whole number distributed by the mission is 27,144.

The girls' school embraces ten pupils, who, with their parents, manifest much interest in the school. The Greek schools still continued to occupy the rooms and use the apparatus provided by the mission.

Of the state of political affairs he writes—

A new pasha, the third that has been sent to Cyprus within as many years past, arrived a short time since to take the government of the island. According to orders which he brought with him from the sultan, he caused all the Turkish and Greek officers belonging to the government at the capital, of both political parties, to cease their functions and new officers to be elected in their place, by a general convention of delegates from every part of the island, assembled at Nicosia; the towns sending two and each village one delegate, chosen by the people themselves. In brief, Cyprus now has a new archbishop, and two new demogerons. Along with the old archbishop went out all that have taken a prominent and active part in sustaining the wishes of the Greek church against evangelical operations in the island. What policy in relation to education and the good of the people the present incumbent will pursue is yet unknown. From his reputation for liberality and learning—for he has studied many years in Paris—the most favorable is to be hoped.

**CONSTANTINOPLE.**—December 18th, Mr. Goodell writes that Mr. Dwight was holding three meetings in a week and had more encouragement than at any former time during his residence at Constantinople. The Nicomedian priest who left his church, was residing in Constantinople and doing the work of an evangelist in primitive style, going from house to house, and speaking of the things of the kingdom of God.

January 27th, he writes that the mission last year sold books at Constantinople to the amount of about \$300, and thinks the number will be more than doubled the current year.

A young Englishman recently converted at Constantinople was contributing \$50 a year for supporting a pupil in Mr. Hamlin's boarding-school, and nine dollars a month towards the support of one of the pious priests from Nicomedia, who was employed as a city missionary in Constantinople.—He adds—

Never, since I have been in these countries, have I before seen so clearly the good effects of the persecutions we have endured, as I have of this last, I never before felt so entire confidence in committing the whole into the hands of Christ, as I did in this. He has taken the work into his own hands and pleaded our cause for us



in a manner the most summary and wonderful; and he is now turning our captivity as the streams of the south.

The spirit of inquiry seemed to be spreading on every hand; the fears of the Armenians were giving way, and they were having free intercourse with the missionaries.

**BROOSA.**—Under date of December 26th, Mr. Schneider writes that they had never before had so much evidence of the presence of the Spirit of God moving on the hearts of some of the people. The truths of the Bible as presented often deeply affect them.

On the 22d January he writes that two or three persons give very pleasing evidence of a change of heart, and a number of others were in a serious and inquiring state of mind. This state of feeling seemed to be gradually extending. New hearers were present at his public preaching service almost every Sabbath.

On the 3d of February the number of hearers was increasing as well as the interest manifested in the truth, and the prospects of usefulness were still more encouraging.

**ERZERROOM.**—Mr. Jackson writes January 22d, that he entertained more hope than heretofore, of seeing a door of usefulness opened among the population of that city. Within the preceding two or three months he had disposed, chiefly by sale, of nearly a hundred volumes, mostly New Testaments; and his intercourse with the people was considerably more than formerly. The field is wide and a door once opened, will afford much scope for missionary labor.

**NESTORIANS.**—By letters dated as late as December 26th, the missionaries mention that Mr. Breath, printer for the mission, arrived at Ooroomiah with the press 7th November. The press had been put in operation for printing the Psalms, the first sheet of which has been sent to the Missionary House. The form and appearance of the type was well approved by the people, and not a little wonder was awakened by this new method of multiplying books.

Between Tabreez and Ooroomiah Mr. Breath was robbed of a package containing all the letters to the mission families, of which he was the bearer, including those taken by him from Boston July 21st, 1840, embracing many from the relatives and private friends of the missionaries.

The girls' school that had been gathered embraced twenty-three pupils, among whom were some larger than any heretofore belonging to it.

Mar Shimon, the patriarch with whom Doct. Grant formed an acquaintance in the mountains,

had sent his brother-in-law to request the missionaries at Ooroomiah to establish schools among his people in the mountains. The missionaries accordingly wrote him, authorizing him to establish in their name four or five schools in some of the principal villages of his people, to be supported on the same terms as their schools near Ooroomiah. The missionaries have also invited the patriarch to send one of his brothers to reside with them at Ooroomiah.

The Yezidees, the singular people mentioned in the journal of Doct. Grant, page 116, of the number for March, have petitioned the patriarch to obtain a teacher and the establishment of a school for them.

The Koordish chief who has been trying to induce the Turkish government to subdue the mountain tribes, including the portion of the Nestorians residing there, has failed of getting encouragement from Turkey, and is now endeavoring to secure the same interference from the Persian government, where he will also probably fail.

The seminary at Ooroomiah has been reorganized to adapt it to pupils in a more advanced stage of study.

The mission were holding public religious services, including one or two Bible classes, in seven or eight different places on the Sabbath.

**MAHRATTAS.**—Mr. Allen writes, February 1st, that he was engaged, in connection with the Bombay Translation Committee, in revising the New Testament and preparing a new edition for the press. The edition was to consist of 10,000 copies.

**MADRAS.**—On the 19th February Mr. Winslow writes that himself and family returned from their short residence at Bangalore, on the 12th of February, with the health of his family much improved. Rev. I. Tracy and family, of the Singapore mission, and Miss Brown of that to Ceylon, were then at Madras waiting for a vessel, which was soon expected, to take them to the United States—having, owing to impaired health, no prospect of being further useful, at present, in that climate.

**CHINA.**—On the 22d January Mr. Abeel writes in behalf of the mission, that all were enjoying excellent health, excepting Doct. Diver, who had taken a voyage to Singapore with the hope of being restored to vigor again.—In their labors the missionaries were going on much as usual. The Chrestomathy was completed, excepting the index. Mr. Abeel was devoting considerable time to visiting the Fokien people

in Macao and in the fields and small villages adjacent, to whom he was having pretty free access. Mr. Williams, in addition to the care of the press, was prosecuting the study of the Chinese and Japanese languages; and one of the Japanese sailors under his care gives evidence of true conversion to God.—Mr. Stanton, the English missionary who was seized by the Chinese soldiers, carried to Canton, and thrown into prison, had been, after repeated examinations before the magistrates, released, having received kind treatment.—Two Romish missionaries were executed in China during the last year.—Doct. Lockhart, of the London Missionary Society, and Mr. and Mrs. Gutzlaff were at Chusan, and Mr. Milne was expecting to proceed thither immediately, with the hope of establishing a mission there and being permitted to remain there, after the British fleet should leave the place.

The missionaries think the war is terminated, and that a peaceful intercourse is to be at once renewed between the Chinese and British nations, on the terms of the treaty that has just been negotiated. One of the articles of the treaty embraces the cession of the island and harbor of Hong-kong to the British government, as a place of trade. Of this island Mr. Abeel writes—

The island of Hong-kong is situated about forty miles from Macao, [nearly east.] It is easily approached by ships and has one of the best harbors in these seas. It is said to be about eighteen English miles in circumference, and is separated from the main land in some places by but a very narrow strip of water. There are a few villages upon it, but in the main it is hilly, and incapable of sustaining a large agricultural population. On the main land opposite, we believe there is a large population, and it is hoped that the English will succeed in stipulating for an extent of neutral territory there.

As yet we cannot estimate what gain will result to us from the occupation of this island. It will certainly give advantages for the operation of the press which were never enjoyed before. For the natives who assist us we apprehend no further seizures, imprisonments, or flights. It will afford facilities for instructing the young and the public preaching of the gospel. Most probably it will enable us to pass securely into the neighboring islands, if not to the main land, and eventually, and perhaps at no distant day, we cannot doubt that it will prove a door of entrance to this part of the province, and we trust, to the whole empire.

Chusan is to be given up, and we fear that none of the missionaries will be permitted to remain. Still the experiment will be made, and with all the advantages which can result from the favor gained by an extensive and successful medical practice.

BATAVIA AND BORNEO.—Mr. Pohlman writes from Batavia, January 5th, 1841, that Mr. Thomson of that mission was, on the 9th

December, united in marriage with Miss Emma Combe, a Swiss lady who was engaged in teaching a French and English school in Batavia.

Mr. Pohlman had just received a letter from Mr. Nevius, under date of December 2d, in which he states that he had become quietly settled in the mission-house at Pontianak and was prosecuting his missionary labors with encouraging prospects. The people manifest an increasing interest in the school, which numbers between twenty and thirty, and it was expected soon to embrace twenty boys and twenty girls, in separate departments. The children who belong to Chinese families were making good proficiency.

Mr. Pohlman was still detained at Batavia; but as the period which the government of Netherlands India require missionaries to remain there had expired, he hoped to proceed to Borneo by the first suitable conveyance that offered.—Mr. Youngblood was at Pontianak, waiting the arrival of an associate who might accompany him to the country of the Dyaks. The way of access seemed to be open and the circumstances appeared favorable.—Mr. Doty was still unable to obtain permission to commence a station at Montrado, and at was uncertain where he would establish himself.

Letters and journals from Messrs. Doty, Nevius, and Youngblood have just come to hand, from which portions will be selected for publication.

CHEROKEES.—On the 3d of April, Rev. S. A. Worcester, of Park Hill, and Miss Erminia Nash were united in marriage.

## HOME PROCEEDINGS.

ARRIVAL AND DEPARTURE OF MISSIONARIES.—Mrs. Pease, widow of the late Rev. L. W. Pease, of the mission to Cyprus, with her two daughters, one five and the other two years of age, also Mr. and Mrs. Powers, of the station at Broosa in Turkey, arrived at Boston in the barque Kazan, April 25th, having left Smyrna on the 4th of March. Mrs. Powers has been afflicted with disease and distressing debility for more than a year past, wholly disqualifying her for the performance of any missionary service.

On the 2d of March the Rev. Messrs. Hinsdale and Mitchell, and Mr. Hurter, and their wives, arrived at Smyrna, in the barque Emma Isadora, after a quick and agreeable passage of forty-one days from Boston. Mr. Hurter would be detained some days at Smyrna before proceeding to Beyroot to take charge of the printing department there. Messrs. Hinsdale and Mitchell took passage on the 4th in the steamer

for Beyroot, expecting to proceed across Syria to Aleppo, and thence by way of Mosul to the Nestorians of Koordistan.

By a late arrival it is stated that they entered the harbor of Beyroot March 12th.

Doct. A. Grant, of the mission to the Nestorians, after having spent some months in the United States, embarked at Boston April 1st, returning to his field of labor by way of England, and hoping to overtake Messrs. Hinsdale and Mitchell at Aleppo, and proceed with them to Koordistan.

Rev. Messrs. Eli Smith, Henry A. Homes, and Josiah Peabody, and their wives, embarked at Boston in the barque Catharine, captain Gardiner, for Smyrna. Messrs. Smith and Homes, after visiting the United States, are returning again to their respective fields of labor at Beyroot and Constantinople. Mr. Peabody is expected to proceed to Erzeroom, in Armenia, to join the mission. In the same vessel the Rev. Mr. Buell and wife, of the Baptist Board of Foreign Missions, and destined to Corfu, were passengers. The usual religious services at the embarkation, were performed on the 20th of April, consisting of prayer by the Rev. Mr. Aiken, and hymns, and benediction by the Rev. Mr. Peck. Owing to unfavorable weather the vessel did not sail till the 27th, at which time the mission company were again commended to God in prayer by the Rev. Mr. Hoadley.

On the 28th of April, Mr. Jared Olmstead, of the mission to the Choctaws, who has spent most of the last year on a visit to his friends in the northern states, left the City of New York, on his return to the field of his labors, accompanied by Mrs. Olmstead, and also by Miss Hannah Moore, who goes to take charge of a department in the girls' school at Dwight among the Cherokees.

A missionary meeting was held at Lowell, Mass., May 12th, at which the instructions of the Prudential Committee were read by one of the Secretaries of the Board to Rev. Leonard H. Wheeler and Mr. Woodbridge L. James, and their wives, and Miss Abigail Spooner, who are to proceed immediately to join the mission to the Ojibwa Indians, on Lake Superior. The exercises on the occasion were held in the John street Church. The Rev. Messrs. Blanchard, Burnap, and Hanks, led in the devotional part of the services.

#### ANNIVERSARY OF AN AUXILIARY.

THE annual meeting of the Middlesex South Auxiliary Society was held, in connection with other exercises of the conference of churches, at Unionville, in the meeting-house of Rev. Mr. Haven, April 2d.

A statement of the funds contributed by each of the congregations during the year was made by Rev. Mr. Means of Concord, the aggregate amount being a little more than \$1,700, which is more than double the amount of the year preceding.

The audience was composed mostly of clergymen and delegates from the fifteen congregations belonging to the conference, the weather being so exceedingly inclement as to prevent a full attendance of the people in the vicinity. The Rev. C. Eddy attended as a delegate from the Board and addressed the meeting. The happiness which invariably results from the review of liberal action for the cause of God was very clearly exhibited in the aspect of the congregation. While all was sombre and dismal without, all within the walls of the house of God was most cheerful and animating, and for the future auspicious.

### Donations,

#### RECEIVED IN APRIL.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. Kinderhook, Ref. D. chh. miss. so. for Dr. Van Dyck, Syria, 142,65;)	692 65
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Addison Cong. chh.	51 47
Middlebury, Rev. B. Labaree, to constitute Rev. I. DE FOREST RICHARDS of Charlestown, N. H., an Hon. Mem.	50 00
Shoreham, Cong. chh. 11; E. B. 3; 14 00	
Vergennes, La. (fem. sem. 20; included in 61,25, ack. in April.)	111 00—226 47
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Sandwich, Monument mon. con.	8 20
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Old South sab. sch. for Samuel H. Stearns, Ceylon, 26; fr. Rev. C. Cleveland, for Mehtable Cleveland, Ceylon, 20; fr. S. Boston, Philips chh. la. benev. so. 25;)	813 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Niagara Falls, Presb. chh. 14; fem. miss. so. 30;	44 00
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Barnet, Cong. chh.	7 00
Greensboro', T. Tolman,	10 00
Hardwick, L. H. Delano,	20 00
St. Johnsbury, 2d cong. chh. and so. mon. con. 103.03; fem. cent so. 10; 3d cong. chh. and so. 4,01;	117 04—154 04
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Danville, Mon. con.	18 00
North Yarmouth, 1st par. mon. con. 34,50; gent. 35,83; la. 43,10;	113 43
Portland, 2d chh. mon. con. 148,62; Armenian so. for Mr. Hamlin's sch. Constantinople, 20; 3d chh. mon. con. 110; High st. chh. mater. asso. for John W. and Frances Chickering, Ceylon, 40;	318 62—450 05
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Bradford, Mr. Munroe's so. gent. 64; la. 64,18; mon. con. 53; less counterf. 94c.	180 24
Haverhill, Centre chh. and so. 95,83; mon. con. in do. 29,35; (of which to constitute EZRA C. AMES an Hon. Mem. 100;)	125 18
Ipswich, 1st par. mon. con. 45,50; sub. 29,50; Linebrook par. mon. con. 9,60; la. 5,50;	90 10



Newbury, Mr. Withington's so.	80 76	East Durham, A. Pratt,	50 00
Newburyport, Mr. Stearns's so.		Osbornville, J. Robertson, 10;	
gent. 62,73; la. 130 04; Mr.		mon. con. 5; J. R. Jr. 3;	18 00
Dimmick's so. la. 89,61; Dr.		West Durham, Mon. con.	12 00—150 50
Dana's so. a la. 5; la. mite		<i>Harmony Confer. of chhs.</i> Ms. W. C. Capron, Tr.	
so. 5;	292 38	Uxbridge, A widow,	5 00
West Bradford, Gent. 5; la. 14;	19 00	Westboro', Mon. con.	60 83—65 83
West Newbury, A gent.	5 00—792 66	<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>		East Windsor, Theolog. ins.	32 00
<i>ardson, Tr.</i>		Farmington, Union Vil. mon. con.	17 50
Beverly, Washington-st. chh.		Hartford, N. sab. sch. for print-	
and so. mon. con. 35; coll.		ing chil. books in Arabic,	50 00—99 50
13,42; la. 20,52;	68 94	<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Danvers North, Gent. 72,25; la.		Av. of unc. money,	29 88
for ed. of hea. chil. 64,78;	137 03	Cornwall North, La. Lydian so.	30 00
Manchester, Mon. con. 15,36;		Kent, 55; less c. note, 1;	54 00
chil. of mater. asso. to ed. hea.		Litchfield, 1st so. a friend,	6 12—120 00
chil. 1,25;	16 61	<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Marblehead, Mrs. William Reed,		Canterbury, Gent.	16 19
for ed. of native preachers,	200 00	Concord, 1st so. gent. 35,27;	
Salem, Tab. chh. and so. gent.		la. 47,42; mon. con. 22,25;	
100; la. 195; mater. mon. con.		S. chh. mon. con. 14; la. 8,88;	127 82
in do. 17,72; do. in Crombie-st.		Epsom, Cong. chh. 39,60; N. G.	
chh. 16,79; S. so. 112,39; How-		L. 5;	44 60
ard-st. chh. and so. mon. con.		Henniker, Gent. 44,67; la. 37,33;	82 00
24,29;	466 19—888 77	Hopkinton, Gent. 33; la. 27;	
<i>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</i>		mon. con. 20;	80 00
Greenwich, Miss S. Mead, to constitute		Pittsfield, Cong. chh.	27 66—378 27
SILAS H. MEAD, of North Greenwich,	100 00	<i>Michigan aux. so. By E. Bingham, Tr.</i>	
an Hon. Mem.		Detroit, Av. of unc. money,	3 75
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>		Green Bay, Chh.	40 00
Bernardston, Rev. W. Riddel,	25 00	Mishawaka, do.	26 00
for miss. to W. Africa,		Pontiac, Mon. con. 5; chil. of	
Greenfield, Rev. S. Washburn,	24 00	mater. asso. 2,31;	7 31—77 06
12; estate of E. Alvord, 12;		<i>Middlesex North and vic. Ms. Char. So.</i>	
Heath, Mrs. Esther White, dec'd,	10 00	J. S. Adams, Tr.	
7,60; indiv. 2,50;	3 16	Ashby, Miss. so. in acad.	1 75
Leverett, 1st cong. so.		Dunstable, Sub. 12,50; mon. con.	
Warwick, Mrs. Esther Stiles,		10; sab. sch. for Ind. miss. 5;	27 50—29 25
dec'd, which constitutes		<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
PHINEAS STILES an Hon.	100 00	New Haven, Centre chh. 123; do. sab.	
Mem.		sch. miss. asso. for the Bacon sch.	
	162 16	Ceylon, 30; united mon. con. 48,65;	
Ded. expenses paid by aux. so.	13 32—148 84	united so. 20; mon. con. in Yale coll.	
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>		5; do. in 3d cong. chh. 5,21; a mem.	
Bath, Presb. chh.	30 00	of Chapel-st. chh. 5; Mrs. M. Hall, for	
Camden, Mon. con. 20,16; fem.		Bombay fem. sch. 6;	242 86
miss. so. 20,50; coll. 24,11;		<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	
a friend, to constitute Mrs.		North Branford, La. benev. so.	10 00
SUSAN D. BARTON an Hon.		North Madison, Cong. so.	11 00—21 00
Mem. 100; Mrs. E. Lewor-		<i>New York City and Brooklyn, Aux. So.</i>	
thy, 30;	194 77	J. W. Tracy, Tr.	
Canandaigua, W. Antis, Jr.	10 00	(Of which fr. la. of Mercer-st. chh. for	
Chemung, Presb. chh.	40 00	Olivia C. Phelps, 12; for Indep. Nesto-	
Florence, Mon. con.	5 55	rians, 1; Miss C. B. Patton, for <i>Tace</i>	
Fulton, Presb. chh. to consti-		W. Patton, Greece, 20; pray. so. of	
tute GEORGE SALMON an Hon.		Franklin-st. chh. for <i>Wiseborn Volk</i> ,	
Mem.	100 00	Ceylon, 12; T. Ritter, of Allen-st.	
Geneva, Presb. chh. H. H.		chh. for <i>Thomas Bond Ritter</i> , Ceylon,	
Seelye, to constitute Mrs. P.		20; E. H. Blatchford, to constitute	
C. HAY an Hon. Mem.	100 00	Rev. JOHN H. SYMMES of Lansing-	
Hannibal, Mon. con.	3 43	burgh, an Hon. Mem. 50;	1,771 26
Mexico, do.	11 06	<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Mexicoville, do. 5,70; P. C. 5;	10 70	Roxbury, Eliot chh. and so. gent. 204,05;	
Oswego, 1st presb. chh. mon.		mon. con. 16,72;	220 77
con. 44,61; coll. 51,31; sab.		<i>Northampton and vic. Ms. Aux. So.</i>	
sch. for <i>Delia S. Wright</i> and		J. D. Whitney, Tr.	
<i>John B. Parker</i> , Ceylon, 50;		Amherst, Mon. con. in coll. 30;	
juv. sew. so. for <i>Robert W.</i>		Mr. W. 50c.	30 50
<i>Condit</i> , do. 20; Mrs. R. W.		Chesterfield, Coll. which and	
<i>Condit</i> , for <i>Elisha D Whittle-</i>		prev. dona. constitute Miss	
<i>sey</i> , do. 20; Sophia, 3,04; D.		MARY R. ROSE, an Hon. Mem.	
Lake, for <i>Daniel Burr Lake</i> ,		48,50; dona. 3;	51 50
do. 21; 2d presb. chh. 31,43;	240 39	Granby, Mon. con.	112 18
Richland, Cong. chh. to consti-		Hadley, do.	19 33
tute Rev. RALPH ROBINSON		Hatfield, A pensioner,	10 00
an Hon. Mem.	62 20—808 10	Northampton, 1st chh. mon. con.	
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>		65,63; benev. so. 8; Edwards	
East Bath, Chh. and so.	33 75	chh. mon. con. 17,30; a friend,	
Haverhill, Sab. sch. for <i>Joseph</i>		200;	290 93
<i>Gibbs</i> and <i>Abel K. Merrill</i> ,		South Hadley, 1st par. mon. con.	95 20—610 64
Ceylon, 21; Rev. A. Fleming,		<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
17,50;	38 50—72 25	Augusta, Presb. chh.	100 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>		Carthage, Cong. chh.	18 18
Cairo, Presb. chh. mon. con.	11 00	Centre Lisle, do. 10,50; fem.	
Catskill, do. 47,50; Mrs. D. 5;		cent so. 6,50;	17 00
G. B. 4; R. S. 2; A. F. 1;	59 50	Clinton, Chh. and so. (of which	
		fr. O. Gridley, to constitute	

Rev. ABIAH CRANE an Hon. Mem. 50; fr. Rev. W. Gridley, to constitute Rev. JOHN F. SMITH an Hon. Mem. 50; fr. sab. sch. miss. so. for a child in Siam, 8,88; 386,72; Hamilton coll. so. of chris. research, 7,60;	394 32
Constantiaville, Cong. chh. mon. con.	3 00
Fulton, A. H. Fox,	50
Lowville, Presb. chh. for <i>Elizabeth Abbott</i> , Ceylon,	25 00
Martinsburg Presb. chh.	7 07
Mexico, 1st presb. chh. mon. con.	17 69
New Hartford, Presb. cong.	84 83
Paris Hill, Cong. so.	5 50
Rome, 1st presb. chh. 91,37; 2d do. 43,75; mon. con. 19;	154 12
Sangersfield, Cong. chh.	5 25
Sauquoit, Presb. chh.	25 00
Trenton Vill. Coll.	18 00
Utica, 1st presb. chh. 288,87; mon. con. 83,76; la. 106,37; chil. in inf. sab. sch. 32c.	479 32
Waterville, 1st presb. chh. 20,25; mon. con. 33,75;	54 00
Chil. of Rev. N. Hurd,	1 25
	1,410 03
Ded. discount,	4 36-1,405 67
Orange co. Vt. Aux. So. H. Hale, Tr.	
Chelsea, A. bal.	5 45
Orleans co. Vt. Confer. of chhs. S. S. Clark, Tr.	
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Palestine Miss. So. Ms. E. Alden, Tr.	
Braintree, Neighborhood mon. con.	35 23
Pilgrim Association, Ms.	
Plymouth, Robinson's chh. mon. con.	22 00
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Rye, Cong. chh. and so.	15 30
Stratham, Cong. chh. and so.	
43,25; mon. con. 20; la. 19,50;	82 75—98 05
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Gent. 114; la. 65;	
E. Merrill, 2d, 3;	182 00
Clarendon, Cong. chh.	3 00
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Wallingford, Mon. con. and contrib.	20 00—242 86
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Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
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Langdon, 1st cong. so.	7 00
Meriden, Gent. 28,27; la. 23,36; sew. so. 12,36; mon. con. in chh. and K. U. acad. 54,88;	118 87—125 87
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Fall River, 1st cong. chh. and so.	450 00
Middleboro' and Taunton Precinct,	56 95—506 95
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Hebron, Gent. 18,61; la. 14,64; mon. con. 6,75;	40 00
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N. Mansfield, Indiv.	5 00—93 34
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	737 00
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Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Chaplin, La. sew. so.	3 00
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Ludlow, Mrs. Wetherbee,	10 00
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Royalton, Miss M. Parker,	3 00

Weathersfield Centre, Cong. chh. and so.	30 00
Windsor, Gent. 33; la. 23,53; mon. con. 21,25;	77 78—167 78
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Worcester, ISHAOD WASHBURN, which constitutes him an Hon. Mem.	100 00
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr. Kennebunkport, S. chh. 29; mon. con. 15;	44 00
Saco, 1st par. benev. so.	50 00—94 00
Total from the above sources,	\$12,900 54

## VARIOUS COLLECTIONS AND DONATIONS.

A friend, For the ed. of a youth at Constantinople, 5; do. 5; do. 1; a Methodist widow, 5;	16 00
Adrian, Mich. P. S. Park,	2 00
Albany, N. Y. 2d presb. chh. coll. 262; a friend, 100; do. 3; do. 3d pay. for a child in Ceylon, 20; I. A. M. 5; 4th presb. chh. 50;	467 00
Ames, N. Y. Presb. Bapt. and Meth. chhs.	8 10
Amsterdam Village, N. Y. Presb. chh.	60 00
Andover, Ms. Cong. in Theol. sem. which and prev. dona. constitute Rev. BENJAMIN C. MEIGS, Ceylon, Rev. SAMUEL WHITNEY and Rev. EPHRAIM W. CLARK, Sandw. Isl., and Rev. CYRUS BYINGTON, Choc. na. Hon. Mem.	47 00
Athens, O., F. Beardsley,	5 00
Aurora, N. Y. 1; Mrs. M. 1;	2 00
Bailston, N. Y. Rev. T. S. Wickes,	25 00
Belfast, Me. Head of the Tide, mon. con.	5 00
Bennington, Vt. 2d cong. so. 15,57; G. Lyman, 50; mon. con. 5;	70 57
Berlin, Md. Buckingham chh. fem. miss. so. to constitute Rev. ISAAC W. K. HANBY an Hon. Mem. 50; less dis. 1,50;	48 50
Bethel, Ill. Chh.	21 00
Brookport, N. Y. Presb. chh.	10 00
Canaan Centre, N. Y. Presb. chh.	21 00
Canaan 4 Corners, N. Y. Cong. chh.	71 00
Canandaigua, N. Y. Juv. sab. sch. so. for Walter Hubbell and Eliza M. Hubbell, Ceylon, 40; W. Hubbell, 50;	90 00
Carlisle, Pa. Presb. cong. 155,38; less dis. 4,60;	150 78
Choctaw na. N. Wall, 10; Miss L. W. 50c.	10 50
Christiana, Del. Presb. cong. 25,75; less dis. 80c.	24 95
Columbus, N. J. Presb. chh. mon. con.	4 12
Constantinople, Mon. con.	20 00
Crab Meadow, N. Y., W. P. Buffett,	10 00
Cuba, N. Y. Cong. chh.	20 00
Delhi, N. Y. Village presb. chh. mon. con.	15 00
Drawers, Del. Mrs. Janvier,	1 00
East Hebron, N. Y. Presb. cong.	5 75
Ebensburg, Pa. By Mr. Moore, 90,87; less dis. 2,70;	88 17
Fairfield, N. J. Presb. chh. 20; less dis. 60c.	19 40
Fort Towson, Ark. Mon. con.	11 56
Franklin, N. Y. D. Dewey,	4 00
Granville, N. Y. 1st presb. chh.	55 00
Hannibal, N. Y. 1st cong. chh.	9 15
Hanover, N. J. Presb. chh. coll. to constitute Rev. T. SYDENHAM WARD an Hon. Mem. 57,39; mon. con. 11,14;	68 53
Harrisburgh, Pa. Presb. cong. 98,50; less dis. 2,90;	95 60
Hudson, N. Y. 1st presb. chh. gent.	101 05
Keesville, N. Y. Cong. coll.	30 00
Kingston, R. I. Mon. con. 50c. Mrs. A. A. H. 1; Mrs. J. G. C. 50c.	2 00
Long Grove and Rocky Creek, Ill. Chhs.	15 00
Machias, Me. Mon. con. 25; sab. sch. con. for for. dis. of tracts, 5;	30 00
Malden, N. Y. Presb. chh. mon. con.	24 24
Middle Granville, N. Y. Union so. asso. (of which fr. Rev. DEXTER HITCHCOCK, 30;) which constitutes him an Hon. Mem.	86 00
Mobile, Ala. G. Horton, 10; T. Sanford, 10; F. H. Oliver, 10; H. W. Robbins, 10; M. Treat, 10; W. T. 5; D. B. C. 3; cash, 2; less dis. 4,44;	55 56

<i>Monroe</i> , Mich. Presb. chh. mon. con.	53 50
<i>Moravia</i> , N. Y. Cong. chh.	21 00
<i>Mount Joy</i> , Pa. C. A.	2 00
<i>Mount Morris</i> , N. Y. Presb. chh. sab. sch.	20 00
<i>Napoli</i> , N. Y., P. T. N. 2; S. C. 1;	3 00
<i>Neshamony</i> , Pa. Fem. miss. so. 15; less dis. 45c.	14 55
<i>Newark</i> , N. J. 1st presb. chh. a friend, 150; mon. con. 100; sab. sch. which and prev. dona. constitute ARCHIBALD WOODRUFF an Hon. Mem. 60; Rev. A. D. Eddy, 20; 3d do. mon. con. 23,21;	353 21
<i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pensioner,	50 00
<i>Norristown</i> , Pa. 1st presb. chh. mon. con. 42; indiv. 17; D. Getty, 10; G. R. F. 5; I. H. 5; M. K. 2; less dis. 2,40;	78 60
<i>Northern Liberties</i> , Pa. 1st presb. chh. 67,79; less dis. 2;	65 79
<i>Northumberland</i> , Pa. Presb. cong. mon. con.	15 00
<i>Orient</i> , N. Y. Cong. chh. mon. con.	5 56
<i>Oxford</i> , Pa. Cong. 30; Miss M. Booth, 10; less dis. 1,20;	38 80
<i>Philadelphia</i> , Pa. 1st cong. chh. mon. con. 50; J. Smith, 80; sab. sch. 25; 1st presb. chh. juv. miss. so. for Samuel Wilson and Mary Miller, Cape Palmas, 40; 11th presb. chh. union miss. so. for sch. at Madura, 30; Eliot juv. miss. so. for Oregon mis- 25; ded. dis. 6,63;	243 37
<i>Pitcher</i> , N. Y. Presb. so.	10 29
<i>Pittsburgh</i> Pa. 3d presb. chh. 413; 1st presb. chh. Mrs. Barnett's class, 37; less dis. 27,16;	422 84
<i>Plainfield</i> , N. J. Presb. chh. coll. to constitute Rev. BENJAMIN CORY of Perth Amboy, and Rev. HOLLOWAY W. HUNT of Metuchen, Hon. Mem.	200 00
<i>Plattsburg</i> , N. Y. Presb. chh.	120 00
<i>Port Penn</i> , Del. Presb. chh.	3 25
<i>Providence</i> , R. I. Sab. sch. for Mrs. Benjamin, Athens,	25 00
<i>Rensselaerville</i> , N. Y. Presb. chh. mon. con.	75 00
<i>Rochester</i> , N. Y., A Champion,	1,000 00
<i>Savannah</i> , Ga. Fem. Chinese so. for miss. to China,	212 00
<i>Schaghticoke</i> , N. Y. Presb. chh. and cong.	100 00
<i>Seneca</i> , N. Y. Indiv.	13 00
<i>Sidney Plains</i> , N. Y. Presb. cong.	18 82
<i>Singapore</i> , Sir William Norris, for schs.	50 00
<i>Slatersville</i> , R. I. Cong. chh. mon. con.	10 00
<i>Snodhill</i> , Md. Presb. chh. miss. so. 14,25; less dis. 40c.	13 85
<i>Sparta</i> , N. J. Presb. chh.	70 00
<i>Spencertown</i> , N. Y. Presb. chh. 18,45; mon. con. 23,91;	42 36
<i>Stillbouter</i> , N. Y. Mon. con. and sub.	55 00
<i>Sunpter Dis.</i> S. C. Rev. Mr. James and fam. for James and Wilson sch. Cape Palmas,	30 00
<i>Tiverton</i> , R. I. Mon. con. 11,75; a widow, av. of jew 31c.	12 06
<i>Troy</i> , N. Y. 1st presb. chh.	39 00
<i>Trumansburgh</i> , N. Y., H. CAMP, which constitutes him an Hon. Mem. 100; Mrs. Camp, 20;	120 00
<i>Vermont</i> , Estate of an aged disciple, by Rev. L. Worcester,	10 00
<i>Washington City</i> , D. C. 1st presb. chh. miss. asso.	1 00
<i>West Avon</i> , N. Y., W. H. Chandler,	15 00
<i>West Chester</i> , Pa. Presb. chh. mon. con. 23,70; less dis. 70c.	22 00
<i>Westfield</i> , N. Y. Presb. chh. and so. la. extra effort, 36; fem. miss. so. 14; juv. sew. so. 2;	52 00
<i>Whitesboro'</i> , N. Y. Young la. sew. so. of acad. for Oregon miss.	87 26
<i>Wilmington</i> , Ms. Social sew. cir. 12,35; juv. sew. so. 5,42;	17 77
	\$18,638 85

## LEGACIES.

<i>Hartford</i> , Ct. Normand Smith, Jr. by F. Parsons and Thomas Smith, Ex'rs, (prev. ack. \$4,500;)	1,668 00
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<i>Holden</i> , Ms. Isaac Fiske, by A. D. Foster, Tr. (prev. ack. \$550;)	150 00
<i>Leverett</i> , Ms. Mrs. Sarah Ball, by J. Woodbury, Ex'r, for ed. and sup. of Thomas Ball, Ceylon,	200 00
<i>Washington</i> , Vt. Elisha Smith, by J. W. Smith, Ex'r, (prev. ack. \$215,45;)	15 22
	\$2,033 22

*Amount of donations and legacies acknowledged in the preceding lists, \$20,672 07. Total from August 1st, to April 30th, \$182,622 87.*

## GENERAL PERMANENT FUND.

<i>West Springfield</i> , Ms. Timothy Allyn, dec'd, (prev. ack. \$1,000;)	by S. Lathrop, Ex'r, 400 00
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## DONATIONS IN CLOTHING, &amp;c.

<i>Albany</i> , N. Y., A box, for Dr. Van Dyck, Syria.	
<i>Antrim</i> , N. H., A box, for Mr. Boutwell, Ojibwa miss.	55 52
<i>Belchertown</i> , Ms. A box, fr. 1st cong. fem. so. for Mr. Parker, Sandw. Isl.	
<i>Bloomfield</i> , N. J., A box, fr. fem. sem. for Mr. Ladd, Cyprus.	
<i>Bridgewater</i> , Ms. A box, fr. F. A. S. Camp's bible class, for miss. to Siam.	
<i>Calais</i> , Me. A bedquilt, fr. juv. miss. so. Cambridgeport, Ms. A bundle.	
<i>Chaplin</i> , Ct. A box, fr. la. sew. asso.	33 50
<i>Charlemont</i> , Ms. A box, for Mr. Eells, Oregon miss.	
<i>Danville</i> , Vt. A box.	
<i>Daysboro'</i> , Del. A bundle, for western miss.	
<i>Hadley</i> , Ms. A box, fr. I. Smith and others, for Mrs. Dunbar, Pawnee miss.	
<i>Hartford</i> , Ct. A box of medicines, fr. A. W. Butler, for Mr. Smith, Syria.	
<i>Homer</i> , N. Y., A box, for Tuscarora miss.	14 69
<i>Ipswich</i> , Ms. S. par. A box, fr. fem. miss. so.	17 81
<i>Le Roy</i> , N. Y., A box, fr. presb. chh. for Cattaraugus miss.	
<i>Madison</i> , N. J., A box, fr. juv. miss. so. for Dr. Wilson, W. Africa.	
<i>Mexico</i> , N. Y., A box, fr. presb. chh.	44 39
<i>Millbury</i> , Ms. A box, fr. la. of 1st cong. chh.; do. for Mr. Hamlin, Constantinople; a ream paper, fr. Mrs. P. Goddard, 3,50.	
<i>Newport</i> , N. H., A box.	
<i>New York City</i> , A box, fr. pray. so. of Franklin-st. chh. for <i>Wiseborn Folk</i> , Ceylon.	
<i>North Woodstock</i> , Ct. Muddy Brook, A box, fr. la. sew. so.	
<i>Philadelphia</i> , Pa. A box, fr. 11th presb. chh. for Mr. Tracy, Madura.	
<i>Putney</i> , Vt. Three reams paper, fr. I. Branch.	
<i>Sandwich</i> , N. H., A box, for Mr. Emerson, Sandw. Isl.	
<i>South Boston</i> , Ms. A bundle, fr. la. benev. so. Philips chh.	40 00
<i>Townsend</i> , Ms. A box, fr. la. sew. cir. in Mr. Stowell's so. for Mr. Boutwell, Ojibwa miss.	40 00
<i>West Rutland</i> , Vt. A box of books, fr. young people, for Mr. Hemenway, Siam.	
<i>Wilmington</i> , Ms. A quilt, fr. juv. sew. so.	
<i>Woburn</i> , Ms. A box, for L. Thomson, Syria.	

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.



THE  
MISSIONARY HERALD.

VOL. XXXVII.

JULY, 1841.

No. 7.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, DATED AT  
HILO, 25TH SEPT. 1840.

*Diminished Religious Interest and its  
Causes—Notices.*

In the latter part of May, 1840, Mr. Coan left Hilo to attend the annual meeting of the mission at Honolulu. Owing to various detentions he did not return to Hilo till about seven weeks had elapsed. Of the state in which he found his church and people at that time he gives the following description.

On our return I hastened to examine the state of the flock, and as soon as possible to make a thorough tour of Hilo and Puna, I found a greater degree of stupidity among the people, than I had seen since 1836. Many, who had been zealous and active in the work of God, now seemed cold and indifferent. Meetings were more thinly attended, and a considerable number of the church had fallen into sin. Though the great multitude of the disciples still maintained their standing as Christians, and avoided all disciplinable offences, yet there was a falling off in their moral energy, an apathy in their feelings, and a want of vitality and unction and prevalency in their prayers. In some villages not one in a hundred had fallen under church censure, and in others considerable numbers had indulged in some besetting sin. The direct occasion of the falling of nearly all who had wandered, was smoking tobacco. The passion of the natives for this vile narcotic is exceedingly strong and almost universal; and when this intemperate appetite has been indulged for a considerable length of time,

it is about as difficult to eradicate it, as to reform the confirmed drunkard. I need not, however, enlarge on this topic, as you are already acquainted with the facts in the case. On visiting the offenders some appeared truly penitent, others indifferent, and a third class hard hearted and determined in sin. However, God wrought, and he is now separating the precious from the vile, and giving us power to "return and discern between the righteous and the wicked." It is with us "a time of trouble and rebuke and blasphemy," a time of searching and sifting—"the time of Jacob's trouble, but he shall be saved out of it." God still works here.

You will naturally inquire, what are the apparent causes of this decline in the work of grace at Hilo. Not to mention a guilty cause which may exist in the pride, vanity, unbelief, and indifference of our own hearts, I will proceed to point out a few things from without, which have combined at this juncture to turn away the minds of the people from the great interests of eternity.

1st. The absence of their spiritual guides. Moses was but forty days on the mount, and the camp of Israel, the high priest, Aaron, not excepted, fell into idolatry. Now this people are much like Israel in the wilderness, fickle and wayward; one day trembling before the mount of fire, and the next disowning the God who fills heaven and earth with tokens of his eternal power and Godhead. Now they see his works of terror and of love, and they sing his praise, but they soon forget his goodness and tempt him in their hearts. Notwithstanding the great things which have been done for this people, they are still in every thing but sin, babes; and while in this state, they need the vigilant eye, the

guiding hand, and the tender heart of a parent at all times. When I think of their infantile state, of the many sources of temptation within and around them, of their former and long-cherished habits of self-indulgence, and of their extremely feeble powers to resist temptation, I wonder not that so many, but that no more, fall, in the absence of their teachers, and in the hour of temptation. Suppose one hundred of the little children in one of your cities give good evidence of having been born again, would their tender parents consent to throw them together, and into the midst of all the rude and wayward children of the city, and thus leave them to the dictates of their own understandings and passions, without superintendent or guide? Who would vouch for their moral rectitude under such circumstances, even for a day, much less for a week or a month?

2d. The fall of several chiefs and men of distinction. You can hardly conceive how strongly the external conduct of this people is influenced by the habits of the known or inferred will of their rulers and principal men. If great men are on the side of righteousness, little men must be of course; but if those high in rank and power despise the cross of Christ, then the multitude must cry out, Crucify. One who has never lived under a despotic or tyrannical government, and marked its debasing effects on the minds of a people, can form but a faint idea of the obsequiousness and the sycophancy practised by the lower classes towards the rich and noble, on whose favor they feel dependent for all the blessings of being, if not for being itself. You can then see the connection between the fall of some dignitaries, and the sifting of the church.

3d. The promulgation of new laws, regulating the distribution, boundaries, titles, and management of lands, fisheries, etc., together with the appointment of a new set of officers and a revisal of the mode of taxation. Now all this, we trust, will work for the good of the people; yet the change is so great, and withal so sudden, the little earthly interests to be adjusted are so numerous, and to them complex and difficult; the officers appointed to do this are so inexperienced and unskilled; and furthermore, the people on whom the laws operate, are so ignorant, so jealous, so bigotted, and so blindly attached to old habits and customs,—that you will easily see how the minds of the community may be all absorbed in temporal things, to the neg-

lect of their eternal interests. This is truly the present state of things here.

4. The deadly snares laid by ungodly foreigners, and the influence of our "French revolution," which has broken down the bulwarks of temperance and virtue, and by which the leaven of wickedness, "the mystery of iniquity, doth already work." Could you see all these and many more evils which time fails me to name, combining and acting simultaneously upon this rude and unstable people, you would adore the grace which keeps so many from falling, rather than be disheartened that numbers wander, and that spiritual apathy comes over others. It is a time of peculiar trial to the church; but it is wisely permitted by God to try and to prove his people. Let it be so, if "he that is left in Zion, and he that remaineth in Jerusalem shall be called holy," and "written among the living." It is God's method to "wash away the filth of the daughters of Zion, and to purge the blood of Jerusalem, by the spirit of judgment, and by the spirit of burning."

Though this is a time of trouble to this church, yet there are not only promises, but sure tokens that it shall be saved out of it. Some yet wrestle with the angel of the covenant, some weep between the porch and the altar, and some are grieved for the afflictions of Joseph. The word still takes effect on some. Many of the saints are aroused, and some sinners are, as we trust, converted. About one hundred have been added to the church during the last three months. Let Israel hope in the Lord, and let the house of Jacob say that his mercy endureth forever. He cannot deny the prayer of the contrite. He cannot forsake the work of his hands.

Our boarding-schools at Hilo are in a healthful and prosperous state. Mrs. C.'s school for girls is still well sustained by the contributions of the church, and the pupils enjoy health and happiness, and make good proficiency in knowledge. The common schools are low here, as they are throughout the islands, but we hope for a revival of them before long.

Our old meeting-house at Hilo having blown down, the people are now collecting timber for a new one, to be framed and covered with thatch. It is a heavy work to drag all the timber five or six miles by hand. A beam fifty feet long, and one foot square, requires one hundred men to draw it. A hard day's work to drag it from the forest to the station.

*Great Eruption of the Volcano of Kilauea.*

Though my letter is already long, I cannot close it without saying a word respecting the late volcanic eruption in Puna, on this island. At the time this eruption took place we were all absent from Hilo to attend the general meeting at Oahu, a circumstance which I much regret, as it deprived us of a view of the most splendid and awful part of the scene. Since our return from Oahu I have made a pretty thorough exploration of the tract of country where the eruption occurred, having found its source, and traced the stream through most of its windings, to the sea. Some of the principal facts which have been collected from credible testimony, and from personal observation, I will now give you. For several years past the great crater of Kilauea has been rapidly filling up, by the rising of the superincumbent crust, and by the frequent gushing forth of the molten sea below. In this manner the great basin below the black ledge, which has been computed from three to five hundred feet deep, was long since filled up by the ejection and cooling of successive masses of the fiery fluid. These silent eruptions continued to occur at intervals, until the black ledge was repeatedly overflowed, each cooling, and forming a new layer from two feet thick and upwards, until the whole area of the crater was filled up, at least fifty feet above the original black ledge, and thus reducing the whole depth of the crater to less than nine hundred feet. This process of filling up continued till the latter part of May, 1840, when, as many natives testify, the whole area of the crater became one entire sea of ignifluous matter, raging like old ocean when lashed into fury by a tempest. For several days the fires raged with fearful intensity, exhibiting a scene awfully terrific. The infuriated waves sent up infernal sounds, and dashed with such maddening energy against the sides of the awful caldron, as to shake the solid earth above, and to detach huge masses of overhanging rocks, which, leaving their ancient beds, plunged into the fiery gulf below. So terrific was the scene that no one dared to approach near it, and travellers on the main road, which lay along the verge of the crater, feeling the ground tremble beneath their feet, fled and passed by at a distance. I should be inclined to discredit these statements of the natives, had I not since been to Kilauea and examined it minutely with these re-

ports in view. Every appearance, however, of the crater confirms these reports. Every thing within the caldron is new. Not a particle of lava remains as it was when I last visited it. All has been melted down and re-cast. All is new. The whole appears like a raging sea, whose waves had been suddenly solidified while in the most violent agitation.

Having stated something of the appearance of the great crater, for several days previous to the disgorgement of its fiery contents, I will now give a short history of the eruption itself. I say short, because it would require a volume to give a full and minute detail of all the facts in the case.

On the 30th of May the people of Puna observed the appearance of smoke and fire in the interior, a mountainous and desolate region of that distinct. Thinking that the fire might be the burning of some jungle, they took little notice of it until the next day, Sabbath, when the meetings in the different villages were thrown into confusion by sudden and grand exhibitions of fire, on a scale so large and fearful as to leave them no room to doubt the cause of the phenomenon. The fire augmented during the day and night; but it did not seem to flow off rapidly in any direction. All were in consternation, as it was expected that the molten flood would pour itself down from its height of four thousand feet to the coast, and no one knew to what point it would flow, or what devastation would attend its fiery course. On Monday, June 1st, the stream began to flow off in a northeasterly direction, and on the following Wednesday, June 3d, at evening, the burning river reached the sea, having averaged about half a mile an hour in its progress. The rapidity of the flow was very unequal, being modified by the inequalities of the surface, over which the stream passed. Sometimes it is supposed to have moved five miles an hour, and at other times, owing to obstructions, making no apparent progress, except in filling up deep valleys, and in swelling over or breaking away hills and precipices.

But I will return to the source of the eruption. This is in a forest, and in the bottom of an ancient wooded crater, about four hundred feet deep, and probably eight miles east from Kilauea. The region being uninhabited and covered with a thicket, it was some time before the place was discovered, and up to this time, though several foreigners have attempted it, no one, except myself, has reached the spot. From Kilauea to this



place the lava flows in a subterranean gallery, probably at the depth of a thousand feet, but its course can be distinctly traced all the way, by the rending of the crust of the earth into innumerable fissures, and by the emission of smoke, steam, and gases. The eruption in this old crater is small, and from this place the stream disappears again for the distance of a mile or two, when the lava again gushed up and spread over an area of about fifty acres. Again it passes under ground for two or three miles, when it re-appears in another old wooded crater, consuming the forest, and partly filling up the basin. Once more it disappears, and flowing in a subterranean channel, cracks and breaks the earth, opening fissures from six inches to ten or twelve feet in width, and sometimes splitting the trunk of a tree so exactly that its legs stand astride at the fissure. At some places it is impossible to trace the subterranean stream, on account of the impenetrable thicket under which it passes. After flowing under ground several miles, perhaps six or eight, it again broke out like an overwhelming flood, and sweeping forest, hamlet, plantation, and every thing before it, rolled down with resistless energy to the sea, where, leaping a precipice of forty or fifty feet, it poured itself in one vast cataract of fire into the deep below, with loud detonations, fearful hissings, and a thousand unearthly and indescribable sounds. Imagine to yourself a river of fused minerals, of the breadth and depth of Niagara, and of a deep gory red, falling, in one emblazoned sheet, one raging torrent, into the ocean! The scene, as described by eye witnesses, was terribly sublime. Two mighty agencies in collision! Two antagonist and gigantic forces in contact, and producing effects on a scale inconceivably grand! The atmosphere in all directions was filled with ashes, spray, gases, etc.; while the burning lava, as it fell into the water, was shivered into millions of minute particles, and, being thrown back into the air, fell in showers of sand on all the surrounding country. The coast was extended into the sea for a quarter of a mile, and a pretty sand-beach and a new cape were formed. Three hills of scoria and sand were also formed in the sea, the lowest about two hundred and the highest about three hundred feet.

For three weeks this terrific river disgorged itself into the sea with little abatement. Multitudes of fishes were killed, and the waters of the ocean were heated for twenty miles along the coast.

The breadth of the stream, where it fell into the sea, is about half a mile, but inland it varies from one to four or five miles in width, conforming itself, like a river, to the face of the country over which it flowed. Indeed, if you can imagine the Mississippi, converted into liquid fire, of the consistency of fused iron, and moving onward, sometimes rapidly, sometimes sluggishly; now widening into a sea, and anon rushing through a narrow defile, winding its way through mighty forests and ancient solitudes, you will get some idea of the spectacle here exhibited. The depth of the stream will probably vary from ten to two hundred feet, according to the inequalities of the surface over which it passed. During the flow, night was converted into day on all eastern Hawaii. The light rose and spread like the morning upon the mountains, and its glare was seen on the opposite side of the island. It was also distinctly visible for more than one hundred miles at sea; and at the distance of forty miles fine print could be read at midnight. The brilliancy of the light was like a blazing firmament, and the scene is said to have been one of unrivalled sublimity.

The whole course of the stream from Kilauea to the sea is about forty miles. Its mouth is about twenty-five miles from Hilo station. The ground over which it flowed descends at the rate of one hundred feet to the mile. The crust is now cooled, and may be traversed with care, though scalding steam, pungent gases, and smoke are still emitted in many places.

In pursuing my way for nearly two days over this mighty smouldering mass, I was more and more impressed at every step with the wonderful scene. Hills had been melted down like wax; ravines and deep valleys had been filled; and majestic forests had disappeared like a feather in the flames. In some places the molten stream parted and flowed in separate channels for a considerable distance, and then reuniting, formed islands of various sizes, from one to fifty acres, with trees still standing, but seared and blighted by the intense heat. On the outer edges of the lava, where the stream was more shallow and the heat less vehement, and where of course the liquid mass cooled soonest, the trees were mowed down like grass before the scythe, and left charred, crisped, smouldering, and only half consumed. As the lava flowed around the trunks of large trees on the outskirts of the stream, the melted mass stiffened and consolidated before the

trunk was consumed, and when this was effected, the top of the tree fell, and lay unconsumed on the crust, while the hole which marked the place of the trunk remains almost as smooth and perfect as the caliber of a cannon. These holes are innumerable, and I found them to measure from ten to forty feet deep, but as I remarked before, they are in the more shallow parts of the lava, the trees being entirely consumed where it was deeper. During the flow of this eruption, the great crater of Kilauea sunk about three hundred feet, and her fires became nearly extinct, one lake only out of many, being left active in this mighty caldron. This, with other facts which have been named, demonstrates that the eruption was the disgorgement of the fires of Kilauea. The open lake in the old crater is at present intensely active, and the fires are increasing, as is evident from the glare visible at our station and from the testimony of visitors.

During the early part of the eruption, slight and repeated shocks of earthquake were felt, for several successive days, near the scene of action. These shocks were not noticed at Hilo.

Through the directing hand of a kind Providence no lives were lost, and but little property was consumed during this amazing flood of fiery ruin. The stream passed over an almost uninhabited desert. A few little hamlets were consumed, and a few plantations were destroyed; but the inhabitants, forewarned, fled and escaped. During the progress of the eruption some of the people in Puna spent most of their time in prayer and religious meetings, some flew in consternation from the face of the all-devouring element, others wandered along its margin, marking with idle curiosity its daily progress, while another class still coolly pursued their usual vocations, unawed by the burning fury as it rolled along within a mile of their doors. It was literally true that they ate, drank, bought, sold, planted, builded, apparently indifferent to the roar of consuming forests, the sight of devouring fire, the startling detonations, the hissing of escaping steam, the rending of the earth, the shivering and melting of gigantic rocks, the raging and dashing of the fiery waves, the bellowings, the murmurings, the unearthly mutterings coming up from a burning deep. They went carelessly on amid the rain of ashes, sand, and fiery scintillations, gazing vacantly on the fearful and ever varying appearance of the atmosphere, murky, black, livid, blazing, the sudden rising of lofty pillars of flame,

the upward curling of ten thousand columns of smoke, and their majestic roll in dense, dingy, lurid or party colored clouds. All these moving phenomena were regarded by them as the fall of a shower, or the running of a brook; while to others they were as the tokens of a burning world, the departing heavens, and a coming Judge.

I will just remark here, that while the stream was flowing, it might be approached within a few yards on the windward side, while at the leeward no one could live within the distance of many miles, on account of the smoke, the impregnation of the atmosphere with pungent and deadly gases, and the fiery showers which were constantly descending, and destroying all vegetable life. During the progress of the descending stream, it would often fall into some fissure, and forcing itself into apertures and under massive rocks, and even hillocks and extended plats of ground, and lifting them from their ancient beds, bear them with all their superincumbent mass of soil, trees, etc., on its viscous and livid bosom, like a raft on the water. When the fused mass was sluggish, it had a gory appearance like clotted blood, and when it was active, it resembled fresh and clotted blood mingled and thrown into violent agitation. Sometimes the flowing lava would find a subterranean gallery, diverging at right angles from the main channel, and pressing into it would flow off unobserved, till meeting with some obstruction in its dark passage, when, by its expansive force, it would raise the crust of the earth into a dome-like hill of fifteen or twenty feet in height, and then bursting this shell, pour itself out in a fiery torrent around. A man who was standing at a considerable distance from the main stream, and intensely gazing on the absorbing scene before him, found himself suddenly raised to the height of ten or fifteen feet above the common level around him, and he had but just time to escape from his dangerous position, when the earth opened where he had stood, and a stream of fire gushed out.

LETTER FROM MR. LYMAN, AT HILO,  
DATED 12TH NOV. 1840.

### *Manner of Conducting the Boarding-School and the Results.*

Mr. Lyman devotes his time principally to a boarding-school, which is designed in part to give an education preparatory to entering the

mission seminary at Lahainaluna. Other schools at the station are also under his superintendence.

My rule is to open and close every school myself, except those of which Mrs. Lyman has the charge. During school hours I spend as much time as possible in the school-room. I usually hear recitations myself only half the day. The government and discipline of the scholars devolves principally on me. During the hours of labor and recreation I am with them, as circumstances will allow. To maintain a wakeful supervision of every department, and to be much with them at all hours of the day and evening, are of course indispensable to secure any good degree of order and regularity in their movements. I have usually attended morning and evening prayers with them, and spend two seasons with them, on the Sabbath, of an hour each, in exercises appropriate to the day.

One hundred and twelve boys have been admitted to the school. They have, to a considerable extent, been shielded from the temptations to which Hawaiian boys are usually exposed. Our efforts to train them to habits of industry have, for the time being, at least, been successful beyond our most sanguine expectations. Religious truth has been daily and frequently presented to their minds. We have endeavored to impress upon them that God's authority is paramount to that of all others. The Lord has continually showed himself gracious. The season of the most powerful revival was the autumn of 1837. Twenty were admitted to the church, as fruits of that season, the largest part of whom, so far as my knowledge extends, continue to run well. Other precious seasons have been enjoyed. No year has passed without our being cheered with the hope that some of our scholars had, during the year, chosen the Lord for their portion. We have, on the whole, regarded the general state of feeling on the subject of religion as low, the last year and a half. No members of the school have been received to the church the last two years. During this time our scholars have all been changed, with the exception of two who were then among the youngest in school, and one of them a church-member. Among the other fifty-one, now members of the school, are nineteen who were received to the several churches of Hawaii, previously to their entering. So that we have, at present, twenty church-members. All are in good stand-

ing, and some of them appear well. There are a few others that ought, perhaps, to have been received to the church ere this time. We have, on the whole, much hope of their piety. They appear as well as the best of the church-members.

Twenty-four have entered the mission seminary. Four others have completed their course here, but for various reasons have not entered the seminary. One, the son of a respectable foreigner, after remaining with us a few months, entered the Oahu Charity School. Ten have been taken or enticed away by their friends, four of them during the first year of the school, and within a few weeks after they were received. Two have died. One was enticed away by a whaler. Five have been expelled for misconduct, most of them for crimes of which they were guilty while with their friends, during the annual vacation. Three have been dismissed on account of feeble health, and nine others because not promising. The number now in school is fifty-three.

We have reason for gratitude that we are permitted to labor with a greater degree of quiet, than falls to the lot of most of our brethren, in this day of rebuke and blasphemy. Our school partakes, to a considerable extent, in the general apathy on the subject of religion, which pervades this field. In all other respects its internal condition never appeared more promising. Whether the tide of desolation which, for a number of months, has been rolling over this part of the island, will be permitted to demolish the school, God only knows. We trust, however, that such will not be the event.

It does not devolve on me to give particulars in reference to the present state of things here. Messrs. Coan and Wilcox will, of course, do it, so far as necessary, in reporting their respective departments. I may say, however, that the change which occurred in the year 1833, was not more sudden nor more striking, than that which has taken place the last few months. For more than two years I have greatly feared something of the kind, though I by no means expected a reaction of such tremendous power. Indeed, humanly speaking, the opposition to the truth could never have assumed so violent and bold a front, but for the intervention of that licentiousness attendant on the triumphant entrance of drunkenness and Romanism. These monsters have not, indeed, yet shown themselves much, in person, among us.



I have some hope the tide begins to ebb, but cannot speak confidently. Two sources of consolation remain. God has not been disappointed. "The Lord knoweth them that are his." He will make the wrath of man to praise him, and the remainder thereof he will restrain.

### Smyrna.

#### UNITED JOURNAL OF THE MISSIONARIES.

#### *Commerce of Smyrna—Books for Bulgaria—Ship Ohio—Ecclesiastical Taxation.*

April 18th, 1840. I never had before to-day any idea of the commercial business of Smyrna, not having passed through the bazars. These are streets containing nothing but shops on either side, and covered with a roof which protects traders from the sun in summer, and from the rain in winter. The whole is built of wood, but is sometimes surrounded by a stone wall. In the evening the gates leading into the bazars are closed. The numerous streets, entirely devoted to commercial business and the trades, form quite a labyrinth. There is, however, a perfect system in their arrangement. Every imported article has its peculiar bazar; so that if the purchaser desires to obtain articles made of glass, he has but to step to a single street, where he will find every thing of the kind which is sold in the entire city. The same may be said of cotton and silk cloths, of second-hand clothes, of shoes and boots, of articles in wood, stone, iron, etc. A bazar is entirely devoted to figs and raisins, although they are sold only during the fall; and another is consecrated to the making of boxes to contain them, while passing before the shops I had a higher conception of the wealth of the merchants than I had had before.—*Mr. Van Lennep.*

October 3. Mr. B. Barker, agent of the British and Foreign Bible Society, called to ask for some specimens of our Greek publications, which he proposed to send to Odessa, with reference to their being translated into Bulgarian. I gave him the Life of David, the Child's Book on the Soul, and the tract on self-examination. Should the translations be executed so as to meet the approbation of competent judges, they can then be printed here, under our inspection at the same press which Mr. Barker recently employed to print the Bulgarian New

Testament. A new and very interesting field of foreign distribution may thus be opened to the American Tract Society. Mr. Barker has travelled in Bulgaria and the neighboring regions, and both from personal observation and from correspondence, has long been convinced that it is a very inviting field for missionary effort.—*Mr. Riggs.*

4. Was able to resume preaching with comfort, and without the excessive fatigue and exhaustion which speaking occasioned me some months ago. In the morning I addressed the members of my own family and three or four other individuals in Greek, and in the afternoon preached in English in the Dutch chapel.—*Mr. Riggs.*

11. I accompanied to-day Mr. Temple on board the United States ship Ohio, where he preached to an audience of 300 persons. It was truly an interesting sight. We were in a splendid ship, of very large dimensions, kept in an order probably unsurpassed by that of any ship, in any navy. A pulpit was made of the capstan. On one side stood the marines resting on their muskets. Beyond them, and on the opposite side, were the sailors in white with blue collars. Every countenance indicated sobriety and health, and commodore H. told us that but a hundred men drew their grog, while the rest received an equivalent in money. The attention was very great, especially on the part of the officers. I had some religious conversation with some officers who seemed interested in the subject. After the service several sailors were busily employed in reading the Bible. What good will be accomplished, when not only every man has his Bible, as here, but also his heart renewed by it! It will then be the travelling about of a missionary city.—*Mr. Van Lennep.*

17. Dined and spent a couple of hours on board the Ohio. I was delighted to find that several of the officers seem devoted to the service of the Lord Jesus Christ, and co-operate with the pastor in the promotion of Bible classes and every good work; as well as to notice the general appearance of sobriety and good order, temperance and health, which characterized the men.—*Mr. Riggs.*

20. It is interesting to state in this connection that a considerable number of Jews in this city have already privately professed their belief that Jesus is the Christ, the hope of Israel, and Savior of the world. It should be our prayer that their hearts may be touched by divine

grace, that they may be thus enabled to confess him before men.—*Mr. Riggs.*

An attempt is being made to give regular pay to the Greek priests. The system adopted is that of taxing the people and requiring nothing any longer for baptism, burial, etc., as has been hitherto the barbarous custom. The people are divided into classes, of which the wealthiest pay much, and the poorest very little. The rich, it seems, are pleased with the plan, because their calls on the clergy formerly occasioned them more expense. The poor, on the contrary say, that they would perhaps have paid nothing during the ensuing year, but they must now pay a certain sum every year, whether any thing be done for them or not. The question was asked, "What if they will not pay their yearly tax, on the plea that they cannot? The answer is, Whenever they call on the priest for any thing, he will leave them unbaptized, unmarried, or unbaptized, till they settle up their past accounts. It is easy to see that the two systems thus amount to about the same thing; so that the new is neither better, nor more christian than the old.—*Mr. Van Lennep.*

*New Testament among the Turks—  
Armenian Press and Newspaper—  
Interviews with Inquirers.*

20. F., the daughter of O., both Turkish women, has applied for books for the use of her Turkish school. I was unable to give her any, the few I had being of a doubtful character. O. has so long known the European families in S., that, unlike most of her nation, she has a high opinion of foreign Christians. Her family partake in those sentiments. It is the custom on Friday, when the men go to the mosque, for the women to collect together in a private house, and listen to the reading of some one of their number. Once F. found a Turkish New Testament at our house, and being interested in it, she asked to take it home. On Friday she read it to the women, who said, This is like our good books, it is very good, very good. Where did the Franks learn these things? F. answered, The Franks are very good people; they do us all good: they are kind-hearted, sympathize with us in our troubles, etc. The conversation became very animated and was in favor of the Frank Christians. Such little glimmerings of light may finally be changed into day.—*Mr. Van Lennep.*

21. A patriotic Armenian of Triest, native of Smyrna, has established a print-

ing-press here for the benefit of his nation. We hail this attempt here with the greatest pleasure, and have disposed of a quantity of our type and other materials (not necessary to us) to aid them in setting up their establishment. Mr. Hallock has cheerfully rendered them other important help. Their first undertaking has been the publication of an original historical poem written by a very learned priest who lately died in this place. But another undertaking at this office, is of more interest and promise, namely a newspaper in the modern tongue. They have published five numbers at intervals of ten days. The execution, appearance, and general character of this journal is highly respectable. It is with great delight I watch its progress. It will without doubt help the circulation of our own magazine and all our books, by encouraging a thirst for knowledge. And from the character of the editor, I confidently anticipate that it will be a vehicle of good.—*Mr. Adger.*

November 6. We have heard again to-day of the very general acceptance of the Armeno-Turkish Pentateuch which we have just published. To God be all the glory. May he give his Holy Spirit to every reader.—*Mr. Adger.*

7. A poor old papal Armenian bought at our depot the other day a copy of the Armeno-Turkish Pentateuch. He said he could understand it well, and as he is a stranger here and has no work, he was afraid of getting into bad company and falling into some evil ways, and wished to buy this book to employ his time and do his soul good. At his earnest request A. allowed him to take it for four piastres instead of six.—*Mr. Adger.*

13. Called to-day on an aged Greek lady, a widow. She had recently been ill, and was not quite restored, though much better. In the course of our conversation she spoke of the great pleasure she had found in reading the psalms of David, and quoted with feeling the following beautiful passages, "As the hart panteth after the water brooks so panteth my soul after thee, O God. Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." From this conversation, and from many others which I have had with her, I could not help hoping that she is one of those sheep which the Lord has sought and delivered when they have been scattered in the dark and cloudy day. It was consoling and encouraging to me to think and to hope that through much darkness

and many errors, the Good Shepherd is bringing one and another and adding them to his little flock, and causing them to hear his voice and follow him, even in these countries where Satan's synagogue is. In former conversations this lady has expressed great satisfaction in being able to understand the Scriptures in the translation into modern Greek. Had no such translation been made, she probably would never have felt, as she now does, the force and beauty of the holy oracles.—*Mr. Temple.*

17. Last Sabbath, as I was coming out of the chapel, H., an aged lady, asked me to go to her house the next day. I went: she told me she has made me the request because she needed to unburden her afflicted heart. She had no spiritual guide, and she hoped I might be such. Her situation is very trying: the son of her hopes has died, and most of her other children break her heart by their conduct. I did all I could to console her, and we had, to me, a most edifying conversation on the great things of religion and eternal life. To-day I called on her again: her emotions were still stronger, and her tears more abundant. Her heart rebelled against the God who chastised her. I endeavored to lead her to entire submission to God's will, to hope for a better world, and to put her expectations in Christ's blood. Overpowered by her feelings and tears, she could only mutter a wish that I should pray for her. We knelt down and I asked the Savior to pour the balm of Gilead into her heart. She told me that, not having slept for many nights, her rest had been most sweet after my calls, and she hoped for the same blessing to-night. What an interesting period of her life!—*Mr. Van Lennep.*

22. A promising Greek young man called on me to-day for the purpose of religious conversation. More than a year ago he often visited me for the same purpose, and always seemed serious and interested on the subject of religion. He has since been living in the interior, but seems not to have lost his good impressions. His mind is, to a considerable extent, enlightened by the reading of the gospel and other good books, which we have given him. He seems to be a more sober youth and nearer to the kingdom of God than any one whom I know among his young countrymen. When I asked him whether he felt himself prepared to meet his Savior, and render to him his account at the last day, he frankly confessed that he did not. I saw,

however, no indication of deep conviction of sin. In fact the clear naked truth of the gospel is so seldom brought to bear with power on the consciences of the people, that any thorough conviction of sin, is but unfrequently met with.—*Mr. Temple.*

February 2, 1841. I called to-day on H., of whom mention has already been made. I trust she has entered the fold of Christ. She said that ever since the last conversation I had with her, her mind had been in a very different state from what she had ever known. She had seen the folly and wickedness of rebelling against Christ, and she had resigned her will entirely to his, being content and happy, whatever he saw fit to bring upon her. The gush of her love and gratitude seemed very strange to her, and freely found words to express themselves in prayer, which she had never known before, having always found it necessary to use a prayer-book. Such a state of mind was so delightful that she feared to lose it, and hoped she might die soon, that she might possess it in her last moments, though she was willing to live. The struggle against every sin, of thought, of feeling, and of action, and the general experience she related seemed to me the language of a new-born babe in Christ Jesus. May the Redeemer, whose name she seems to love, strengthen her unto the end. Let Christians take courage from this and struggle at the throne of grace for a more abundant outpouring of the Holy Spirit.—*Mr. Van Lennep.*

#### LETTER FROM MR. ADGER, DATED 10TH FEBRUARY, 1841.

REMARKING on the wide field opening for missionary labors in Smyrna and the cities and provinces in that quarter, Mr. Adger, writing in behalf of the station, proceeds in the way of illustration—

This leads us to say that we have lately received through Mr. B. Barker, agent of the British and Foreign Bible Society, a representation from M. Poyenar, government director of schools in Wallachia, of the great need there existing of one or two missionaries, and also for a teacher for a female infant school. And from all we can learn of the state of that country, it appears to us very desirable that we should occupy it soon. You are aware that Wallachia is to a great degree independent of the Porte. The prince is very favorable to the spread of



knowledge among his people, and so also is Mr. Poyenar, although a native Wallachian, and of the Greek church. The language is said to be a mixture of Latin and Italian, and of course very easy to be acquired. We would, therefore, recommend the Committee to send to Bucharest, two married missionaries, and a single lady to introduce the infant school system, unless one of the missionaries' wives should be able to take charge of this department.

It may be well also to keep your eye upon Egypt, as very likely soon to be quite open to missionary operations. Should Mehemet Ali be once firmly seated on the Egyptian throne, he will probably, even more than ever, encourage European ideas. But long since it was understood that in Egypt even a Mohammedan was free to change his religion.

Our time and strength, as a station, being chiefly devoted to the preparation of books, we are unable to report much progress in the department of public preaching. Mr. Riggs continued preaching in Greek every Sabbath to congregations of from ten to twenty-five persons until some time in May. It was thought expedient for him to spend the hottest weeks of summer in the cooler climate of Scio, which he did with his family. Since his return he has been enabled to resume preaching and his other labors with much improved health. He has now, and has had for some weeks, an interesting Bible class of two or three young men, who meet him three times a week for instruction in the word of God, and who seem sincerely and earnestly desirous of knowing the truth. One of them is our book agent, and has given hopeful evidence of piety for several years. The others are not in our employ.

A few other individuals have received regular instruction in the Scriptures. A weekly lecture has been sustained at Boujah, a village in the suburbs. Mrs. Riggs has a small boarding-school, and some of the other families have youths residing in them.

Of the preparation of books Mr. Adger adds—

Mr. Riggs has in preparation a volume on sacred geography and antiquities; also ready for the press, the Difficulties of Infidelity, part I; and in press, a Dialogue on the New Heart, and the Infant School Manual.

The Greek Monthly Magazine continues to increase in popularity. The

Armenian also is becoming more known since the termination of the Armenian persecution.

I hope to have my revision of the New Testament complete by the time our annual meeting takes place in April.

### Constantinople.

#### JOURNAL OF MR. DWIGHT.

THE extracts from Mr. Dwight's journal which follow give abundant evidence that a very interesting state of religious feeling and inquiry exists among a portion of the Armenian population of Constantinople.

*August 1st, 1840.* To-day I visited an Armenian girls' school in Constantinople, which receives in part its support from us. The number of scholars is at present about twenty, being smaller in summer than in winter, owing to the fact that many of the parents reside in the country during the summer months. It is kept in a private house, and is under the direction of a mother and two daughters, the daughters being more properly the instructors of the school. I went to-day with the determination to withdraw from this school the support we have afforded it, on account of the present low state of funds; but when I saw the bright, and promising appearance of the children, heard some of them read from the word of God, and thought of the influence that twenty or thirty mothers, capable of reading, may exert on their children and on others in this place, I could not find it in my heart to say one word in regard to withholding the contribution of our mite for the furtherance of this object. No, rather would I live on coarser and scantier fare, than be the means of sending these interesting children to their homes again, to grow up in ignorance and sin. If Christians in America will not deny themselves for the welfare of these precious souls, we must. I had an opportunity of speaking on the blessedness of those who have the sure hopes of the gospel. The father of the teachers recently died. He was evangelical in his views, and he was the father of an interesting young female teacher, who died in the triumphs of faith three years ago. Like his departed daughter, he was happy in his death, and exhorted those around him not to mourn for him, "For," said he, "I have no fear of death; I am going to be with Christ."

12. Received a call from two Armenians, one of whom we have known for

years as an enlightened, and, as we hope, a pious man. The other was a new visitor and an inquirer. The former remarked that they had not slept any during the last night, but had spent the whole time in conversing about spiritual and eternal things. They called at an early hour in order to procure an answer to some questions on particular passages of Scripture which the inquirer could not understand. One of these was, Agree with thine adversary quickly, etc. Matthew, 5: 25. Another was, This is my body and this is my blood. The former is supposed by some good catholics to refer to purgatory! and the notions of these eastern churches, as well as of the Roman church, about the latter are well known. I was enabled to explain both in a very different manner, and apparently to the satisfaction of my visitors. Our conversation turned subsequently on the impossibility of being saved by the deeds of the law, and the uncertainty of a death-bed repentance. They left me with the promise to call again.

26. Priest — called. He was lately requested, as is customary, to go to the house of a widow for the purpose of confessing herself and her daughters. At such times the priest is always expected, after confession, to prescribe some penance and give some spiritual advice. Our priest, on this occasion, asked these females if they are in the habit of praying together. They replied no, but when they prayed they did it by themselves. He told them that henceforth they must not only pray by themselves but also together every day. He then inquired if they possessed a copy of the sacred Scriptures? to which they replied in the affirmative, and brought him the New Testament in ancient Armenian, which is an unintelligible language to the great mass of the people. "Very good," said the priest, "but can you understand this when you read it?" They replied in the negative. "Then," said he, "you must procure the New Testament in the modern dialect, for it is useless to read what you do not understand; and you must read at least a half a chapter each day." They then commissioned the priest to procure for them two or three copies of the New Testament in the vulgar tongue. The same priest called upon a family where he had repeatedly been before, one of the male members of which and some of the females have become considerably enlightened. The lady of the house, with whom the priest now conversed freely and openly in regard to some of the

great truths of the gospel, was filled with wonder and joy, and exclaimed, "Why have you never told me these things before?" The priest replied that she was not before prepared to receive them. If you give meat to a baby, said he, you will very likely kill it. It must be fed for a long time with milk, and after that, with more solid substances. If I had talked to you one year ago as I have to-day, your prejudices would have led you to oppose me, rather than listen to me with candor. Now you can hear me with pleasure and with profit.

27. An Armenian inquirer called. We had a conversation about the study of the sacred Scriptures, in order to ascertain the truth. I told him that we have no other standard, and that by this we are bound to try all the preaching we hear and all the books we read. The Christians of Berea searched the Scriptures daily to test the truth of what even an apostle told them, and for this they were highly commended by the same apostle.—This individual made inquiries about confession to priests, and about absolution, and the perpetual virginity of the virgin. I told him, in regard to the former, that it very probably originated from an early custom in the church, for individuals who were burdened in conscience to go to the preacher and frankly acknowledge their deficiencies and ask for spiritual advice and prayer. All this was very proper; but from this has sprung a rite totally different from the original design, and extremely prejudicial to the best interests of the soul. There is not a precept or an example in the whole Bible, enjoining this upon us as a duty. We are exhorted to confess our faults one to another, but not to a priest. Neither have priests any power of absolving sins. The power given by Christ to his apostles was declarative; that is, they had authority of saying to every man, If you truly repent and believe in the Lord Jesus Christ, you shall certainly be saved. This was a power of vast importance to miserable and ruined man. Whatever was bound on earth, in this way by the declaration of the apostles, and the people acting accordingly was bound also in heaven. The Acts of the Apostles may be considered as a kind of commentary on the commands and instructions of Christ, and there we learn how the apostles themselves understood their commission, and the precise power conferred on them by Christ. Never, in any instance, did they claim the power of pardoning sin. Whenever men came to them asking,

What must we do to be saved? no one of the apostles ever said in reply, By the authority I received from Christ I now release and absolve you from all your sins. On the contrary, they always directed men to repent and believe, assuring them that if they do so, they will assuredly be saved. When Peter had reproved Simon the sorcerer for his great wickedness, he did not promise to pardon his sins, nor give him the least encouragement that he would do so, nor did he claim to have any power from Christ to this effect, but he exhorted Simon to repent and pray to God, and so, perhaps, the wicked thought of his heart would be forgiven.

*September 4.* Received a call from two Armenians, who came expressly to make some inquiries in regard to the sacred Scriptures. The number of my Armenian visitors is constantly increasing, and generally speaking, they come for the avowed purpose of religious inquiry and conversation. This is not the only evidence we have that the state of feeling here among this class of people is becoming changed, and that men are fast losing their fears excited by the late violent measures of the patriarch, and they are forgetting, or becoming careless of the anathemas, which he has threatened against all who have any intercourse with us. I have more than once lately been accosted in the streets by Armenians, who, a short time since, would not have dared openly to say a word to any of us. Indeed I can hardly walk through the bazars of the city without being greeted cordially and in the most public manner by some of the Armenians, and invited to sit for the purposes of conversation.

27. H. spent the night with me. He is about going to Nicomedia. I exhorted him to be faithful to the brethren there and to others. I told him particularly that he should see that the brethren do not neglect the assembling of themselves together, but that they should meet stately and frequently for prayer and conference; and that he must exhort them to be faithful in prayer and effort for others, that they may be brought to receive the like precious faith. I urged him also to endeavor to persuade all those who truly love Christ and the souls of men, to abstain entirely from the use of all intoxicating drinks. The customs of this country require the offering to friends of rakee (a spirit distilled from the grape) and wine, on certain occasions, and our christian brethren in Nicomedia have not had the subject of ab-

stinence so brought before them as to feel its deep importance. When Mr. Hamlin and myself were there last spring, we endeavored to enlighten them in regard to it; but if we may judge from the difficulties that have been encountered in America in persuading good men to act consistently in this matter, one or two conversations will not be sufficient to set all things right among the christian brethren in Nicomedia. I regard it as one of the most unaccountable things in the world that any Christians remain in America, who are ready to apologise for the temperate use of ardent spirits and wine, it has so often and so satisfactorily been shown that "wine is a mocker, and strong drink raging" the world over, and that hitherto the use of alcohol in any shape, as a beverage, has been "evil and only evil continually;" and however confidently an individual may believe that in his moderate way of using it, its effects are harmless, yet if he is a candid observer of facts, he must at least acknowledge that its ordinary tendencies are extremely disastrous to the peace and happiness of individuals, of families, and of whole communities. At the same time, he is not able to bring forward one single advantage as a reason for its use as a beverage. Why then is there a moment's hesitancy among good men in regard to giving up its use, and banishing so dangerous an article from our houses, and from our country? But I have no design of delivering a temperance lecture in this place, nor will I add more, except to express the hope that my fellow-countrymen may never again send abroad to foreign lands cargoes of spirits, by which, for a few dollars of paltry gain to themselves, they contribute to the destruction of thousands of souls in Mohammedan and heathen lands, who might otherwise have been enlightened by the gospel, and trained up for the kingdom of heaven. It is only a few days since that I saw in one of the most public places of business in this city a cask from my own most beloved country, with this brand upon it, BEST BOSTON RUM! Query. Wherein does the peculiar force of the epithet here used lie? Is this rum recommended as being the very best the country produces for making drunkards? destroying the peace and comfort of families? multiplying crimes? brutalizing the mind? and ruining eternally the soul? If there are any other purposes which the use of rum, as a beverage, subserves, I am ignorant of them.

30. Called at our book-depository, and had an opportunity of preaching the



gospel to two Armenians there. Such precious opportunities are becoming more frequent of late.

October 8. I have adopted the rule for some weeks past of going over to the bazars and khans or places of business in the city, on every Thursday, for the purpose of seeking opportunities to address men on the salvation of their souls. Not that I would stand up in the public places and preach the gospel to the passing crowd; for such a course, in the present state of things, would never do in this city; but my purpose is to call upon individuals whom I know, with the hope, not only of benefitting them, but also of meeting others whom I do not know.

To-day I was accompanied in my walk by the Rev. Mr. Wilmer, chaplain of the United States ship Ohio. We called upon an Armenian merchant in a khan, a serious-minded and perhaps a truly converted man. Our circle was soon enlarged, and we had a most interesting conversation on things pertaining to the kingdom of Christ. Mr. Wilmer wished to put a few questions, and I acted as his interpreter. He first expressed his great joy at finding in this city of superstition a few who seem to be walking in the right way, as two at least of those present appeared to be truly enlightened men. They, in return, assured him of their great delight at meeting him here. He then wished me to ask whether they see ground to hope that the true light is spreading, and is likely soon to prevail throughout the Armenian nation? One of them replied, "The common people among the Armenians are simple hearted and easily convinced of the truth. Although they have grown up in error, yet, whenever the truth of the gospel is presented to their minds, they feel its power, and are ready to embrace it at once. But," said he, "we have one great hindrance, and that is our clergy. They have prodigious power over the people, and whenever any light appears in any quarter, they endeavor forthwith to extinguish it." After some further conversation on this point, other topics were introduced, and in the course of the remarks the same individual exclaimed, "What a wonderful thing is it that Christ came into this world and died for us! There are multitudes who say they believe in Christ, but how few are there who open their minds fully to the vastness of this subject!" I hope that this individual is one of the few who has learned "to comprehend with all saints, and to know the love of Christ which passeth knowledge."

18. Two Armenians called, one of whom was once a member of our high school in Pera, and the other a teacher in the school in Has Koy. I have not seen either of them for a long time. I endeavored to lead their minds away from the unessentials of religion, to those points which concern us most as immortal and accountable beings. They promised to call again.

22. I went to the city to-day with the intention of calling on several Armenians, but circumstances prevented. I had an opportunity of dropping a few words on the subject of religion to a bookseller from whom I bought a few books; and at a banker's, I enlarged upon the sin and danger of striving to be rich in this world's goods. I met two Armenian friends in the street, as I was going over, who said that they were on their way to my house. I tried to induce them to appoint a time when they would call, but they were unable to do so. I then said to them that if they would permit me, I would call on them. One of them said, "No; we will come to you some evening and spend the night, so as to have a good opportunity to talk, but do not you come to us." I inquired, Why? are you afraid? "Yes," he replied, "I am afraid." But, said I, do you fear God or man? "I fear God," said he, "and I fear man also. If you will ensure to me liberty, I will invite you to my house without fear." This man is one of those, who, we hope, is truly converted, and he was once a very forward and bold reformer; but, some years ago, he was greatly threatened and persecuted by the enemy, and ever since that time he has been remarkably fearful.

26. Priest — called. He wishes to procure a house either in Pera or Constantinople so as to be nearer his work. He has a heart to labor much for the salvation of men, but as he lives at a distance from the city he is able to do comparatively little. He is continually meeting with opportunities for making known the gospel of Christ to Armenian females in families that he has visited, and he has given or sold among them five or six copies of the Armenian New Testament. He called upon one lately, to whom he had some months ago given a New Testament, and with whom he has often conversed on these subjects. She was in bed slightly indisposed, and he was delighted to find the New Testament lying open near her on the bed. He could not suppress his feelings of joy, and she, observing a smile on his face, asked, "Why do you laugh?" I laugh,

he replied; to see that on your sick bed you have Jesus at your side.

29. This being my regular day for going to seek opportunities for religious conversation in the bazars, I called first on a watch-maker, an Armenian, whom I have known for many years as a serious-minded man, though of late I have had no opportunity of having intercourse with him. I had some profitable conversation with him on the emptiness of the world, and the vast importance of eternal things. Two young men, besides himself, were attentive listeners to what was said. Afterwards I called at several other places, where I met with various individuals, some of them strangers, to whom I endeavored to speak a word in season, that might be profitable to their souls. In such a place as this the current of the world is exceedingly strong, and it requires great wisdom to know what to do in order most effectually to meet and resist it, and great faith in God, to prevent one from despairing of ever seeing a radical change in the thoughts and dispositions of men. The last place at which I called was at our Armenian book depot, where our bookseller, an enlightened Armenian, related a story illustrating what Paul said about the name of God being blasphemed among the heathen, through the inconsistencies and sins of those who are called Christians. This individual was some time ago thrown into prison for debt. He had for fellow prisoners in the same room Turks, Greeks, and other Armenians. In the evening, at the regular time, the Turks, with apparent devoutness, went through their devotions, and after quietly eating their evening meal, lay down to rest. The Greeks, on the contrary, appeared to have no thought of God, or of their obligations to him. They drank wine or something stronger, until they were merry, and sang songs, and talked nonsense, and were full of noise and wickedness, until a very late hour, disturbing every body else in the room: then, without any recognition of God, they went to bed. In the morning, at an early hour, the Turks arose, and before doing any thing else, in a serious and quiet manner performed their devotional duties. The Greeks, on the other hand, arose and began again at once their carousals, without appearing to think of any thing else but their own beastly pleasures; God, their creator and preserver and constant benefactor, being entirely out of their minds. Thus the very Mohammedans, by their superior devotion, condemned the lightness and indifference of the

Greek, and the name of Christ is blasphemed, and he is wounded in the house of his friends. "Like brutes they live, like brutes they die."

November 2. Heretofore our monthly concert exercises have been partly in English, and partly in Armenian and Turkish, in order to accommodate our Armenian friends, a few of whom have always attended. We have now made arrangements to have two services hereafter, one at noon, and the other in the evening; the former being solely for the natives, and in their languages, and the latter, for our own families and for our English and American friends. To-day we had ten Armenians present, and the occasion was one of special interest and solemnity. The principal subjects of our remarks were the value of prayer, and the certainty of our expectations, based on the promises of God's word, in regard to the universal extension of the kingdom of Christ. We also communicated facts illustrative of the missionary operations of the present day. The prayers and statements were partly in Armenian and partly in Turkish, and some of our native brethren took a part with us. God was evidently in the midst of us, and we trust he will hear and bless.

Previous to the meeting, and afterward, I had much conversation with individuals who were present, particularly with one of our pious priests, and with H. They seem to be more and more strong in the Lord, and very confident that we are now seeing the dawn of a better day for the Armenians. The priest has remarkably clear and satisfactory views of the atonement of Christ, and of that great doctrine of the reformation, salvation by grace alone, without the deeds of the law. He is also one of the few who are ready to suffer the loss of all things for Christ. He is anxious to withdraw from the regular administration of the priest's office, and to devote himself more exclusively to efforts for the enlightening of the people. For this he is peculiarly fitted, and he hesitates not to go among all classes of the people here, in some instances, even among the Turks, laboring to bring them to a knowledge of the truth. He would be exceedingly useful as a city missionary, and we hope to have him connected with us, by and by, as an assistant missionary.

5. Went over to the bazars, where I met a few individuals, with whom I conversed in regard to the great things of the kingdom of Christ. An Armenian

bishop, who was banished by the present patriarch for some alleged misdemeanors, returned last summer and became a Roman Catholic and a Jesuit. He has the reputation of being a very bad man, which the following story fully corroborates. The other day he became partially intoxicated, and went boldly to the room of the Armenian patriarch, his enemy, and began to upbraid him for his cruelty, and to use the most shameful language to him. He added, "Why do you continue to occupy this office, when you know that not a man in all your community wishes you to remain here?" The language of the bishop at length became so exceedingly insulting that some of the patriarch's attendants came in and removed him by force. Some say that he actually beat the patriarch with a stick, but this does not appear to be certain. If bishops thus get drunk and quarrel and rail, what can the poor ignorant people be expected to do? A part of the bishop's story is, however, true. The patriarch is said to be quite unpopular among the people and many wish for his removal.

Having mentioned some conduct of the patriarch unbecoming his office, and which called forth many severe remarks from the people, Mr. Dwight proceeds—

He has since, however, resigned the insignia of his office, and no doubt, within a short time, another will be appointed in his place. The most prominent candidate spoken of is Stephen, the late patriarch. It will be borne in mind that he was removed and sent into a sort of honorable banishment, because he would not act with sufficient rigor, in persecuting the enlightened Armenians, and the present incumbent was brought here for the avowed purpose of carrying things with a strong hand. They appear now to be satisfied that matters are not to be carried forward in this way, and apparently they are mortified at the shameful conduct of their patriarch. He is said to be very proud and overbearing and tyrannical in his disposition, and even those who brought him here cannot manage him.

9. Stephen, the former patriarch, is elected again to this office. He was first chosen by a large majority of the votes of the principal bankers, and yesterday at an immense popular assembly in the patriarchal church, it was proposed to cast lots to see whether the choice would be confirmed in that way, and behold, the lot fell upon the same individ-

ual. To-day a messenger has been despatched to Nicomedia, where he at present resides, to inform him of the choice of the nation, and invite him to return. If he consents to take upon him again this office, it will give great joy to all the enlightened portion of the Armenians. We cannot but regard this choice as a special interposition of Providence. "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

13. Preached the gospel to-day in my own room to ten Armenians of various ages, from the old man of fifty or sixty to the youth of eighteen or twenty. My text was the last half of the third chapter of Romans, and I had an excellent opportunity of setting forth the great and fundamental doctrine of justification by faith, which is but little understood here. Three of the individuals staid and dined with me, and spent the afternoon. They are three for whom we have the hope that they are truly converted men. Our conversation was chiefly on practical subjects, and I endeavored to exhort them faithfully to exhibit before all the world the true christian spirit, and to make effort for the salvation of men. I also pointed out to them the importance of having more frequent meetings together among themselves, for prayer and mutual exhortation, after the example of Christians in apostolic times.

14. The newly elected patriarch arrived yesterday, and as it is now the time of the Turkish fast, when the Turks transact no business, except in the night, the patriarch presented himself last night at the Porte, and qualified himself for office, and then proceeded with great pomp to the patriarchal church, where he delivered a sermon to the people. He was accompanied through the streets by thirty or forty armed constables, furnished by the government for the occasion, according to custom, and by an immense crowd of people. The return of this man to office is a source of great comfort to many. There is no fear that the persecuting party, who drove him from the patriarchal seat, because he refused to lend them his aid in their diabolical work, will very soon solicit him again to enter upon it, now that they themselves have called him back.

19. To-day I dined at Mr. Goodell's with four Armenians, all of whom we hope we may truly call christian brethren. We had a most interesting season of spiritual conversation with them. They are full of courage and hope, in regard to the present state of things among the Armenians, in consequence



of the return of the former patriarch. Fear appears to have taken her flight from the minds of the people. One of these individuals who, a few weeks ago, begged me not to call at his room in the bazars, for fear of exciting suspicion, now invited me to call whenever I like. Another of them has made out a long list of our books, which he is going to buy. We endeavored to impress upon the minds of these brethren the importance of laboring faithfully for the salvation of their fellow men and of trusting God in times of darkness, as well as in times of light. We told them, what we have often told them before, that they have no occasion to say any thing about the rites and ceremonies of their church; but that their simple duty is to commend the pure gospel and the religion of Christ to the consciences of all, both by their lips and in their lives.

20. Preached to-day to my little Armenian congregation on the same subject as the last week, namely, justification by faith alone. They were remarkably attentive, and I endeavored to address to them the truths of the gospel in a plain and impressive manner.

In the afternoon one of the pious priests called and spent the night with us. He is full of zeal and encouragement. He says that the present patriarch once said to him, "It is evident that those Americans are good men, for when we broke up their school in Pera, they did not do or say any thing against us." This priest has a peculiar tact in talking with all classes of the people. The other day he was thrown in company with a Jew, and addressed him in this manner, "The Jews and Christians have many reasons for loving, instead of hating each other; and if they would only think a little, they would become mutual friends. The Christians would love the Jews because that through them we have received the Old Testament Scriptures. We are under great obligations to the Jews for having preserved with so much care, and handed down to us uncorrupted these sacred books. The Jews, on the other hand, should love the Christians, because they also receive Abraham and Moses and David and all the prophets as the true servants of God, just as the Jews do. In this respect the Jews and Christians are very nearly alike. The only difference is this, we, Christians, believe that the Messiah spoken of in the prophets has actually come; and you believe that he is to come. It only remains that you acknowledge

that he has come, and we shall be exactly alike."

This priest, in speaking about forms and modes of prayer, said, "It matters not whether, like Christ, I cast myself down prostrate to the ground (here he suited the action to the word and stretched himself at full length on the floor) and thus pray, or, like the publican, I stand up and with downcast eyes smite upon my breast, and pray thus. The same God hears both prayers, because he looks upon the heart, and the position of the body is a matter of perfect indifference with him."

27. Owing to a severe storm, but few came to my Armenian service. One of the priests, however, was present and opened the meeting with prayer, and it was truly interesting and affecting to hear a priest of the Armenian church pray in a slow and solemn tone, and with deep earnestness, for the outpouring of the Holy Spirit, and that God will open the hearts of all, bishops, priests, and common people, that they may discern and receive his truth, even as it is in Jesus. Such prayers will be answered. A young man, a teacher in the Armenian community, who was formerly very abandoned, being a liar and a drunkard and an associate with infidels, and who took special pains to circulate false reports against our friend H. at the time of the persecution, has lately appeared to be quite serious and penitent. The priest has had opportunities of seeing him frequently, and he has been the means of leading the individual in question to this state of mind. He has now abandoned entirely the use of the cup, and also of coffee and tobacco, and he drinks nothing stronger than water. One of the most satisfactory evidences of his repentance, is the fact that he has been, of his own accord to H. and made full confession of the various wrongs he has done him, and at the same time sought direction in the way of life. At three different times, during the present week, he has been to H.'s house, and spent from three to five hours each time in conversing about the things of eternity, which seem to have made a deep impression on his mind. This is encouraging, as it seems to show that the Holy Spirit is exerting his power here, and we earnestly hope that his influences may be poured out abundantly on all classes of the people.

December 8. A. called in company with another Armenian. He is the fearful one, who has already been spoken of, though he appears less and less afraid of

persecution, which has been threatened by the powers that be, or rather that were, against all who live according to the doctrine of Christ. He says now that he does not fear the prison, or the scourge, but he cannot endure the thought of banishment. So great is the change in the appearance of things here, and in his own mind, that he has actually offered to become our bookseller!

16. Priest — and his son, a young man of twenty, spent the night with us. Mr. Goodell and several others were also present. The priest expressed great joy at meeting so many christian friends. Said he, "I have a mother and other relatives, who are dear to me; but here are you strangers, from foreign and distant countries, some from England, some from America, and some from Germany, and yet I can truly say that you are more dear to me than my nearest relatives who know not the love of Christ."

This priest is now devoting his whole time to labors for the salvation of men. He could not conscientiously perform all the duties of the priest's office, and he has therefore withdrawn himself from the active labors of his station. He has abandoned a situation in which he was honored and supported, for one in which he exposes himself to obloquy and perhaps persecution, with very uncertain means of subsistence, though at the same time, one in which he may do a great deal towards advancing the kingdom of the Lord Jesus Christ.

17. Two new persons, Armenians, were present at my Armenian service to-day. One of them came an hour before the time, and I had some profitable conversation with him. He is the one already spoken of as having lately removed to Pera. H. being also here, entered into the conversation with spirit, and pressed upon this individual the duty of living for Christ, and striving for the kingdom of heaven. The man listened with deep attention, and he appears to be in a promising state of mind.

I felt my heart greatly enlarged to-day in preaching the gospel in Armenian to my small but very attentive congregation. May the Lord send down his Holy Spirit! Twenty-five different individuals, all Armenians, have attended this meeting, though never all at one time.

We have lately removed our Armenian book depository over to the city, near the centre of business. Already our books begin to sell much more rapidly than before. In fact the fears of the people are rapidly vanishing, since the old patriarch

has been restored, and we hope the Lord will enable us to work while the day lasts, and to enter every open door. I have had more missionary intercourse with the Armenians during the last three or four months, than ever before, during the same length of time, since I have been in Constantinople. The Lord be praised for all the good he is bringing out of the late persecution. The restoration of the former patriarch is regarded by all classes as a triumph of evangelical truth. He is called by some the evangelical patriarch, and by others the American patriarch; and some even go so far as to assert that he was brought back by the influence of the American ambassador, which story, ridiculous as it is, shows what are the opinions of the people in regard to the disposition of the present patriarch towards evangelical religion. Nor do they in this instance mistake, for we have the best reasons for believing that he is a truly enlightened man. He occupies a very trying and difficult situation, and we pray that the Lord may give him grace that he may be found faithful.

26. A Jewish rabbi called, who, for some time past, has been convinced of the truth of Christianity, though, as yet, he has not been baptized, nor does he dare to make known his sentiments among his brethren. Such an avowal would be speedily followed by imprisonment, and perhaps by death. I asked him whether the Messiah has yet come, whom the Jews here are all expecting this year. He replied, that if the question was put to him, he knows that the Messiah has come, even Christ the Lord; but that if his countrymen here were asked that question, they would reply in the negative.

30. In the afternoon priest — called. He seems full of calm and quiet confidence in God, and truly a man of prayer. He informed me that the vartabed or preacher of his village commissioned him to procure five or six copies of our translations of the Psalms, lately published, for distribution among his friends.

31. Priest — called, bringing with him A., the teacher mentioned under date November 27th. I was very glad to see this individual who has so recently turned from the evil of his ways, and to give him a word of exhortation. As they were about taking leave, at the priest's request, I kneeled down and prayed with them, commending them to the special grace of God.

This young man lately had a conversation with the patriarch respecting the late persecution, in which a number of individuals were banished without the least form of trial, and in fact without any definite charge being brought against them. The patriarch remarked, "If an examination were made as to the manner in which we treated those men, what should we say? What justice is there in such a mode of proceeding. Nicodemus asked the Jewish council, 'Doth our law judge a man before it hath heard him?' but we have done this very thing. We have condemned and punished these men unheard."

### Broosa.

#### EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

#### *Freedom of Thought and Discussion— Progress of Truth at Cesarea and Nicomedia.*

THE reader will see that the intercourse which Mr. Schneider has with the people around him, and the events that are falling under his observation at Broosa, indicate that the state of religious feeling and inquiry among the Armenians there, is similar to what the last article showed them to be at Constantinople.

August 11th, 1840. Had a call from a well informed young Greek to-day. Our conversation soon turned on the present state of their church, the lowness of which he much lamented, especially the condition of their priesthood. In the course of his remarks he showed himself to have embraced the sentiments of a Greek ecclesiastic and teacher, who has recently brought himself into much note in his nation by his deistical notions. Some of the doctrines of his system are, the rejection of the divinity of Christ, the denial of human depravity, and of the necessity of the atonement and regeneration, and the rejection of the entire Old Testament as a part of inspired truth. Salvation by Jesus Christ forms no part of his creed. There is reason to believe that his sentiments have been extensively adopted among the young enlightened Greeks. Many of his pupils have imbibed them, and have contributed considerably to their dissemination. Much excitement has been occasioned in some places by the appearance of these doctrines. Among the evils which will result, this good effect may be hoped for, viz., it will wake up multitudes of minds

from their religious lethargy and indifference, and will lead them to inquiry, discussion, and examination. The motto, "Believe, without examination," has long exerted a fearful influence among these people. Almost any thing, leading to inquiry and investigation, may be regarded as favorable.

In this connection may also be mentioned the influence of Greek newspapers. They are doing an immense work in rousing the Greek mind to thought and inquiry. Especially is their influence seen in Turkey, where they have begun to be circulated more recently. A goodly number of them are now published. In many of them, free and full discussions are carried on respecting reform in the church in various particulars. Editors and newspaper writers do not hesitate to expose before the public, and to condemn the misconduct of their ecclesiastics in the severest terms. The freedom with which they speak on these points is truly wonderful. This boldness, instead of diminishing, is rapidly on the increase, under the new regulations of the Turkish government. The people have not been accustomed to such things. It is altogether new to them. They have been looking on, at first, rather in silence; but seeing that these attacks on the clergy have brought no bad consequences on their authors, they are encouraged to think for themselves, and to express their opinions freely. This result cannot be otherwise than favorable.

12. I have been recently encouraged by a returning demand for books. Within a few days past, I have disposed of more than I had circulated for months previously. May this demand be daily growing.

Having mentioned that B. P., one of those who were banished to Cesarea, during the late times of persecution, had been ill treated by the Turkish officer on the way, Mr. Schneider adds—

He remarked, however, that they were treated with the utmost kindness and respect in the place of their banishment, especially so by the superior of the convent located there. He, the superior, endeavored to console them by the comforts of the gospel, and by reminding them that in the early ages of Christianity good men had suffered persecution in the same way. And besides this, he gave them the privilege of living on the funds of the monastery. This, to persons in their circumstances, was no small favor.



On their arrival in Cesarea, the question was asked, "Why are these men banished, and what is their crime?" They are protestants, was the reply. "And what is a protestant?" One who takes the Bible for his guide, and only that. "Then we are protestants, for we acknowledge only the word of God," they observed. He represented that their banishment to that place had been the means of awakening much inquiry, and that half the Armenian population of Cesarea had been led to embrace enlightened evangelical views of truth. This may be a strong statement, but there is no doubt that a considerable revolution took place in the minds of many of their nation, in consequence of their residence there.

On his way to Broosa he passed through Nicomedia, where he spent a few days. He spoke with the utmost surprise of the interest he found in that place in truly evangelical views. He says there are thirty or forty brethren, as he terms them. His countenance brightened up with the most lively interest, when referring to the state of things there, and he reiterated again and again his great astonishment. Though he may not be truly born again, yet his testimony, in addition to that of missionary brethren who have visited the place, evidently shows that the Lord is carrying on a work of grace there. Truly such an instance is encouraging.

*Calls for Books—Moochalitch—Appolonia  
—Greek Funeral.*

October 3. Had an application for ten Armeno-Turkish Pentateuchs, and ten copies of the Child's Book on the Soul, in the same language, from a village thirty-five miles distant. It is very gratifying to see our books gradually getting into circulation again, particularly in places more remote from our station. A copy of this Pentateuch, translated by Mr. Goodell, recently fell into the hands of an Armenian. On examination he was highly pleased with it. And when he learned that it was the work of American missionaries, he was much surprised that they should be engaged in so good a work as furnishing the word of God to the people. The ground of his surprise was this—He had heard the missionaries spoken of as infidels and underminers of the christian faith. But here he had proof positive to the contrary.

In reading the New Testament to-day with a young Greek, according to my

weekly custom, I had occasion to explain to him the nature and necessity of repentance. As I applied the subject, and urged upon him the duty of immediately forsaking his sins, he manifested much tenderness. He acknowledged, with tearful eyes, that he had never truly repented. May the Lord give him repentance unto life.

5. Rode to Moochalitch, lying twelve hours west of Broosa, and two hours from the sea-coast. It is situated on a piece of elevated ground, in the midst of a vast plain, which, in the winter, is often almost entirely covered with water. The houses appear uninviting, and the streets are roughly paved. The population is about 11,000, of whom 1,150 are Armenians, 3,500 Greeks, and the rest Mussulmans. The Greeks have two churches, one Hellenic school, and one school on the old plan. The Armenians have one church and a school. Neither the Greeks, nor the Armenians speak their national tongue. Turkish is the only language used. Hence, neither the services of their churches, nor the books read in their schools are understood. The teacher of the Armenian school frankly confessed that neither he nor his pupils understood what was taught. The teacher of one of the Greek schools, being acquainted with the modern Greek also, is able to impart to his scholars some knowledge. Those of the priests whom I saw seem to be simple, but very ignorant men. Speaking only the Turkish, they do not at all comprehend the prayers and other parts of the church services, which they daily perform. When such is the character of the priesthood, the condition of the people is easily imagined. I sold a few books and tracts, and distributed more. For each of the Greek priests I left a copy of the New Testament, and made an arrangement to forward some Armeno-Turkish Pentateuchs to the Armenians. I had opportunity of conversing on the subject of religion with various individuals, and the seed thus sown by means of conversation and books, I trust will not prove in vain.

8. Went to Appolonia, six hours from Broosa and the same from Moochalitch. It covers an islet in the sea of Appolonia, connected by a bridge with the main land. A river connects this sea with that of Marmora. In the winter the mountain torrents raise the surface of water twenty or more feet above the lowest summer level. Water fresh and pure is also said to bubble up from fountains in the bottom. The population embraces about 2,000 Greeks and 500

Turks. The former have three churches and one miserable school.

In this place I witnessed the ceremonies of a Greek burial, which it may not be improper to notice. The deceased was a female. The corpse was followed by a long train of women, there being only two men in the procession, and these acting as bearers, assisted by two of the female sex. The priests, arrayed in their sacerdotal robes, preceded the procession, chanting the burial service as they moved on. The coffin consisted of a few rough boards, rudely put together, open on the upper side. The deceased had on all her usual garments, even to her hose and shoes, and was covered by a cloth. When the procession arrived at the grave, some of the relatives uncovered the face and kissed it, and in a mournful tone called out to the individual by name. And even before they had reached the grave-yard, as they were moving on in the procession, several of them were constantly calling the deceased by name in mournful and wailing cries. The body was taken out of the coffin and deposited in the grave, just in the state in which it had been brought. A priest then threw some earth on it in the form of the cross; then some water also in the form of a cross; and lastly some wine in like manner in the form of a cross. Then the open coffin was placed in an inverted position over the remains, and afterwards they covered them with earth. The grave was so shallow, that after the inverted coffin had been inserted, it became almost level with the surface of the ground. It is the custom in this country to bury many persons in the same grave. In the present instance the bones of some previously buried body had been dug up. It appeared that the remains of the husband of one of the women who were present on the occasion, had been consigned to this grave. As soon as she came to the sepulchre and saw the bones, she seized the skull, and turning it over and over, and earnestly looking at it, and frequently pressing it to her bosom, she would call out with streaming eyes, "O my love, my beloved P. O my love, my beloved P." Thus she was engaged during all the time while the ceremonies of burying were going on; and when the moment to cover the corpse had arrived, she carefully placed the skull by the head of the newly deposited body. Almost all the women brought with them little books, in which the names of their deceased relatives were written, and which they gave to the priests, who repeated over

the names and prayed for these departed dead while the interment was going on, receiving for each prayer a cent or two, according to the disposition of the giver. Some of the bystanders were much affected, while the majority manifested much indifference. In view of the whole scene my heart was deeply moved, and I shall never forget the occasion. I could not but feel how great was the moral darkness of these benighted people, and how great was the contrast between funeral scenes in our own favored land and in this country. How vast this contrast, and how blessed the influences of that precious gospel which makes this difference! May its power soon be felt again in these once favored ends of the earth.

### *Preaching in Turkish resumed—Religious Inquirers.*

November 2. On the 18th ult. I recommenced public preaching in Turkish. Yesterday was the third Sabbath since the service has been resumed, and on each occasion some new hearers were present. The whole number is still small; but they appear attentive and interested. From the pious young Armenians I learn that another of the teachers of their school is in quite a serious state of mind. He seems to feel convinced of his helplessness, and says that if a change does not take place in him, he feels assured there is no hope in his case. He appears to realize that while a concern for his soul ought to have been the main business of his life, he has hitherto entirely neglected it; and the conviction of this neglect now fills him with distress. He remarked that his mind was very much occupied about his spiritual state these days, and he knew not what to do.

3. The Armenian teacher above alluded to, was present at the Bible-class this evening. He listened with the most eager attention to the instructions communicated. The expressions of his countenance indicated his cordial assent to the importance and truth of the subjects presented. He is evidently in a very interesting and hopeful state of mind.

20. Had a long conversation on personal religion with G., the Armenian teacher already mentioned. His mind is evidently deeply interested on the subject, and he seems fully determined not to rest until he has a good hope in Christ. It is not improbable that the great change may have already taken place in his heart, though he appears not particularly con-

scious of it, nor can we yet speak definitely on this point.

23. Yesterday the Turkish service was attended by twenty hearers, of whom ten were natives. In all, there have now been twenty-seven at different times, of whom the greater part are natives. They appeared to listen with good interest. Compared with the congregations at many stations, this is a very small number. But here, where for so long a time, we have not been able to collect even a few, it is a favorable indication.

December 11. Had a deeply interesting interview with L., the young Greek already referred to. He is evidently deeply anxious about his salvation. He said he felt that he was a lost and ruined sinner in himself, and deserved to perish forever, and that there was no hope for him, except in Christ. As I presented the great truths of the gospel to him, he manifested much feeling. He expressed anew his fixed determination to make his eternal well-being the object of his most earnest attention. After I had conversed with him sufficiently, I asked him if he should like to have me pray with him, particularly for himself. He instantly, and with evident interest replied, "Yes, with great pleasure." I then commended him to the Father of Mercies. After prayer I added a few more remarks, and then dismissed him; but he seemed loth to depart, just as I have seen awakened sinners in America lingering after meeting when the hour for departure had arrived.

14. Yesterday, the Sabbath, the little audience at the Turkish service were very attentive, solemn, and interested. Several, who have hitherto manifested no perceptible interest in their personal salvation, were affected to tears. There is evidently an uncommon tenderness on the minds of some few, which we cannot but regard as evidence of the special influences of the Spirit.

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### *Syria and the Holy Land.*

#### REPORT OF THE STATION AT BEYROOT, JAN. 1ST, 1841.

AFTER adverting to the interruption of missionary labors by the war, during the summer and autumn of last year, and the early return to their work, which, in the kind providence of God, was allowed them, the missionaries proceeded to give a statement respecting what had been accomplished during the year which had just closed.

### *Distribution of Books.*

We had made arrangements to carry forward this branch of our labor with more energy this year than previously, and hoped to spread far and wide the word of God among the people, carried to their houses and recommended to their attention by two judicious and zealous natives. But our hopes were soon blasted. In the latter part of May the mountaineers rose against the pasha, and thus all communication with them was interrupted. No sooner was this rebellion partially quelled, than the ships of the allied powers made their appearance on the coast, introducing a second time the utmost consternation and confusion. The mission itself was for a time driven from the field, and all its operations suspended. We have not been able to send books either to Jerusalem or to Tripoli, and consequently the distribution has extended only to the villages around Beyroot. We have put in circulation 101 Bibles, 102 New Testaments, 239 Psalters, and 5,141 smaller portions of the Scriptures; besides 2,604 books and tracts; making a total of 8,187 copies distributed during the year. The distribution, we believe, has been very judicious, and, with the divine blessing, may be expected to result in much good; and though by no means large, it is an advance upon any previous year. May the Lord water the seed sown with the dews of his heavenly grace. One thing deserves particular notice. A much larger portion of these books than ever before has been distributed among the Maronites and other papists. Indeed the distributor has spent most of his time among papal villages, and has not only given them books, but held innumerable discussions with them, for which his singular modesty, patience, and self-possession admirably qualify him. With many of their priests he has had repeated, earnest, and, on his part, affectionate discussions. Nor does harsh treatment either disgust or dishearten him. May we not hope that his humble labors will result in great and lasting good. Very few among papists enjoy so wide a field as he. Let your prayers for the blessing of the Holy Spirit be fervent, that men may not only believe, but be saved.

### *Common Schools—Female School—Seminary.*

Our schools have, of course, suffered in common with every other department



of missionary operations. We have, however, made some advance upon the former year. A new school has been commenced in Beyroot, and recently one has been opened in Lebanon, by a former Druze pupil of our seminary. This latter school is intended chiefly for the Druzes and numbers thirty-five scholars. We regard it as a very interesting and promising experiment. Of the other schools, the one in the city has forty-eight pupils, the one on Ras Beyroot fifty-four, and the one in Tripoli thirty. The whole number of scholars is 167. We hope we shall be able to enlarge the number of schools, especially in Lebanon among the Druzes. We know of no insurmountable obstacle to this, but the want of funds; and we are encouraged to hope that this difficulty will not press so hard in future. There are many advantages growing out of an extensive system of well conducted schools. It puts into circulation, in the most profitable manner, the best books, and opens the way for their introduction into the families and among the friends of the pupils. It gives us something to do with, and say to, a great number of people, a good occasion to visit them, and a fruitful and profitable theme for conversation about that which most deeply interests all parents, the welfare of their children. It will likewise naturally moderate prejudice and conciliate favor, two objects of very great importance to a stranger. Our schools also, if properly conducted, must always have a tendency to enlarge the minds of the scholars, and thus give a right direction to the coming tide of the rising generation.

Nor should it be forgotten that there are multitudes who will never be taught to read at all, unless in the schools conducted by missionaries. Here they all have the word of God put into their hands, and are taught to read and understand it. Nor is there any difficulty in the way of rendering these schools really and truly religious, except what is found in our own inability to visit them sufficiently, and in the character of the masters.

There is still another reason why we regard a system of common schools with favor. It enables us to select the best and most promising lads for our seminary and receive them farther advanced in knowledge than could otherwise be found. So far as our mission is concerned, common schools are very much needed and have still a vastly important office to fulfil. This is particularly true

with regard to the Druzes and Ansaireea, among whom we hope soon to establish a mission. Should we be able to gather the children into christian schools, a most important step would be gained towards gathering these whole communities into the church of Jesus Christ. Ought then, we ask, the mission to be prevented by the want of funds from establishing among these perishing people just as many schools as can be properly controlled and inspected? We think not. And we think the christian friends in America, who support this mission, will return the same answer. We ought to have the means at command to embrace every favorable opening of this kind, and we should have them immediately. If this had been the case during the last three years, we might now perhaps have had the inexpressible delight of beholding a large part of the Druze children reading the word of God in christian schools. And if the circumstances which compelled us to lose four years of such precious opportunities were unavoidable and uncontrollable, let us earnestly watch and guard against a similar calamity in future.

Our female school has suffered even more seriously during the year, than any other. Early in the season the political disturbances compelled us to suspend it, and as Beyroot has been up to the present day little else than a military camp, we have not been able to re-open it. A number of girls are now taught in our common schools. Still we feel strongly that the amount of means and effort bestowed upon this very important branch of labor is altogether inadequate. We cannot and ought not to remain contented with the present languishing condition of female education. Strenuous and persevering efforts should be made to correct the ruinous indifference, not to say opposition, of parents to the education of their daughters. Suitable tracts and earnest appeals to parents should be prepared and published, and every encouragement afforded to those who are at all disposed to favor female education. It is certainly practicable to bring about a revolution in public sentiment on this subject. There are many already well inclined, and vigorous and well sustained measures will ultimately, with God's blessing, effect the desirable change.

The whole number who have received instruction in the seminary during the year is forty-four, and there remain connected with it at the present time thirty-two. After the attack on Beyroot we

could not again open the seminary until late in November. As we have had no regular session during the year, we cannot of course report any very gratifying progress made by the pupils in their studies. There has been such a demand for dragomans by the British officers of the expedition, and such high wages offered, that it is not strange, though distressing, that some very promising lads have been drawn away from their studies. The third class has been entirely broken up by these sad desertions. It is but just, however, to remark that the conduct of nearly all the officers, both towards the mission and the seminary, has been truly kind and highly honorable; and from the admiral down, they have evinced the most gratifying desire to mitigate, as far as possible, the unavoidable evils of war. And had all possessed the same integrity and acted with the same delicate sense of propriety, we should have had no occasion to record the above complaint.

We have succeeded in obtaining a good teacher of Arabic literature in a former student and teacher of the Maronite college at Ayne Warka. His name is Butrus el Bistany, and he enters upon his duties with a very commendable zeal and encouraging success. We regard this young man as the most important acquisition with which the Lord has favored the mission for a long time. No one unacquainted with the extreme difficulty, nay the absolute impossibility of obtaining a competent Arabic teacher heretofore, can appreciate the value of such a man to the seminary. We have also another young man from the same institution almost equally promising; and we hope to retain them both, although the patriarch is trying every means in his power to get hold of them. They appear to be entirely evangelical in sentiment, and Butrus has written a considerable treatise against the corruptions of popery, particularly against the headship of his former lord, the pope. May both these interesting young men become the subjects of divine, converting grace, and live as burning and shining lights in this dark land. It ought to be noticed, with devout gratitude, that the Lord sent us these young men at the time of our utmost need. Tannoos, our former Arabic teacher, has been during these last four months confined by sickness and without our new teachers it would have been very difficult, if not impossible, to carry on the Arabic instruction in the seminary.

### *The Druzes—Preaching in Arabic.*

Having represented the many and great inconveniences under which the seminary labors for the want of more ample accommodations for the pupils, and the interruptions to which it is annually liable for want of a place in the mountains during the sickly season, when the mission families are obliged to remove from Beyroot, the missionaries remark—

In connection with the transfer of the seminary to Lebanon for the summer term, we desire to present some thoughts in regard to more definite and efficient missionary labor in behalf of the mountaineers, and particularly among the Druzes. We are happy to see that the Committee are most ready to second any well directed efforts for the benefit of this interesting people. In another part of this report we have informed you of the reasons which have prevented us from holding much intercourse with the mountaineers during the whole of this year. Still in our brief stay on the mountains we found the Druzes as accessible as ever, as willing to receive us among them, and as ready to listen to our instruction. We know of no people more entirely accessible than these, and see no reason to recall, or even modify a single sentiment that we have ever forwarded to you in regard to the interest and the promise of this field of labor. We do not and cannot yet know what influence the recent change of government will have upon the Druzes, but we can see nothing that wears a discouraging aspect. Indeed, so far as the rulers of the mountains are concerned, the change promises to be very propitious. One of the confidential scribes of the present emeer, has long been in the service of the mission and still holds his connection with us, with the knowledge and approbation of the emeer, who is also aware of the fact that his favorite scribe has three of his sons in our seminary. It is also favorable that the chief secretary of the emeer appointed by the pasha under the sultan, and who naturally has almost as much influence in the mountains as the prince himself, is an old acquaintance and friend of the missionaries. When all these things are considered, and it is remembered that the emeer himself owes his election to the influence of the English, you will agree in opinion with ourselves, that Lebanon never presented a more open theatre for benevolent effort than at the present time. And although we should always be prepared to meet

with adverse changes in such a country as this, still we cannot but regard the call, both upon us and upon you, for immediate action, to be loud and imperative. We have a long cherished plan for a permanent station among the Druzes, and we earnestly hope that within a very few months we shall be able to inform you that such a station has been actually commenced.

In reference to public preaching at Beyroot there is nothing that calls for special notice. Before the troubles commenced we had a very interesting native congregation, rather larger than ever before. We not unfrequently had over an hundred hearers, and the assembly was always solemn and attentive. The tempest of war swept away all things before it. Our poor flock was scattered upon the mountains, fleeing from place to place for the security of life and property. Nor have we yet been able to gather together all the scattered fragments. Several who were once with us have not returned, and the faces of a number we shall never again behold in the flesh. They have been gathered to the vast congregation of the dead. Many new faces, however, are seen at our meetings, and we have abundant reason to thank God and take courage. There is evidently an increasing number of serious persons in the community. We have had a number of applications to be received to the communion of the church and shall probably admit in a short time several, in regard to whose piety we have good hopes. It is a constant source of painful regret that this church has no pastor, who is at liberty to devote himself entirely to its spiritual welfare. The congregation has become abundantly large enough to call for and to task to the utmost the whole time and undivided energies of a pastor. Those who have already united with us suffer greatly for want of sufficient attention, while our number might be greatly enlarged, could proper efforts be made. Innumerable doors are open, where one can be entered. Ten times the amount of family visiting ought to be carried on that is, or can be under present circumstances. Nor will the case be materially altered for the better until there is more than one missionary at the station capable of preaching in the language. On this subject we feel as if it was scarcely possible to speak too earnestly; and so apparently unbounded is this theatre of labor, that we scarcely know how to estimate aright or appreciate fully the cheering prospects held out to this mis-

sion. Neither you nor the churches in America can be in much danger of forming exaggerated opinions in relation to the openings for missionary enterprise in and around Beyroot.

May the Lord send us peace instead of war, bring order out of confusion, dissipate the darkness of error, and establish the truth, and by his quickning Spirit breathe life into the moral dead of Syria to the praise of the glory of his grace.

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### Nestorians.

#### JOURNAL OF MR. HOLLADAY AT OOROO- MIAH.

#### *Sabbath Worship in Nestorian Churches.*

*May 17th, 1840.* Sabbath. I attended as usual the meeting for the Nestorians at their church in the city. For the first time a little company of females came to hear us. These, with men and boys who were present, formed an interesting audience. Priest Dunka and one of the city priests were with me. I requested that one of the two would open the meeting, expecting that a form of prayer from the ancient language would be used, but was agreeably surprised and delighted to hear priest Dunka begin a very appropriate prayer in the spoken dialect. Such a prayer adds much to the solemnity of a religious meeting among the Nestorians, as they have long been accustomed to hear prayers read in a dead language which they do not understand. The feelings which prompted the priest to use the modern language in prayer are also discoverable in the altered style of his preaching, which has become much more interesting and practical than formerly.

24. At family worship, for the sake of several persons who were present at the time, and who would not have been benefitted by hearing us read the English version of the Scriptures, I requested priest Dunka to read and translate from the ancient Syriac. This he did in an interesting manner, and then offered a prayer which was well calculated to affect those who heard it, being evidently prompted by the occasion.

*June 5.* In our exegetical exercise on Isaiah 28th, I inquired why it was, that, although God pronounced a woe upon drunkards, the sin of drunkenness was still considered trivial by so many? Mar Joseph replied that those who regarded it as trivial were ignorant persons who could not read. When referred to Isaiah,



28th and reminded that drunkenness was not confined to such persons among his own people, he said it was true, and declared that the people here would never cease to drink, unless the ecclesiastics should set the example, and make the use of wine punishable by church discipline. The example of some of the ecclesiastics in our employment is already exerting, to some extent, a salutary influence in correcting the intemperate habits of their people.

7. Sabbath. Went with Mr. Stocking to conduct the religious services in the church at Geog Tapa. On the road we met company after company of the Nestorians going to the city. The desecration of the Sabbath is but too common a sin among this people. I felt constrained to say something to the villagers whom we met, on the impropriety of spending the Sabbath as they did. They answered that on this occasion it was not a matter of choice, as they were summoned by government officers on business connected with their taxes. In one company I observed a man who had just been wounded in an affray, who was hurried on with the rest. In another was priest Elhas, the teacher of one of our schools in his village, who seemed ashamed to be met on the road, and hastened to explain the circumstances by which he was compelled to go to the city. When at length we reached the church, I was surprised to find a good congregation, amounting, I supposed, to near two hundred persons. Some were gray headed old men, some men and women in the prime of life, and about sixty of the scholars are connected with our village schools. I seized the opportunity of explaining, in the commencement of my address, the object of our efforts; that it was not to make proselytes; not to turn them from the faith of their fathers, or to induce them to adopt our peculiar forms and customs; but to give the people an opportunity of hearing the word of God, the gospel of our Lord Jesus Christ, which they and we alike received as the word of eternal life—not some new doctrine of foreigners, or of modern times, but that gospel which from the beginning was preached unto the fathers, and which they themselves confessed to be the gospel of Christ. Using Paul's words, "Woe is me if I preach not the gospel," I made some remarks on my own responsibility, and that of all teachers, whether of their own nation or foreigners. I then endeavored, by scripture quotations to impress upon

their minds some sense of their own responsibility as hearers. Priest Abraham, who was present, spoke in confirmation of what I had said, and gave me in the remaining exercises very efficient assistance in explaining the difference between true and false religion. The congregation listened with great respect and attention. An incident occurred in the midst of the services, which, for an instant, led me to fear that we should be rudely interrupted. We heard a noise of voices, and a clang of arms at the door, sufficient to arrest attention and to make a pause unavoidable. But a moment afterward a company of Nestorian soldiers, who were lately enrolled from this village, having stacked their arms at the door, entered the church, and followed their leader by files in the most orderly manner to their seats. In half a minute all was quiet again, and we proceeded with the services. An allusion having been made to Ephesians, vi: 14, 15, 16, 17, we embraced the opportunity of addressing the soldiers on the dangers to which they are exposed, and the armor which they needed in a conflict with the enemies of their souls. I was on the whole much encouraged by the appearance of the audience, and would fain hope that the seed sown may not be wholly lost.

*Government Oppression—Sacrifices for the Dead—Doctrines and Rites.*

12. It has already been mentioned that we have been compelled to make use of manuscript cards for the use of our schools. The process of preparing them is comparatively tedious, but the Nestorian characters are remarkably well adapted to this kind of writing. The broad bold stroke of the pen, and the fine glossy black of the native ink, give a peculiar beauty to their manuscripts. I have for some time given daily employment to five writers of cards for our schools. To-day, one of them not coming as usual for paper, I inquired into the cause of his absence, and was told that he had "run away" to Khoy, a distance of about ninety miles. I asked what crime he had committed, or of what he was afraid. "It is no fault of his," said my informer, "but he is afraid of being fined. Several days ago some Mussulmans bought wine in his village and drank to intoxication, and in a quarrel, which was the result, one of them was killed: and now the prince is taking a fine from the men of his village

because they sold the wine. This is not a solitary instance of fining wine-sellers. If we may credit the testimony of the Nestorians, such fines are frequently taken. I am inclined to think that the legislation of christian governments does not always strike so deep at the root of the evil of intemperance; and that if a course similar to that were pursued, many untimely deaths might be prevented.

15. After our Biblical exercise in Isaiah, deacon Badal, having risen to leave the room, turned and said, "What is your opinion of *korbana*, sacrifice? Should we perform it, or should we not?" Ask Paul, I replied, and he will give you a correct answer. I knew that on the preceding evening he had heard the scriptural doctrine of sacrifices from Mr. Perkins in preaching from the Epistle to the Hebrews. The particular *korbana*, or sacrifice, to which he alluded is, in effect, a sacrifice for the dead. The Nestorians do not hold the doctrine of purgatory like the Roman Catholics; but they have fallen into a practice which is founded on the hope of effecting a change in the state of the dead who have died in sin. On particular occasions (sacramental occasions) they kill animals, as sheep or cattle, and having given a part of the flesh to the priest, distribute the rest among the poor; and they believe that the man who does this may thereby secure a place in paradise for his deceased father and mother. No form of blessing is more common among them, especially when they receive a favor, than this, "Paradise to your father and mother," that is, "May they have a place in paradise." Priest Dunka remained after deacon Badal and the rest of the class had left the room, and entered into a long conversation with me respecting the practices of his church and the object and character of the instructions which we give to the Nestorians. He admitted that many of his people held unscriptural opinions, especially on this subject of sacrifices, and said that he perfectly understood that our object was not like that of some others, to make proselytes, but to bring back the ignorant and sinful to the right ways of the Lord: "But," said he, "as I am in your employment, and as your work is of great importance to our people, it is not right that we should omit to warn or to inform you of any thing that you ought to know. And now," said he, "although you are wiser than I, I wish you to be very guarded, and use your influence with the other gentlemen that they should be very guarded, in speaking of the customs of

our people, for all have not understanding, and they may think that you wish to abolish our customs and our way," (i. e. sect.) But, said I, we must declare what God declares, and denounce what God denounces. "True," said the priest, "whatever you find in the Old or in the New Testament, that preach, if it cost you your lives; but do not turn aside to preach about our peculiarities in things not spoken of or decidedly revealed." I assured him that this was precisely our rule; that we felt bound, as the servants of God, to be faithful, to lift up our voices like a trumpet, to cry aloud and spare not, with respect to duties clearly commanded, or things clearly forbidden as sinful; but that further than this it was not our business to interfere with the church government or the peculiar forms of worship to which his people were attached; that if his people were consistent in their obedience to plain precepts, and abstained from practices which the word of God declares to be sinful, this was all that we considered essential; and that we should rejoice as much in the salvation of a Nestorian, or Armenian, or one of any other denomination, as if he were in other respects like ourselves. But with respect to such a belief as that which expected by any means to change the state of a lost soul, I assured the priest that I could not remain silent, and that I must preach what he acknowledged to be the doctrine of the Bible; that the soul which is lost, that is, which dies impenitent and unsanctified, is lost forever; and that all hopes of a change in its condition are fallacious. To this the priest assented, and seemed quite satisfied with this open statement of the principles on which our operations are conducted.

JOURNAL OF MR. PERKINS AT OOROOMIAH.

*Mar Yoosuph—Hebrew Class—Preaching at Geog Tupa.*

May 30th, 1840. Mar Yoosuph arrived from a visit to the patriarch in the mountains. He has returned much displeased with the patriarch, who refuses to give him a diocese, as the bishop desired and had anticipated. The poor old man now declares that were he young, he would marry a wife\* and eat meat to his heart's

\* The rules of the Nestorian church require celibacy and abstinence from animal food in their bishops; but they lay no such restraint on any other order of their ecclesiastics, and there are no monasteries among them.

content, as a retaliation on the patriarch; "For, what do I gain," he shrewdly asks, "by my celibacy and abstinence from flesh, while the patriarch gives me no villages?" But as he is now old, he thinks he should only increase his troubles by marrying, and he has so long accustomed himself to vegetable diet, that it now costs him but little self-denial to continue in the same mode of living.

Mr. Glen, the gentleman mentioned below, formerly labored seventeen years at Astrakhan as a missionary of the Scottish Society, and is now employed at Tabreez in translating the Bible into the Persian language.

June 4. Mr. Glen attended the recitation of my Hebrew class, which consists of seven Nestorian ecclesiastics. He expressed himself equally pleased and surprised to find them such proficient in that language. The Hebrew and Syriac so nearly resemble each other, that the Nestorians find it a very easy task to acquire the former, and their oriental organs enable them to pronounce that language much more perfectly than European scholars can do. It is delightful to see this venerable language thus acquired by christian youth in Ancient Media. Great things for the cultivation of the Hebrew may result from this small beginning, and especially by a people who possess such unequalled facilities for acquiring it. And great advantage, we trust, will also accrue to the Nestorians themselves from so many of their ecclesiastics drawing a knowledge of the Scriptures directly from the fountain.

August 23. Preached to a goodly congregation at Geog Tapa. John, who is now spending a little time at his village, informed me that he and priest Abraham and Mar Elias hold meetings also on the Sabbath, at Vaseerowa, a village about a mile and a half distant from Geog Tapa, where they have many to listen to the words of truth. Priest Abraham is evidently growing in grace and in the knowledge of the Lord, and he is becoming an invaluable helper in our missionary work, "a workman that needeth not to be ashamed."

September 6. Preached at Geog Tapa. A goodly congregation was again present at the service. When I arrived, the bishops and a large number of the villagers were collected in the shade of the church, engaged in earnest conversation. As I approached, the bishop said to the melek, or chief, of the village, both evidently being in a state of high excite-

ment, "Why are you angry?" I came up and gave the bishop my salutation, which he rose and cordially returned; but when I inquired for the health of his household, he relapsed into his strong excitement and answered, "My household are in a wretched condition, buried in wine-drinking; and so is the melek, and this priest\* and that one, pointing to them as they stood in the company. I tell them not to drink, and they promise fairly, but still drink; are they not liars? They say, 'the Russians, that powerful nation, drink wine, and may we not safely follow them?' I tell them, no; follow Jesus Christ, he is in the midst of us by his word." Upon this the melek interposed in a high boisterous tone, "Did not Jesus Christ drink wine and make it too?" The priests were much embarrassed and chagrined, and remonstrated with the disputants, telling them that it was not the time nor the place for "wrangling;" and I at the same time invited the bishop to sit at one elbow and the melek at the other, which they did, and order was thus restored. The scene was deeply interesting and in no small degree amusing. This bishop has himself formerly been much given to wine, but since coming under our influence he has in a great measure broken off from the use of it; and his warm Asiatic temperament, and, I hope, some degree of religious feeling, can so ill brook the continued indulgence of his priests and people in the bad practice, that he interposes his episcopal authority in the case in quite a summary manner.

This melek is a kind amiable man, and gives his most decided influence in favor of our missionary operations, save that he does not sever his inveterate attachment to wine; and about the same may be said of the priests in question, who drink, though less, still far too much. Indeed, this fertile country, itself a great vineyard, affords such a boundless quantity of wine, and at so easy and cheap a rate, that the temptation to intemperance among the Nestorians is very strong; and this evil is one of the most formidable obstacles which we have to encounter in our labors. We are cheered, however, by the testimony of the people themselves, that a most decided check in the use of wine has been felt among many, since we commenced our missionary operations, and we know this to be the case in them that come under our immediate influence.

\* I hardly need say, that neither of these was good priest Abraham.



11. A Jacobite Christian from Mosul called and requested of me an Arabic Bible. I gave him several to take home with him and distribute among his friends. He stated that Mr. Rassam, the English vice consul at Mosul, was his cousin; that he brought a quantity of Scriptures to that city and distributed them among the people, which the papal patriarch, on learning the fact, had ordered to be collected and burned; and that "war," to use his own words, had ensued between the patriarch and consul.

*An Earthquake—Climate—Priest Dunka Mussulman Pupils.*

14. A heavy shock of an earthquake. A shock occurred in the month of July, which, by its peculiarly rolling motion, made us very dizzy. That was the first shock which I have noticed since I have resided in this city. They seldom occur here, but are quite frequent at Tabreez and other places in this quarter. The earthquake which occurred in July was very severe in the vicinity of Mount Ararat; so much so that considerable parts of the towns of Givan and Wakchavan were destroyed by it. And a village, at the base of Ararat, is said to have been buried by the earth and rocks which fell from the mountain. A spring of excellent water, on little Ararat, is said also to have become sulphurous, at the time of the shock. These facts confirm the opinion which I had previously entertained from the character of the stones at the base of Ararat, that that mountain is volcanic.

15. In the lesson in geography in our Mussulman school, I had occasion to speak of the volcanoes in the Andes, which suggested the supposed connection between volcanoes and earthquakes; and the earthquake of last evening was mentioned. One of the boys gave the Mussulman theory of earthquakes, which is that the great bull on which the earth stands, being stung by a fly, occasionally shakes his head and thus causes the earthquake. The other boys laughed at this theory and pronounced it folly. The light of science cannot fail rapidly to scatter the gross darkness that broods over this people, both on secular and religious subjects.

16. With Messrs. Stocking and Glen I rode to the summit of Seir, a high mountain back of Ooroomiah. From the top we enjoyed a magnificent view of the surrounding country; and in addition to what we had before seen, from other elevations, we were now able to survey

a considerable part of Koordistan, which stretched out before us like a great sea of mountains, being apparently little else than successive peaks and ridges, with intervening ravines, where absolute sterility seemed to reign, save here and there a verdant patch in the deep glens. Perpetual snow in ravines on some of the neighboring mountains lay sparkling under the sun, just about on a level with ourselves. The fact that snow thus remains, during our hot Persian summers, at so small an elevation above the plain, shows the country itself to be very high. Probably the lake of Ooroomiah is itself 4,000 feet above the level of the sea. The same is also evident from the coolness of the nights in Persia, compared with the days. In this clear atmosphere the rays of the sun meet with but little obstruction, and the heat which they produce is very intense; but in the shade it is always much cooler during the day; and as soon as the sun leaves the horizon, a very sensible chill is perceptible. From this peculiarity of the climate, health is almost sure to be sacrificed, unless a large amount of clothing be worn during the whole year.

17. Priest Dunka has just returned from his vacation, which he has spent among the villages in the mountains. He gives an animating account of the manner in which many of the villagers listened to his preaching. In some instances they would gladly leave their work and assemble to hear the word of life; and when dismissed, they would still importune, "Give us a little more of the good word of the Lord, and then we will go to our business; never before have we heard such preaching as this," etc. Priest Dunka continues to give us much reason to hope that he has really passed from death unto life; and never before, probably, has he been so well prepared, as at present, to offer to others the cup of salvation.

25. We yielded to the importunity of some of our Mohammedan scholars and rode out about twelve miles from the city to Armoot Agadj, a village belonging to their father, to be their guests. The fine weather, the charming country over which we rode, and the youthful buoyancy and glee of the scholars, all contributed to render our excursion peculiarly pleasant; but no one circumstance gave it so much interest as the attention which the Mohammedan scholars paid to some of our Nestorian boys, who, by the urgent request of the former, went with us, and were treated by them as equals in their playful gambols.

on the road, and seated at the same table with themselves and with us at their liberal dinner in the village. Such attention, shown by young Mohammedans of rank to native Christians, is quite new in this country, and in this instance it doubtless results, to a great extent, from the influence of our Mohammedan school. It is one of the cheering signs of the times, betokening the diminution of Mohammedan prejudice, and the rapid advance of liberal feeling in Persia, which cannot fail to keep pace with the diffusion of light and civilization. By the missionary, acquainted here, this transition process in secular things can hardly fail to be taken for that preparing of the way of the Lord which must take place, before the open proclamation of the gospel to the followers of the false prophet will be found practicable in this dark land.

26. Two French papal catholic priests called on us, who seem to have come here for the purpose of reconnoitering the ground, with reference, sooner or later, to attempting missionary operations. One of these priests, as they stated, is destined immediately to Isfahan to join another already there, who has opened a school. The other one who visited us is engaged in a school at Tabreez. Thus is their number increasing, and thus are they taking their stations at the most important points, in the hope of pervading the whole country with their influence.

October 19. I mentioned to Mar Yohanna and priest Abraham, after our evening prayers, the death of Williams, whose book relative to missionary enterprises on the South Sea Islands we read to them about two years ago. They were deeply affected by the intelligence. "Blessed is he," they exclaimed, "a martyr in the cause of Christ; his lot was trying to the body, for a moment, but how happy now is his Spirit." The subject led to some interesting conversation on the importance of our all being prepared by grace to encounter trials and sufferings and even death, for the name of Christ, and being ever ready, inasmuch as we know not when trials or death even, may come upon us. May the Lord speedily raise up among this venerable people many faithful witnesses for the truth, who shall emulate their worthy ancestors in laboring and suffering for Christ.

27. Our mission resolved to have evening devotions in our families conducted in the native language for the benefit of the large number of Nestorians who reside with us. This has already

been done to some extent. There are Nestorian ecclesiastics connected with all our families, who will be happy to take their turn with the members of the mission in conducting our devotions. Some of these, we hope, are really evangelical in their feelings; and all may be greatly benefitted by the contemplated arrangement. Prayer in the modern language is a great novelty to the Nestorians, and greater still when offered extempore. It is like the day star from on high, breaking through the darkness of their dead language, and beginning to shine into their benighted minds.

### Mahrattas.

#### JOURNAL OF MR. BURGESS ON A TOUR FOR PREACHING AND BOOK DISTRIBUTING.

Mr. Burgess, accompanied by Mr. Ballantine and Harripunt, a converted brahmin, left Ahmednuggur, 13th February 1840, for the purpose of preaching the gospel and distributing books and tracts in the villages on the road from that place to Jalna, where is a station occupied by Mr. Munger.

#### *Face of the Country—Buildings and Manner of Life.*

Jalna by the carriage road is about 120 miles from Ahmednuggur in a north-east direction. By a direct line its distance does not exceed a hundred miles. This road, which generally is quite good, passes through Arungabad, a large city eighty miles from Ahmednuggur. The country over which we passed is for the most part level or gently undulating, but the extensive plains are skirted by ranges of hills rising abruptly to the height of from 300 to 500 feet. Such hills form the boundaries of the plain of Ahmednuggur, which is from ten to fifteen miles in width. About twelve miles northeast of Ahmednuggur we pass down into the plain of the Godavery river. This valley, where we crossed it, is about fifty miles in width. In passing over it, I was often forcibly reminded of the beautiful meadows on the Connecticut and Hudson.

It having been almost five months since rain had fallen in this part of India in quantities sufficient to lay the dust, the whole country, with the exception of watered gardens near the villages, presented but a dreary barren aspect. I was every day reminded of the curse of the brazen heavens, and iron earth,

pronounced upon the Jews in case they proved disobedient. It is usual to have a fall of rain in November. The last season this latter rain entirely failed. The consequence was a great deficiency in the harvest. In regard to most crops the poor cultivator hardly realized a moiety of his usual harvest. The crops we saw on the ground, and which are usually harvested about this time, were wheat, zoaree, and safflower. Zoaree is a species of corn. The stalk much resembles that of broom-corn. This is the species of grain which is used for small change in Zanzibar. Safflower is cultivated for the oil which is obtained from its seed. In appearance it is much like saffron. In addition to what is mentioned above, we sometimes saw a field of tobacco, and a patch of the poppy.

The inhabitants dwell altogether in villages. Contiguous villages are seldom less than two, or more than six or eight miles distant from each other. Those, however, which contain 300 or 400 or 500 families, seldom occur at intervals of less than ten or twelve miles. All the villages in this part of the Deccan, both great and small, are or have been surrounded with walls of mud. The common soil is made into brick, about one foot square, and two and a half inches thick, which, being exposed a few days to the sun, become quite hard. These are laid up with mortar, made of the same material. The walls of the small villages are often constructed from the mud without the previous process of forming it into brick. In some cases these walls are much washed down, in others they are kept in a tolerable state of repair. Every shower makes an impression, and unless at the close of each rainy season, the breach is repaired, the wall is soon washed entirely away. In general the houses are built of the same material which constitutes the walls of the villages. Occasionally, walls both of villages and houses are built of burnt brick and stone.

Large flocks of sheep and herds of cattle, attended by the shepherd or herdsman, were daily seen feeding upon the plains. At night all domestic animals are driven within the walls of the villages. Hence in approaching or leaving a village at morning or evening we invariably met the flocks and herds going to or returning from their grazing.

Persons travelling in India, usually rise early in the morning, go twelve or fifteen miles, then stopping till the heat of the day is past, again resume their journey and travel about the same dis-

tance. When one is not in haste, has many incumbrances, is in ill health, or is on a tour for preaching the gospel and distributing books, it is often convenient to take but one stage a day. This may be according to circumstances either morning or evening.

*Feb. 14th, 1840.* At Chandah. When examining a school on some of the Scripture lessons, one of the *pateels*, (a head man of the village,) took up the defence of Hindooism. He acknowledged that there is but one supreme invisible God, but maintained that other inferior gods are employed as agents. This is a very favorite doctrine of the Hindoos. Just as a man has servants under him, so God has agents, the sun, trees, idols, etc., and that therefore it is right to worship them. Harripunt replied and in a few minutes silenced him. The boys admitted the existence of only one true God, and that it is wrong to worship idols; and at the same time, with great indifference, acknowledged that they did worship them. The school appeared well. During the examination some fifteen or twenty people gathered round to listen.

#### *Visit to a Temple—Hyderabad—Aurangabad—Jalna.*

17. Rising early we took some books and went into the village. An individual, unasked, conducted us to the principal temple. It exceeded any thing of the kind I had yet seen in India. We were told that the temple was erected 125 years ago. The whole is embraced in an inclosure of about ninety feet by seventy. The walls, part of which were those of the adjacent houses, were from fifteen to twenty feet in height. Within this inclosure were two or three separate structures, or small temples, each adorned with spires and domes. Every part of these temples, as well as the walls of the inclosure on the inside, was covered with paintings and carved figures. It would be impossible to give a minute description of all the various imagery that meets the eye on every side. I will only say that the pyramidal turrets, with elephants carved on the corners, ornamental cornices, the eaves of massive slabs of stone, the hollow domes with a thousand wrought devices, and the numerous figures, both ornamental and idolatrous, on every part of the walls—such as gods churning the ocean—the hog sustaining the earth on his nose, the nine avatars (incarnations) of Vishnoo, the god Maka Dev and his door-keeper in the shape of a bullock carved from a



solid rock, with a body about four feet long and other dimensions in proportion—all together indicated a work of great labor, and a considerable degree of perfection in the art of sculpture. Some of the pictures were any thing but inoffensive to a modest eye.

Observing on the walls the pictures of an European gentleman and lady rudely drawn, we inquired if they were objects of worship. "Oh yes," was the reply, "we worship them." The good order in which the whole establishment was kept did not indicate a decline of idolatry. Only here and there a head, a hand, an arm, a foot, or a corner was broken from the carved work.

18. At three o'clock, P. M., packing up, we crossed the sacred Godavery into the territories of the nizam of Hyderabad. The water being very low, a part of the bed of the stream was planted with melons and cucumbers. As no rain usually falls for three or four months, the beds of streams make very good melon yards for the dry season.

In passing a small village, we noticed a school near the gate consisting of about a dozen boys. Their only books were a few manuscript papers and a single tract from our press at Bombay. The tract had evidently been much used, and yet was well preserved, an encouraging fact in regard to the distribution of books. The prospect that one tract will be read and used as this was, more than counterbalances the risk that ten will be torn in pieces the very day they are given. With the lads and their teacher a number of books were left, with which they were highly pleased. While Mr. Ballantine and Haripunt explained to them the way of salvation as unfolded in the books, a collection of thirty or forty assembled, and all listened with apparent interest and seemed to understand the fully and inconsistency of idol worship, and of expecting pardon from such vain ceremonies.

19. Aurungabad. There are about thirty-five English inhabitants, at Aurungabad, embracing the officers of the nizam's military force stationed here. It may be well to remark in this place that *nizam* is the title of the Mohammedan prince whose territories, comprising about 95,000 square miles, lie north of the Godavery. He is nominally independent of the East India Company.

21. We found Jalna to be a pleasant place. Mr. Munger's missionary labors were in a flourishing condition. He had two schools in the city, consisting of from sixty-five to seventy scholars, and a

boarding-school on his premises. The two former appeared remarkably well. We have seen none better in India. Many more schools might be established, could suitable teachers be obtained. The boarding-school was an important and interesting part of their labors. It is supported by contributions from the English.

The population of Jalna has sometimes been estimated at 75,000, but now it is not regarded above 25,000 or perhaps 20,000.

The English have a chaplain stationed at Jalna, and a church is nearly completed for their accommodation. The place of worship they now occupy they have given to Mr. Munger, a valuable present. On Sabbath morning Mr. Ballantine preached in Maharatta. At eleven o'clock, I preached to the English congregation, and Mr. Munger preached to the same in the evening. Preaching to an attentive audience in English forcibly brought to mind similar scenes in America.

#### *Fortifications of Dowlatabad—Excavations and Temples at Ellora.*

29. Reached Dowlatabad, seven miles from Aurungabad, about sunrise. This being one of the strong fortresses of India, we procured from the authorities at Aurungabad permission to view all its curiosities. We immediately sent our permit to the commandant. In an hour and a half an answer was returned, and we all commenced our movement towards the fort. This is situated on a hill 500 or 600 feet high, and about one third of the way from the base to the top, the rock of this hill is cut down on all sides, so as to present the appearance of a perpendicular cliff 140 or 150 feet high. Around the base is a ditch, twenty or thirty feet wide, excavated in the solid rock. Around the whole is a stone wall of little strength or importance.

Passing through four or five gates of wood, we came to the ditch. This is crossed by stone steps, so narrow as to admit of but one person's passing at a time. Then commences the subterranean passage. This is 200 or 300 feet in length, cut through the solid rock, winding and gradually ascending, in some places ten or twelve feet wide, and as many high; in other places the aperture was not more than three or four feet square. We emerged from the rock about one third of the way to the top of the hill. A large plate of iron lay beside the path, intended, as we were informed, in case of necessity to be placed over the en-

trance, upon which a fire was to be kindled, and a hole about three feet in diameter was cut through to the outside of the hill, to admit the wind to fan the flame. Let a good use be made of this apparatus, and it would seem to be impossible to gain admittance through the subterranean passage. About two thirds of the way to the summit, we came across a spring of most excellent water. Nothing could have been more timely or refreshing after such a toilsome ascent. The governor's house stood near the summit, with some other stone structures; and at the very top was a large brass twenty-four pounder. Here we enjoyed a commanding prospect of the city below, and of the surrounding country. This fortress appears absolutely impregnable, except by treachery or famine. Yet it has been taken six or eight times within the past seven or eight hundred years.

Some statements respecting the excavations described below were published in volume xxxi, p. 459, taken from the journal of Mr. Allen, who visited them in August, 1834.

*March 2.* We started early for the celebrated caves of Ellora, three or four miles distant, and near a village of the same name. We pitched our tent in the temple of Kylas, and spent the time till three or four o'clock in viewing the temple, resting, etc.; then went to see the excavations at the right hand of the temple. These were about eight or nine in number. Darkness overtook us too soon for a close inspection of these wonderful works of man. The Hindoos say they are the work of the gods.

3. We started early for the caves on the left hand of Kylas, about the same in number as those on the right. The farthest was about three quarters of a mile distant. We became fatigued with seeing so much. Had we seen only one tenth as much, our wonder would have been sufficiently excited, and we should have been satisfied. Had our circumstances permitted, we might have spent a much longer time in studying these relics of antiquity and records of man's superstition and folly.

I have neither time or talents to give a minute description of these remarkable excavations. The most that I can do is to make a few general remarks.

With regard to the antiquity of these works nothing definite is known. According to one account they were made about nine hundred years ago; and according to another, more than seven

thousand. Upon these traditions no dependence can be placed. It is worthy of remark, however, that some of the caves contain undoubted records of the superstitions of Boodhism. In a number of the excavations the figure of Boodh was carved upon the sides in the form usually given him. Our guide said they were figures of Boodh. Some of the caves he represented as Boodistical, some as brahminical, and some, I think, partook of a mixed character. But with the exception of the extreme southern part, Boodhism is almost banished from India. Notwithstanding the difference of the two sects, there can be no doubt but that Brahminism and Boodhism are two great schisms of what was anciently one religion. There is a tradition that the worshippers of Boodh once over-spread Hindoostan, but were driven out by the Brahmins. Throughout the countries where Boodhism prevails it is said that Boodh was born in Hindoostan.

From these considerations, and the fact that the ninth incarnation of Vishnu is called Boodh, many have argued that Boodhism is a sect of Brahminism. But some learned orientalists have lately discovered on old coins what they consider as undoubted evidence against the antiquity of Brahminism—evidence that this sect is of comparatively recent origin. It is an interesting fact that the religion of so large a proportion of the population of the globe can be traced to one common stock. Brahminism holds almost undisputed sway throughout Hindoostan. Only about one tenth of the population are Mohammedans, while half the population of China, Cochin-China, Laos, and Ceylon, all of Cambodia, Siam, Burmah, Thibet, Tartary, and Loo Choo are said to bow to the image of Boodh.

The caves which are of any considerable dimensions are about twenty in number. They are found in the sides of a hill, 300 or 400 feet high, and extend for a mile in length. Besides these, there are numerous smaller excavations, which would be curiosities were they far from those of greater magnitude. In these larger caves are twenty-three excavations, three of them being two stories, and one of them three stories high. There are nine excavations of a length of more than a hundred feet, with a breadth varying from forty to 135—one only being but twenty-five feet wide. The average length of these excavations is above eighty-one feet, and the average breadth is about fifty-two feet. The height varies from nine to sixteen, most of them are between twelve and fifteen

feet high. Pillars were cut at regular intervals to support the superincumbent mass. These are so located as to make the rooms perfectly symmetrical, and are of all forms, round, square, octagonal, fluted, etc. The pedestals and caps were well proportioned. Sometimes the ornamented work of the latter appeared elegant, and sometimes it was only a plain block of stone. The sides of most of the excavations were covered with images of gods, men, and demons, carved in the solid rock. In some cases the sculptured work appeared well executed, in others the figures were rude and ill proportioned. The representations were often of a lascivious kind; but lasciviousness is a part of heathenism, an ingredient of idolatry. In two or three instances the excavations had not been completed. But generally, to the extent of the artist's skill, the last finishing stroke seemed to have been given.

The most wonderful of this group of wonders remains to be described, or rather noticed, for what is properly called a description is out of the question. I refer to the temple of Kylas. The caves above mentioned are mere excavations, or rooms dug in the solid rock. But Kylas, or Paradise, is a complete temple, or building with all its rooms, recesses, pillars, verandahs, cornices, domes, steeples, and an abundance of ornamental work, carved out of the side of the hill, and all consisting of a single rock. An outer area, 138 feet by 88, constitutes the entrance into this wonderful structure or excavation. The entrance is through a door, the passage of which is fourteen feet high, fourteen feet wide, and forty-two long. Within this gate imagine a horizontal excavation made into the side of a hill, 247 feet long, and 150 feet wide. The slope of the hill is such that the front part of the excavation is about fifty feet high and the back part one hundred. In the midst of the area rises, or rather is left standing, the grand temple. Its extreme dimensions are about ninety-five feet by 140. The highest steeple or turret is ninety feet high. The form is complex by reason of the many projections, domes and turrets. It appears resting on the backs of elephants, lions, and other beasts and monsters, whose heads only project from the walls. The principal room very much resembles some of the caves above described. It is about sixty feet square; the roof is supported by sixteen pillars. It would be tedious to describe the numerous other small rooms, recesses,

porticos, verandahs, and small temples in this main edifice, with those excavated in the sides of the surrounding rock. Suffice it to say that in the sides of the rock surrounding the temple are six or eight large excavations, and most of them are filled with a profusion of sculptured work. A verandah on the ground extends along the whole backside of the area in which the temple stands, and about half the length of the right and left hand sides. The breadth of this verandah is about twenty feet. The inner wall of this verandah, filled with sculptured figures, is about four hundred feet in length. The rock above is supported by thirty-six pillars. There are other large rooms on the same level. On the left hand a flight of twenty steps conducts to a beautifully sculptured room, seventy feet by sixty-two, fourteen and a half feet high, whose roof is supported by twenty pillars and fourteen pilasters. On the opposite side are four or five rooms of different dimensions, formerly connected with the grand temple by a bridge cut from the same rock. The bridge is now broken down.

During our short stay many of the natives came flocking to gratify their curiosity. By them these excavations are regarded as the work of the gods. A few books were given, but the people were too much engaged in viewing the caves to listen to the instructions of the missionary.

*Village of Ellora—Viragees—Remarks on the Tour.*

Leaving the caves about three o'clock, P. M., we again started on our way. At the village of Ellora, a mile distant, which gives name to the caves, we stopped to view a temple which attracted our attention. It was not a large structure, yet for neatness, symmetry of proportion, and profusion of its carved and sculptured work, it was not surpassed by any thing of the kind we have seen. It was built of red sand-stone neatly hewn. A little farther on is a large tank or reservoir which may well be called a curiosity. It is constructed of hewn stone. The mason work could not be better. The shape is quadrangular, about 150 feet square at the top.

This tank, with the neighboring temples, makes Ellora one of the sacred places of the Hindoos. The day, happening to be one of their sacred occasions, we found an immense concourse of people collected together near the



tank. Mr. Ballantine and Harripunt preached to them the gospel and gave them some books. For the most part they were attentive, and would have been entirely so, but for two or three brahmins, who endeavored to make confusion and prevent the people from hearing.

4. In coming from Khasgan to Gaudapoor, the road was filled with men, women, and children, returning home from Tokay, where was held to-day, on account of an eclipse of the sun, a festival to Siva. I asked a gray headed old man why he had been to Tokay. "Oh," said he, very pleasantly, "to wash away sin, obtain righteousness, and give money to the brahmins." How much money do you give to the brahmins? "Oh, a pice to this and a pice to that, just as it happens. To-day I gave one a pice for throwing water on me to wash away my sins." This reply reveals much of the true nature of that priest-craft, by which this people are bound as in chains of iron. One of our late brahmin converts with truth remarked that almost all the obligations of the Hindoo religion might be fulfilled by giving money to the brahmins.

6. Taking our books, we started early for a small village over the river a short distance from Tokay. Few books only were given and no very good opportunity presented itself for instructing the people. In returning we passed by a place occupied by some viragees, or persons who profess to have become so holy as to be void of all worldly passions and affections. Such persons are regarded as pure and perfect, and to give for their support is considered a religious merit. We find them in every part of the country. They are usually seen covered with ashes, sitting on the ground under the shade of some thatch of straw or shreds of cloth. Those of this morning were in the usual position and almost naked. A smoking firebrand lay before each one. They were besmeared with a mixture of ashes and water. The hair and beard, which were suffered to grow long, and the eye-lashes were clotted with this kind of filth. Their appearance was truly hideous. In number they were about twenty. As quite a collection of people were near, we attempted to tell them of the true way of becoming holy. We had but just commenced, and were beginning to secure the attention of the people, when one of these wretches came into the midst of the company and drove them away. We were not long in doubt as to the object of the interference. They immediately assembled before their

idols and commenced their orgies and dances. Such a combination of noises from human voices I have never before heard. They appeared more like demons than men. It was the most degrading exhibition of heathenism I have ever seen. Though every where and in every shape the tendency of idolatry is the same, to make men like brutes and devils, I had never before seen human beings sunk to so low a degree of degradation. We went to our tent with feelings of shame for our race, and of despondency in view of the darkness which reigns over the human mind.

Mr. Burgess and his companions having reached Ahmednuggur, 9th of March, on his return, he makes the following remarks—

In view of our tour we would remark that if possible we are more than ever before convinced of the great importance of schools among this people. In those villages where the mission has had schools, we met with the best reception and found the greatest number of readers. When we came to a village where there were few or no readers, as was repeatedly the case in the nizam's dominions, we could not but feel that it was of comparatively little use to stop and labor. True, we could tell them of the Savior, but could not leave with them the written word with any prospect of their being benefitted by it. In some cases schools are maintained by the people themselves. We deem it important to encourage these schools by every means in our power, but more important to establish our own schools in as many of the neighboring villages as our means will allow.

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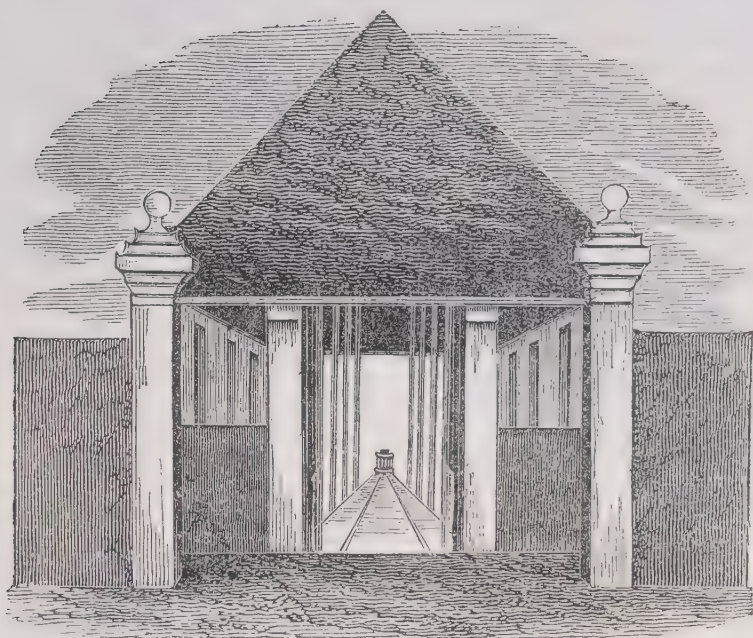
### Madura.

EXTRACTS FROM THE JOURNAL OF MR. WARD.

#### *Dedication of a Preaching Bungalow.*

THE cut on the opposite page represents the front and a portion of the interior of a bungalow erected at Madura for the accommodation of a native congregation to which the missionaries stately preach on the Sabbath. An account of the services at the opening is also given.

April 26th, 1840. A preaching bungalow, the first erected in Madura, was this day dedicated to the worship of Almighty God. The services were conducted by Mr. Poor and myself. The audience was large and attentive. A



PREACHING BUNGALOW.

part of the exercises consisted of singing a hymn written by a native Christian for the occasion.

The edifice is not as large, or constructed with the durability which would have been desirable, being but fifty by thirty feet, with clay walls and a thatch roof; but the mission funds would allow no more, and the wants of the station called for its immediate erection. It is, however, of sufficient size to accommodate my ordinary congregation. The audience assembling in an American city church, whose cost was \$50,000, may smile at an edifice whose estimated value is but \$100. But it is a subject which demands our gratitude, that while the Father of Lights and God of all grace will not withhold his presence from an humble and contrite heart in a temple of untold magnificence and splendor, yet he deigns, yea rejoices to meet an assembly of true worshippers, though the place of their assembling had nought to excite the wonder and admiration of the astonished multitude. Wherever two or three meet in my name there I will be with them. Rich promise! May this humble and unadorned house of worship prove indeed the gate of heaven to many souls. Mr. Poor and myself alternate

Sabbath morning services between this place and the English school-room. The congregation in the former varies not far from 250 persons, including the teachers, monitors, and a portion of the youth in the twelve schools under my charge, native assistants, domestics and strangers.

*Female Boarding-School—Teroopuwanum and Sevagunga.*

May 7. It having been considered advisable by the mission that the female day school, now under the charge of Mrs. Ward, should change its form to that of a boarding-school on the plan of the Oodooville seminary, the girls now under instruction were this day dismissed to their homes. This school was collected and organized by the second Mrs. Todd, upon whose decease it came into the charge of Mrs. Crane, from whose care it passed to Mrs. Ward, who has held the superintendence of it since the close of 1837. The whole number of girls connected with the school since its organization is not far from eighty, about two-thirds of whom were taught to read fluently the Scriptures and recite with accuracy the two catechisms used in our

schools. It was a painful spectacle to see them leave our dwelling to return to their homes, where every effort would be made, and often, alas! too successfully, to form characters the opposite of those our hearts would desire to see them possess. But the missionary must lay his plans for the future, rather than the present.

The successful establishment of a female boarding-school is an object highly important, and to be desired, if it can be attained. But the obstacles which intervene to oppose its establishment are greater in number and more formidable than can well be expressed. Education, according to the popular sentiment as cherished in this country, degrades a female. She is in danger of losing her rank in society, if she learns to read and write. Literary acquirements make her, it is fancied, less docile and obedient. "Instruct a female, and you make her at once proud and haughty and disobedient to her superiors and husband." Such is the common remark. To combat and overcome this prejudice is a difficult undertaking. How soon, if ever, success will crown our efforts cannot be foretold. I hope to be able to reply favorably from quarter to quarter.

14. Having been requested by the Rev. Mr. Crane to assist him in the administration of the Lord's supper, I passed this Sabbath at Teroopuvam, having preached to a large and attentive audience on the reasons why Christ suffered, died, and arose from the dead, Luke xxiv: 46, I ended in the administration of the supper. The occasion was to me more than ordinarily interesting and to be remembered. For the first time in their own language, did I utter the request in the ear of native Christians. "Take, eat this bread, and drink this wine." I felt, I trust, some degree of gratitude that I was enabled to do, though imperfectly, what I this day effected. In the evening I lectured to a company who assembled on the verandah.

Mr. Cherry at Sevagunga, being somewhat unwell, Mr. Ward spent one Sabbath in June aiding him at his station. While there he writes—

In the afternoon I rode with Mr. Cherry to visit his native free schools. He has under his charge seven, all of which appeared to be flourishing, and the youth replied with readiness and correctly to the miscellaneous questions I put to them. I was much gratified with the

review. On the afternoon of Saturday we rode to a neighboring place of heathen worship. Human beings of all sizes and in all possible attitudes, elephants and horses, each from one to fifteen feet in height, with other images the representations of no living beings the human eye ever saw, were the objects here set up for the people to fall down and worship. It was the hour of the offering of oblations. Before one idol was the remains of a fowl but lately sacrificed. Before a second a bunch of flowers. Lying before a third, was a small parcel of leaves. Then came the priest, a brahmin, bearing his burning censer, and the odoriferous smoke was made to envelope one and another and another of these senseless, lifeless, deformed objects. Our hearts were deeply moved at the spectacle. Why do you thus? we exclaimed to the officiating priest, but he hurried on, scarcely deigning a reply. We then addressed a youth, who was standing by, and who appeared to be an assistant to the officiating officer, Can these things see, hear, speak, think? "No," was his answer. Then why do you worship them? we asked. "They are my god, my god!" was his only reply. With a plain warning as to what would be the result of such a course, we left him and returned to our home, grateful, I trust, that the same mental blindness and moral degradation had not fallen to our lot. Oh that the Lord Jehovah would appear in his power and assert his authority by bringing this people to the knowledge and love of the truth.

July 5. Rev. Mr. Lawrence from Dindigul preached for me this morning. His subject was, The preservation of Noah in the ark a type of Christ the Savior of the soul from eternal death. Never since coming to India has my heart exercised stronger faith, that good was being done to the heathen, than during this sermon. God was truly in the sanctuary. The master strengthened his ministering servant and inclined the people to listen with uncommon attention. Oh that he would glorify himself, by making the services of this morning efficacious to the salvation of many souls. Truly pleasant was it to meet at my dwelling a christian brother and his family from a distant station, and exchange with them thoughts and feelings relative to the duties and trials and joys of missionary life.

July 8. The annual examination of the members of the English school under my charge took place this morning. All the members of the mission, the English



servants, and a large number of the parents and friends of the boys were present. Eighty youth connected with the school were present, and were examined in the various grades of English education, from the alphabet to the elements of astronomy. The whole number of youth, who have been at different times connected with the school during the year is one hundred. The institution appears to be daily gaining a stronger hold upon the interest and affections of the people of the city.

#### REPORT OF THE MISSION FOR 1840.

HAVING in the last number, pp. 225—60, given the reports from the several stations, only that portion of the report of the mission embracing the summary of the several departments of labor and the concluding remarks, will be inserted here.

	<i>Schools.</i>	<i>Pupils.</i>
Common schools for boys,	90	2,972
“ “ for girls,	6	115
	96	3,087
Boarding schools for boys,	4	85
“ “ for girls,	2	24
	6	109

The number of native churches is four, embracing, exclusive of native assistants, fifteen members, of whom fourteen are males, and one female. Of these twelve have united with the churches during the past year.

The number in the common schools who are able to read is 1,060: and of those who have committed to memory in part, the ten commandments, the Lord's prayer, and our first catechism, 3,000. A thousand have committed to memory entire the ten commandments, our first and second catechisms, and some portions of Scripture history.

Thus, it appears that, on our present scale of operations, we are yearly sending out into this heathen community a thousand lads, who in a short time are to take the places of their fathers, with minds somewhat enlightened and memories stored with all the important and saving doctrines of the Bible. The great majority of these we may safely say, but for our schools, would grow up under the most heathen and demoralizing influences, with scarcely a single counter-acting good influence. The parents of the families to which these thousand

boys belong must, of necessity, listen to the recital of some gospel truth, to which till now they were entire strangers. It is not an uncommon thing, in passing along the streets, to be hailed by men repeating some of the simple questions and answers of our first catechism. From these facts and many others of which we are in possession, it appears to us evident that a heaven is working, which, under the divine blessing, must eventually produce a great moral change in this mass of heathen population. This is only one view of many which might be taken of our common free-school system. In the school-room we often find our largest and best congregations. Thus in every village where we have a school, we are furnished with a sort of preaching-bungalow, where we feel ourselves at full liberty to declare the gospel of Christ.

These are encouraging facts in the operations of our mission. But when we look over this broad field and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields.

The removal of one of our number at the close of the last year to Jaffna prevented our occupying Maloor, a large and thriving village in a populous district eighteen miles from Madura, where we had already selected a site and purchased a piece of ground for the purpose of erecting a house. The temporary removal of another, on account of sickness in his family, has weakened us still more; so that now we are reduced to the last extremity, having barely men enough, under the most favorable circumstances to carry on efficiently what we have already begun.

Any casualty that should remove another of our number would be attended, we have too much reason to fear, with disastrous effects to the best interests of the mission.

We not only hope that we shall never be reduced to the painful necessity of beholding any of our stations robbed of a missionary, but we sincerely deprecate the thought of seeing the many populous villages scattered throughout these plains left destitute of a man of God. With our present amount of men and means, it is quite vain for us to think of reaching effectually the great mass of the people, and how can we expect them to “believe in Christ of whom they have not heard, and how shall they hear without a preacher?”

In the Madura district there are doubtless many villages that never have been visited by a missionary, and many thousands of inhabitants who never have heard to any saving extent the precious doctrine of salvation by Jesus Christ. We can weep and lament over this mournful destitution, and pray the Lord of the harvest to send forth help; but we must at the same time make our appeal to the church, his appointed agent, in whose bosom are the young men, and in whose hands are the means to send the glad tidings to every creature. Has not the church received definite instructions on this subject? Are they not recorded in the statute book of her King? Can she not see her way clear to obey the commands of her sovereign Head? Is she not ready to put forth her energies in carrying out the great work which Christ himself commenced and left for her to finish? Does she need labored arguments to convince her of plainly recorded duties? Does she need urgent and continued appeals to keep her dormant energies awake?

Arise, O church of God, nerve thyself for thy work. Trust in the strong arm of the Almighty, and the victory is thine.

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### Borneo.

LETTER FROM MR. YOUNGBLOOD, 20TH OCTOBER, 1840.

MESSRS. Nevius and Youngblood, now occupying a station at Pontianak, on the western coast of Borneo, having made two tours into the interior of the island, for the purpose of ascertaining what are the most important points to be occupied, in their attempts to carry christian knowledge to those benighted tribes, make the following statements—

Among the places visited in our late tours, we consider Sintang by far the most important for to commence efforts among the Dyaks, as it is central, and the number of that people in the vicinity is probably much greater than any other place on the western part of the island. Tyan we consider next in importance, although the number of Dyaks is comparatively small. The latter place is about eighty or ninety miles by water from Pontianak, and the former at least 250. The time we were in reaching those places can be learned from our journal. Cargo boats are generally double or more than double that time in ascend-

ing. If Sintang should be occupied, and we think it ought as soon as practicable, two laborers, at least, would be required to be permanently stationed there. Landak, visited on our second tour, and which is about eighty or ninety miles in a direct course from Pontianak and 120 or 130 by water, we consider next of importance to Tyan. The number of Dyaks within the jurisdiction of the Panambahon, extending several days to the east and some distance in other directions, does not differ materially from 20,000; but the greater part of this population is very difficult of access, owing to the falls and rapids in the rivers beyond the town of Landak, and the badness of the roads, or rather paths, leading to their villages. One of their villages, called Sangkumang, containing about eighty families, and the most easy of access, is about twenty-five miles below Landak, and about half a day from the river on the south, on the road to Tyan. There is also water communication with the place by a small winding stream which falls into the Landak. South and south-east of this village, within one and a half or two days, there are several others around the foot of mount Tiang Kandang, containing in all some 1,000 or 1,200 inhabitants. On the river Menchuki, beyond Landak, there are said to be 4,000 or 5,000 Dyaks, the nearest village of which is one day distant to the north, but the falls and rapids of the river make it difficult to reach them.

In looking over the field we have traversed, our decided opinion is, and we would submit it to the prayerful attention of the Committee, that if any adequate efforts are to be attempted for the Dyaks and Malays of the interior, five additional laborers are necessary, two, including the brother on the ground, for each of the places mentioned. One, at least, of the number sent out ought to be a physician of prudence and skill. We hope two physicians of the proper qualifications, if they can be found, will be sent, one for the Sambas residency, and the other for this.

With respect to the qualifications of missionaries destined for this island we would say they should be men of strong faith and having an ardent love to the Savior and the souls of the perishing. They should be men possessing decision of character, patient under trials and afflictions, and willing to be cut off, perhaps for life, from all civilized and christian society, except that of their associates in the mission; and they should be prepared to deny themselves of all the

luxuries and most of the comforts of life. As it regards the article of food, but little else is to be obtained in the interior than rice and poultry, and a part of the year fruit and a few vegetables. We mention this in order that all who come here may count the cost before they leave their native land, and not be disappointed after they arrive on the ground, and be unwilling to go forward and thus weaken the hands and discourage the hearts of their brethren. If any brethren destined for the interior of this island prefer to come out unmarried, we think it would be well, as much itinerating will be necessary, and such could devote more time to this part of missionary labor, than those who have the cares of a family devolving upon them.

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### Ojibwas.

LETTER FROM MR. AYER, DATED AT  
POKEGUMA, 1ST APRIL, 1841.

OF the progress of the Indians near Pokéguma, and their prospects Mr. Ayer gives the following account. Mr. Russell, of whom he writes, is the farmer employed by the United States' government for aiding the Indians in throwing off their savage manner of life and adopting the habits and usages of civilized society.

In the early part of winter there were some special indications that God was about to revive his work again. Several members of the church awoke to newness of life; backsliders confessed their sins and returned to duty; and a few among the impenitent were for a time apparently under the awakening influence of the Holy Ghost. This special excitement lasted but a few weeks, though our meetings continued full through the winter, the congregation being larger than heretofore. Mr. Boutwell came to us in January and staid about two weeks, during which time the Lord's supper was administered, and two were received into the church. One of them was a white man, and the other an Indian woman. A few children were baptized. Some others, who give evidence of being regenerated, will probably come forward at the next communion.

As it now occasions less reproach than formerly to attend our meetings, several from among the heathen Indians, and some of the most bigotted, have of late frequently been in to hear the gospel.

An unusual number of Indians have spent most of the winter in our neighborhood. In our visits at their lodges to proclaim the good news of salvation, we have been uniformly well received.

Our school during the past winter had a larger average attendance than during any previous one. There were some additions to it from heathen families. There are now several heathen Indians who think it less dangerous to put their children under our tuition, than themselves; and as education is rather popular with the leading men, our school increases in a greater ratio than our society of "praying Indians."

Our new house of worship, which serves also for the school, is commodious and pleasant. It is of logs, which are hewed on the inside and whitewashed.

Mrs. Ayer has assisted Mr. E. some in school during the past winter, and purposes to aid him some portion of every day during the summer. Next to preaching the gospel, we feel that the school claims our first attention.

The evidences that this people are advancing toward a civilized state, both in theory and fact, are becoming more and more numerous, and the idea so prevalent among Indians, that manual labor degrades to almost a level with the slave or brute, is losing its strong hold on the minds of many. During the past winter Indians from among the heathen portion of the tribe have chopped for us about a hundred cords of wood and boarded themselves. Chiefs and subjects, men, women, and children, of all ages from twelve to seventy, have come and solicited work. Some who once were so lazy that they preferred going hungry to working, have the last winter chopped from four to six or eight cords of wood, aided by their women in some instances, and received corn and potatoes in payment. Two or three, one of them a man of seventy or more, have cut most of the timber for their houses alone. In connection with Mr. Russell, we have helped them draw their timber and put up the body of the buildings. Three others are erecting houses, and another completing a house begun two years ago. One of the last mentioned is a chief, as is also the old man, and of some note. They visited Washington during Mr. Adams' administration. One has placed his children at school, and attends some upon religious instruction, though he does not openly renounce heathenism. The old man is a staunch heathen. One of the others is a member of the church, enter-



prising and industrious, whom we aided four years ago in putting up a house. His present house timber has been cut, hewed, and drawn, without any foreign aid, excepting two days of ours. The others are young married men, who have not fully renounced heathenism, but attend so much upon our instruction as to secure for them the reproachful epithet of "praying Indians." Their wives are quite constant at our meetings.

We do not as formerly pledge ourselves in any case to aid in the completion of a house. When one expresses a desire to build that he may school his children we give a little encouragement of aid, such as drawing out the timber and helping a day in rolling it up, if our acquaintance with the character of the persons justify the step. We make no promises of help at all, except for the time being, giving the one in question to understand that we assume no responsibility in the building of his house, that he must depend principally on his own exertions, and that it will depend upon his own course of life, whether we aid him another day. We hold ourselves in readiness, however, to go through with them to the finishing of the houses, in

case they furnish increasing evidence of a desire to educate their children and submit to wholesome rules. Mr. Russell takes a lively interest in the settling of the Indians, and has to some extent assisted thus far all, with one exception, who have recently begun to build. He is also preparing to aid the Indians efficiently in agriculture this spring, and some from abroad are coming, it is said, to make gardens with his aid. He will assist exclusively the heathen Indians. We think it expedient, on the whole, that the "praying Indians" should depend on us for aid, as formerly, since the heathen party seek every possible occasion to speak evil of them, and accuse the farmer and blacksmith of partiality toward them. On this account, I presume, they prefer digging up their fields with the hoe to soliciting or receiving aid from the Indian farmer. We are, therefore, preparing to aid them more than ever before. They are designing to cultivate much larger fields than heretofore. The Lumber company will purchase at a very fair price all the surplus produce of the settled Indians. This seems quite an incitement to them to enlarge their fields.

## Proceedings of other Societies.

### DOMESTIC.

#### ANNIVERSARIES.

##### AMERICAN SEAMEN'S FRIEND SOCIETY.

THE 13th anniversary was held in the Broadway Tabernacle, New York city, May 10th, the president, Anson G. Phelps, Esq., in the chair. The services were opened with prayer by the Rev. Mr. Kirk, and singing. The Rev. J. Greenleaf, secretary, read an abstract of the annual report, and addresses were delivered by the Rev. Mr. Spalding, Rev. Mr. Scott of Sweden, R. H. Dana, Jr. Esq., Rev. Robert Baird, and Rev. Mr. Stillman.

From the abstract of the report which was read it appears that the society sustains four chaplains for seamen in foreign parts,—viz. at Honolulu, Havre, Cronstadt, and Sidney; and that at Bankok, Singapore, Cape of Good Hope, Rio Janeiro, Cadiz, and Lahaina, much religious instruction is communicated by missionaries of various denominations.

By auxiliaries of the society the ministrations of the gospel are sustained in five seaports of the United States,—Boston, New Orleans, Mobile, New York, and Portland.

*Receipts and Expenditures.*—By the society directly \$12,292.55 were received; and by its auxiliaries, including \$10,000 for the Havre chapel, \$16,400; and by societies not auxiliary about \$13,550; making a total raised and expended for seamen during the year about \$41,550.

##### AMERICAN TEMPERANCE UNION.

THE anniversary was held in the Murray-street Church, New York city, May 11th, the Hon. T. Frelinghuysen presiding. After prayer by the Rev. Dr. Nott, an abstract of the annual report was read by the Rev. John Marsh, secretary, when the meeting was addressed by the chairman, the Rev. Messrs. Scott, Baird, and Bingham, John Tappan, Esq., and John Hawkins, Esq.

##### FOREIGN EVANGELICAL SOCIETY.

THE anniversary was held in the Mercer-street Church, May 11th, Hon. T. Frelinghuysen presiding. Rev. W. J. Armstrong led in prayer, which was followed by an address by the president. Reports were read by the treasurer, W. W. Chester, Esq., and the secretary, Rev. E. N. Kirk; after which Rev. Prof. C. A.

Goodrich, Rev. G. B. Cheever, Rev. R. Baird, and Rev. Mr. Kirk addressed the meeting.

#### AMERICAN TRACT SOCIETY.

THE 15th anniversary was held in the Broadway Tabernacle, New York city, May 12th, S. V. S. Wilder presiding. Rev. Dr. Proudft led in prayer, and the president made some introductory remarks. Rev. W. A. Hallock, one of the secretaries, read an abstract of the annual report; after which resolutions were offered and addresses made by Rev. J. McAuley, Rev. Wm. Adams, Rev. L. Bacon, Rev. N. Murray, Rev. J. O. Choules, Rev. H. Bingham, Rev. R. Baird, and Rev. Mr. Scott.

*Publications.*—Seven volumes have been stereotyped during the year, and 26 new volumes and tracts have been issued; making the whole number of the society's publications 994, including 73 volumes; besides above 1,000 publications, including 95 volumes, approved for circulation in various languages abroad. Of the Family Christian Almanac 69,000 copies have been sold.

Total printed the past year 4,436,710 publications, or 95,958,500 pages, including 254,710 volumes; total circulated 4,224,372 publications, or 80,581,565 pages, including 153,340 volumes. Total circulation since the formation of the society 59,383,711 publications, including 1,598,150 volumes, making in all 1,222,252,841 pages.

*Gratuitous distribution*, during the year, in 477 separate grants, including 1,261,696 pages for foreign mission stations, etc., 8,672,870 pages; amount drawn by members and directors 2,935,395—making a total value of \$7,938.84.

*Receipts*, during the year, \$98,962.59, of which \$57,220.98 were for publications sold, and \$23,395.25 for foreign distribution. Of the donations, the American Tract Society, Boston, remitted \$6,000 for foreign distribution; a single individual, in the state of New York, contributed \$2,100; and \$7,796.64 were from ladies in different states.

*Volume Circulation.*—The past year 163,340, and in all 1,590,000 volumes have been put in circulation by the society.

*Foreign and Pagan Lands.*—Among thirty-five missionary stations, \$25,000 have been distributed, to aid in disseminating books and tracts in 93 different languages and dialects.

#### AMERICAN HOME MISSIONARY SOCIETY.

THE annual meeting was held in the Broadway Tabernacle, New York city, May 12th, the Rev. Dr. McAuley, in the absence of the president, occupying the chair. Rev. Mr. Merwin led in prayer, Jasper Corning, Esq., read the treasurer's report, Rev. M. Badger that of the executive committee. Addresses were delivered by Rev. John Spalding, Rev. L. Bacon, Rev. Dr. Patton, and Rev. Mr. Scott.

*Summary of Results.*—The whole number of missionaries and agents in the service of the society, the past year, is 690; being ten more than the number employed the preceding year. Of these, 512 were in commission at the time of our last anniversary, and 178 have been appointed since.

The sum of missionary labor performed is equal to 501 years; and has been bestowed on 862 congregations and missionary districts, in twenty-one states and territories of the Union, and also in Canada and Texas.

*Finances.*—Received \$85,413.34. Payments \$95,051.59.

#### AMERICAN BIBLE SOCIETY.

THE 25th anniversary was held in the Broadway Tabernacle, New York city, May 13th. Rev. Dr. Milnor read a part of the 119th Psalm. The president, Hon. J. C. Smith, made an introductory address, and the Rev. J. C. Brigham, one of the secretaries, read an abstract of the annual report; after which Rev. Dr. Thomas DeWitt, Rev. Mr. Dale, Rev. Mr. Coleman, Rev. J. W. Yeomans, Prof. Emory, Rev. Mr. Thompson, Rev. H. Bingham, and Rev. Mr. Scott addressed the meeting.

In the twenty-five years since the organization of the society, nearly 3,000,000 Bibles and Testaments have been issued from its depositories, and the means have been provided for publishing about 200,000 more in foreign countries and languages.

*Receipts* from all sources have been, during the year, \$118,860.41, being \$21,505 more than those of the preceding year.

*Printing and Issues.*—The whole number of Bibles and Testaments printed in the course of the year is 166,875. The stock in the depository is still low, and will be enlarged as fast as means can be procured.

The whole number issued since the last meeting is 150,202, making an aggregate of issues in twenty-five years of 2,795,698. The number issued the last year is 8,096 less than those of the year preceding. This is a matter of deep regret, as all the examinations made go to show the need of greatly increased distributions. Several of the auxiliaries have not ordered a book in two years.

*Foreign Operations.*—Books have been sent the past year in larger or smaller quantities to Texas, to the Mohawks in Canada, to Hayti, to Brazil, to Monte Video, to South America, to New South Wales, to Beyroot, in Syria, for seamen, etc., to a German missionary in Moldavia and Wallachia, (500 copies) to the Nestorian mission, for Jews in Germany by request a few Hebrew New Testaments.

To promote the circulation of the Scriptures abroad money to the amount of about \$30,000 has been granted during the year; and this sum, though by no means meeting all demands, is well calculated to cheer our missionary friends and fellow-laborers in foreign countries. These friends all feel that as their missions advance, as their pupils and converts begin to read, the Bible is indispensable to their growth in heavenly things. As these pupils and converts are

rapidly increasing in numbers, the friends of the Bible cause can all see, that means, much more liberal than heretofore, must be furnished in future. \$50,000 is the least sum which should be provided for the coming year.

#### MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE 22d annual meeting was held in the Broadway Tabernacle, New York city, 24th May. Bishop Hedding presided and opened the meeting with prayer and an address. The annual report was read by Doct. Reese, from which it appears that the society has under its patronage, in the domestic and foreign departments, 364 missionaries, and that the amount expended during the year, in both departments, was \$158,698.05, leaving the treasury in debt \$24,483.37.

The meeting was addressed by the Hon. Theodore Frelinghuysen, Rev. George F. Pierce, Rev. Dr. McAuley, and Rev. George Scott of Sweden.

#### BOARDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE *Board of Foreign Missions* made its report to the Assembly, sitting in Philadelphia, 25th May, read by the secretary, Walter Lowrie, Esq. The number of missionaries is twenty-three, and of assistant missionaries forty-four, while there are a number of additional missionaries preparing to go to the heathen.

The treasurer, Rev. Daniel Wells, read his report, showing that the aggregate receipts for the year were \$67,081.58; and that the expenditures for the same time were \$66,804.82.

The report of the *Board of Publication* with the treasurer's account was read, 26th May, by the Rev. Mr. Jones. The number of volumes published during the year is 63,750. Including a balance on hand at the beginning of the year and the amount received for books sold, the income of the Board for the year was \$39,249.08; while \$30,113 were expended.

The report of the *Board of Domestic Missions* was read by the Rev. W. A. McDowell, D. D., May 27th. The income of the year from all sources was \$35,455.73, and the expenditures \$31,638.24, while the Board is pledged for more than \$18,000.—The number of missionaries, including agents, employed during the year is 272; of whom 152 were in commission before the year commenced, and 120 have been appointed since. Their labors have been given to not less than 700 congregations. During the thirteen years since the organization of the Board, its missionaries have formed more than 500 presbyterian churches,

and more than 200 of them since May, 1837. During the thirteen years the Board has sent forth and sustained more than 1,100 ministers.

The Rev. Francis McFarland, secretary of the *Board of Education*, read the report, May 28th. The whole number of beneficiaries is 218, of whom 84 are in theological seminaries, 94 in colleges, 29 in academies, and 11 are teaching. The income from all sources, during the year, was \$21,004.73, and the disbursements \$18,948.71.

#### AMERICAN EDUCATION SOCIETY.

THE 25th annual meeting was held in the Marlborough Chapel, Boston, 24th May, the Hon. Samuel T. Armstrong presiding. After prayer by the Rev. Dr. Bates, and the singing of a hymn, the Rev. Mr. Riddel, the secretary, read an abstract of the annual report. Addresses were delivered by the Rev. Dr. Pond, Rev. Prof. Goodrich, Rev. Asa D. Smith, and Rev. Thomas Brainerd.

In the report it is stated that the Rev. Dr. Cogswell resigned the office of secretary of the society on the 14th of April, and Rev. Samuel H. Riddel has been appointed in his place.

*Beneficiaries.*—The society has assisted, during the year, 810 young men in the various stages of their education. Of these fifty-two have been assisted within the limits of the Maine branch; seventy-two within the New Hampshire Branch; 187 within the states of Massachusetts and Rhode Island; forty within the Vermont or northwestern branch; ninety-nine within the Connecticut branch. Twenty-seven have been under the patronage of the Western Reserve branch, whose centre of operations is Hudson, Ohio, embracing also the branch in Michigan; and 253 under the patronage of the Central American Education Society, whose centre of operations is New York.

Under the Western American Education Society, including the Illinois branch, the number is about 80.

The number of new beneficiaries during the year is 121.

The whole number aided by the society from the first is 3,389.

*Receipts and Expenditures.*—The receipts of the Parent Society and its branches during the year have been \$63,113.58. The expenditures for the same time have been \$56,049.01, being \$7,064.57 less than the receipts for the year. This last sum, subtracted from \$32,837.31, the debt of the society at the commencement of the year, leaves the present debt, \$25,772.74. It should be observed that this debt includes the amount of the appropriations for the present quarter, which have just been made; and that, in incurring this debt, the parent society has paid between three and four thousand dollars to beneficiaries within the bounds of the Presbyterian church.

#### PRISON DISCIPLINE SOCIETY.

THE anniversary was held in the Marlborough Chapel, Boston, 25th May, Hon. Samuel T.



Armstrong presiding. A portion of the Scriptures was read and prayer offered by the Rev. Dr. Jenks. The secretary, the Rev. Louis Dwight, then read an abstract of the annual report; after which the Rev. Tertius S. Clark, the Rev. Edwin Holt, the Rev. President Hopkins, and the Rev. President Humphrey addressed the meeting.

The plan of the report is embraced in eight parts—viz. lunatic asylums, penitentiaries, houses of refuge for juvenile delinquents, county prisons, imprisonment for debt, capital punishment, effort for discharged convicts, and narrative of journals performed and prisons examined.

In the eleven asylums for lunatics which are mentioned in the report, it is stated that—

The aggregate number of patients in these asylums at the commencement of the year was 686; do. at the close of the year 857; increase during the year 171—number received during the year 932; whole number enjoying the benefits of them 1,470; number cured and discharged 413; number much improved and improved 138; number dead seventy-five; whole number received from the first 9,849; whole number recovered 3,843.

The expense of supporting patients in the different asylums named, varies from \$2, to \$4.50 per week, except in the cases of private patients, who frequently pay more.

The proportion of the insane to the whole population in this country has never been stated as being less than one to one thousand souls. This is altogether within bounds, after deducting the idiotic and imbecile; there are many facts to indicate that the proportion is greater.

The number of persons who become insane annually has been estimated from careful observations and facts as being not less than one to three thousand souls.

The cures, if they are poor and neglected and suffered to fall into prison, have been said to be unheard of; although this language is not fully warranted. While the cures, in recent cases, in favored asylums, are from ninety to one hundred per cent; and in old cases from fifteen to thirty-five per cent.

The following are some of the results from the table of statistics respecting penitentiaries.

Number of prisoners at the commencement of the year in thirteen penitentiaries 3,552; number of prisoners at the close of the year 3,739; increase in thirteen penitentiaries 187.

This increase of prisoners compared with the increase of population, shows that crime does not increase as fast as the population. The population of the United States doubles in twenty-three years, the number of prisoners at the above rate of increase would not quite double in forty-one years.

The number of prisoners discharged during the last year was nine hundred and four. How important that the penitentiaries should be reformatory in their character.

The bill of mortality in the thirteen penitentiaries, taken together, is one in fifty-six. The mortality of the new penitentiary in Philadelphia one in eighteen.

The earnings above expenses in seven prisons on the Auburn plan are \$37,177.48. The expenses above earnings in the New Jersey and Pennsylvania penitentiaries, not stated in their annual reports, but from the best information we can obtain about \$25,000.

The average length of sentences in nine penitentiaries, is four years and ten months. The average length of sentence in the new penitentiary in Philadelphia, is two years and five months.

The number of county prisons is not far from 420. The number of persons annually confined in the county prisons of Boston, New York, and Philadelphia, is about 10,000; in the cities of Albany and Troy about 2,700; in the prisons of the state of New York about 13,000; in all the county prisons in the land, probably not less than 75,000. Not that so great a number are in the county prisons at one and the same time: but are committed to them annually! Important practical questions arise on these facts.

Shall the county prisons be schools of vice or reformation? Shall they be places of labor or idleness? Shall they support themselves, or shall the public support them? The answer to the last question makes a difference to the country of about \$1,260,000 annually. Whether this sum is earned in neat and orderly and silent workshops by 75,000 inmates of county prisons, after the model of that in Hartford county prison, or whether it is paid to support them in idleness, filth, obscenity, gambling, and instruction in the arts of mischief.

#### AMERICAN PEACE SOCIETY.

THE 13th anniversary was held at the Marlborough Chapel, Boston, 25th May, Rev. Dr. Lowell presiding. Prayer was offered and a portion of the Scriptures was read by the Rev. Dr. Jenks. The Rev. George C. Beckwith delivered a eulogy of William Ladd, Esq., recently deceased, and late president of the society. The annual report was read by J. P. Blanchard, Esq.

#### AMERICAN TRACT SOCIETY, (BOSTON.)

THE 27th annual meeting was held at the Marlborough Chapel, Boston, 26th May, John Tappan, Esq., presiding. After prayer by the Rev. A. W. Burnham, the president, addressed the meeting. The Rev. S. Bliss, secretary of the society, then read an abstract of the annual report; and the Rev. R. S. Cook, Rev. Mr. Scott, Mr. Gellibrand, from St. Petersburg, and the Rev. George Pritchard from the Society Islands addressed the meeting.

*Receipts.*—Total receipts are \$28,401; of this sum \$15,233 was in donations from life directors, life members, auxiliaries, individuals, congregations, and legacies, and exceeds the amount received from those sources last year \$6,435. Received from the sale of publications \$13,163, which is \$9,670 less than the amount of sales last year, owing to the fact, that in order to complete the circulation of the bound volumes over the entire field especially assigned to this society, less effort in this department this year was required. Six thousand dollars has

been paid for the circulation of tracts in foreign and pagan countries.

*Gratuitous Distribution.*—Total 1,764 volumes, and 2,146,680 pages of tracts, amounting to \$2,132.51.

Volumes distributed 53,917 the last year, and 330,917 in six years.

*Foreign and Pagan Lands* have received appropriations from this society amounting to \$6,000 the past year.

#### NORTHERN BAPTIST EDUCATION SOCIETY.

THE annual meeting was held in the Bowdoin-square Church, Boston, May 26th, when the annual report was read and addresses were delivered by the Rev. Prof. Hackett, Rev. Mr. Bailey, Rev. Mr. Richardson, and Rev. Dr. Patterson.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**CONSTANTINOPLE.**—Mr. Van Lennep, of the station at Smyrna, having gone up to Constantinople to enjoy for a while the superior advantages afforded there for acquiring a knowledge of the Turkish language, writes from that city, 23d March—

We have much to encourage us in the great work in which we are engaged. New cases of conversion among Armenians are of no rare occurrence. It does one's heart good to see those excellent men burning with love towards one another and apparently wholly devoted to the salvation of their countrymen. As soon as they learn that you are a Christian, they grasp you by the hand, they gaze at you as they would at an angel, and cannot endure it, that there is no language by which they can make known to you their sentiments.

I have met with encouragement also among the Greeks. An expository exercise is held in Mr. Goodell's house for a few who have shown great interest in it, and have invited their friends to come in. Among them I have met with some, who were unknown to the brethren here, who manifest, to say the least, a very enlightened state of mind.

On the 31st March Mr. Hamlin writes that his newly opened seminary had nine pupils and two or three more were expected soon to join it, and nine other Armenians had applied for admission, besides six Greeks. He remarks that freedom and boldness had increased wonderfully among the people within a short period, favored by the downfall of the bankers, and the measures of government for promoting education, by which the sons of all the subject communities, Greeks, Armenians, and papists, may be sent to the Turkish government school at Galata Serai, on the same terms as Turkish youth, and with the assurance that their religion shall not be interfered with. This has been proclaimed in the churches of the christian sects.

Mr. Hamlin also writes—

A bishop, formerly of Trebizond, now without a diocese, a few days since preached a sermon in a village just above us, in which he openly and plainly attacked the worship of the virgin Mary and the saints, and the placing

hope in them as mediators; assuring the people that there is but one mediator, Jesus Christ, and that all are deceived who trust in any other. A priest, one of our evangelical friends, told me that the people wondered at the words that proceeded out of his mouth.

**SANDWICH ISLANDS.**—Mr. Smith, having charge over the second missionary church in Honolulu, states in a letter dated 7th December, 1840, that the members of his church and congregation have, in three years, contributed to public and benevolent objects, in money, labor, produce, or other property, not less than \$3,250: and when recently it was stated to his church that a native laborer was wanted to go and assist the mission to the Indians on the Columbia river, no less than six active and enterprising native men arose and volunteered to go. From these the most promising one was selected, and he and his wife were to embark the first opportunity. The church were to take a contribution to aid in preparing their out-fit.

**WEST AFRICA.**—The report of the mission at Cape Palmas, under date of December 30th, states that the attendance on public worship at the Fish-town station was large and increasing, and much interest was manifested in it. Three out-stations were occupied by the missionaries and their assistants; it was believed that the labors there were highly useful. At one of them the people had made very bold and unprecedented advances towards freeing themselves from the power and cruelty of their native doctors or priests. The cause of education appears to be becoming more popular. About 125 pupils are now under the instruction of the mission.

The printing executed at the mission-press during the year embraces sixteen books and tracts, of which 25,000 copies have been printed, amounting in all to 1,023,800 pages, all in the Grebo language, except two in the Bassa, and three in the English language.

**CHOCTAWS.**—In a letter from Wheelock, bearing date May 3d, Mr. Wright says—

At no former time since we came to this country have we had so many indications of

the Lord's presence with us as at the present. During the year that intervened between the meeting of our presbytery in the spring of 1840, and its meeting in the spring of 1841, eighty-five persons were added to our churches by profession; including thirteen to that at Wheelock, and there are now at this station a number of cases of deep seriousness. The attendance on the means of grace is better than at any former period. We are hoping to witness a glorious revival of religion. I hope the poor Indians will have a remembrance in the prayers of Christians.

### HOME PROCEEDINGS.

#### MEETINGS IN BEHALF OF THE BOARD AND ITS OBJECTS.

MEETINGS in behalf of the Board and its objects were held in the city of New York May 15th, in Philadelphia May 21, and in Boston May 27th; at each of which one of the secretaries made a statement respecting the present condition of the missions under the patronage of the Board. In New York the meeting was addressed by the Rev. E. W. Andrews, Rev. President Parker, Rev. B. C. Meigs, Rev. Mr. Strong, Rev. Mr. Scott, and Rev. H. Bingham.

In Philadelphia, addresses were made by Rev. Messrs. Bingham, Meigs, W. Adams, and E. N. Kirk.

In Boston the addresses were by Rev. C. Eddy, Rev. President Hopkins, Rev. Mr. Bingham, Rev. George Pritchard, and Rev. Mr. Scott.

### Donations,

#### RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	1,215 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Falmouth, Mr. Hooker's chh.	
and so. (of which to constitute Thomas Fish an Hon. Mem. 100;)	185 60
Orleans, Cong. so. 15,70; fem. miss. so. 21;	36 70
Sandwich,	135 15
South Dennis, Cong. chh. for sup. of Mr. Peet,	52 30
West Barnstable, Mon. con.	15 00—424 75
<i>Berkshire co. Ms. Aux. So. W. A. Phelps, Tr.</i>	
West Stockbridge, Mrs. W. av. of jew.	2 60
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
Boston, Mon. con. viz. Park-st. chh. 1,488,20; Salem-st. do. 122 48; Green-st. do. 5,26;	1,615 94
Old South cong. gent. 2,592,50; la. 696;	3,288 50
Bowdoin-st. cong. gent. 2,419; la. 735,25; sab. sch. 13;	3,167 25
Park-st. cong. gent. 1,195; la. 375,34; sab. sch. 46,90;	1,617 24
Essex-st. cong. gent. and la.	1,387 78
Franklin-st. cong. gent. 721; la. 260,08;	981 08
Salem-st. cong. gent. and la.	858 20
Pine-st. cong. gent. 540; la. 114,75;	654 75
Mariners' cong. gent. 54; la. 14,50; Green-st. do. 53; fem. so. for pro. chris. among the	

Jews for sup. of Mr. Schauffer, 46,52; a well wisher, 5;	
South Boston, cong. 268,72; mon. con. 37,50;	479 24
Other dona. particulars of which have been published,	752 67
	14 802 65
Ded. am't prev. ackn.	11,286 54-3,516 11
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Keene, B. Jenkins,	1 00
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Brunswick, Mon. con. and indiv. 143; D. Dunlap, 25;	
J. McKean, 20; Prof. Cleveland, 12;	200 00
Buxton, Mon. con. 15; la. 6,50;	21 50
North Bridgeton, Mon. con.	5 00
North Yarmouth, 2d par. gent. 9,40; la. 27; mon. con. 13,20;	49 60
Portland, Mon. con. High-st. chh. 57,63; a friend, by Rev. A. C. 5;	62 63
Standish, Mon. con.	16 58
Westbrook, Chh. and so. 21,64; mon. con. 11;	32 64—387 95
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury Mills, Mon. con. 50;	
Amesbury and Salisbury, la. 22;	72 00
Belleville, La.	43 25
East Bradford, Mr. Perry's so. coll. 11 00	
Ipswich, A lady,	5 00
Newbury, Ceylon so.	25 00
Newburyport, Mon. con. in Dr. Dana's so.	78 82
	235 07
Ded. c. note,	2 00—233 07
<i>Essex co. South, Ms. Aux. So. C. M. Richards, Tr.</i>	
Beverly, Dane-st. chh. and so. 66; mon. con. 28;	94 00
Essex, Gent. and la.	51 00
Middleton, Mon. con.	18 00
Rockport, Mr. Gale's so. extra effort,	36 00
Salem, S. chh. united mon. con.	8 90
Wenham, Mon. con. and cong. coll.	50 00—257 90
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Danbury, Cash,	50 00
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Stanwich, La. benev. so.	26 50
Westport, Cong. chh. and so. contrib. and mon. con.	70 00—96 50
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
East Sheldon, Mrs. F. Wead,	2 00
Enosburgh, Gent. 37; la. 18;	55 00
Fairfax, H. Wells, 30; cong. chh. and so. 15;	45 00
Sheldon, W. Morse,	2 00
St. Albans, Cong. chh. and so.	34 50
Swanton, Benev. so.	29 00
	167 50
Ded. dis. on unc. money,	1 00—166 50
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>	
Conway, Capt. Denham, for schs. in the East,	30 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Castleton, Presb. chh.	4 00
Geneva, Fem. miss. so. (of which to constitute Miss ELIZA BROWER an Hon. Mem. 100;)	135 64
Peruville, Presb. chh.	3 50
West Fayette, do.	25 00—168 14
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Hanover, A friend,	1 00
Lyme, J. Franklin,	50 00—51 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Hunter, Presb. chh. mon. con.	16 00
Lexington, Rev. A. L. Chapin, which and prev. dona. constitute Mrs. ABBY H. CHAPIN an Hon. Mem.	25 00—41 00
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Chester, Mr. Edson's so. 5; mon. con. 2,50;	7 50



East Long Meadow, Mon. con.	22 64
Long Meadow, 1st par. la. benev. so.	53 00
Monson, Union char. so. for sup. of Mr. Merrick, Persia, Springfield, Dr. Osgood's so. mon. con.	290 40
Westfield, A friend,	115 00
Westfield, A friend,	115 00—603 54
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	20 00
Grafton, A class in sab. sch.	3 67
Millville, Mon. con.	6 00
North Mendon, do.	50 00
Sutton, do.	
Westboro', A friend, for miss. to Greece,	2 00—81 67
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	45 79
Avon West, Gent. and la.	8 92
Enfield, Mon. con.	
Hartford, 1st so. gent. 200; mon. con. 19,59; S. so. do. 64,54;	284 13
	338 84
Ded. dis. on unc. money,	2 00—336 84
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	72 28
Amherst, Mon. con.	10 00
Hancock, W. Simonds,	7 50
Lyndeboro', Cong. so.	
Manchester, Cong. so. to constitute Rev. HORACE WOOD of Warner, an Hon. Mem.	67 00
Nashua, Gent. and la. benev. so. 25,50; E. Parker, to constitute Mrs. SARAH PARKER an Hon. Mem. 100;	125 50
Peterboro', Mon. con.	30 00—312 28
Kennebec, Me. Confer. of chhs. B. Nason, Tr.	
Hallowell, Mrs. S. E. Bond, to constitute Rev. AARON C. ADAMS of Gardiner, an Hon. Mem.	50 00
New Sharon, Cong. chh. mon. con.	10 00
Winslow, Inf. s. s. classes, 1,50; Miss P. I; for chil. in Ceylon,	2 50—62 50
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Bath, Mr. Ellingwood's chh. and so. (of which fr. F. Clark, for Frances L. Clark, Ceylon, 20; Rev. J. W. Ellingwood, for J. W. Hyde, do. 20.) which and prev. dona. constitute JONATHAN HYDE an Hon. Mem.	155 12
Litchfield, Mon. con.	17 00
Thomaston, Rev. S. C. Fessenden, 1 00	
Wiscasset, Fem. miss. asso.	17 75—190 87
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Litchfield, For the Siamese press,	7 00
Sharon, 1st cong. chh. sab. sch. for Benjamin Hamlin, Ceylon,	14 00—21 00
Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Lowell, 1st cong. chh. and so. 300; sab. sch. inf. dep. for Mr. Wheeler, 3,11; John-st. chh. Ind. miss. so. for sup. of Mr. Wheeler, 170; sab. sch. con. for Miss Spooner, 7,50; Appleton-st. chh. and so. 67,87;	548 48
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Franklin, Mon. con.	25 00
Middlesex North and vic. Ms. Char. So. J. S. Adams, Tr.	
Carlisle, Rev. PRESERVED SMITH, which constitutes him an Hon. Mem.	50 00
Fitchburg, J. N. 2; chil. of mater. asso. for chil. at Ceylon, 3,82;	5 82
Holliston, Mon. con.	8 75
Pepperell, Coll. for books for Syria,	93—65 50
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.	
Marlboro', Union so. mon. con.	32 00
Unionville, Fem. miss. so. which and prev. dona. constitute Rev. JOSEPH HAVEN, Jr. an Hon. Mem. 30; Rev. J. Haven, Sen. 10;	40 00—72 00
Middlesex Asso. Ct. H. C. Sanford, Tr.	
Lyne, 1st so. gent. and la.	60 00
Pettipaug, Gent.	38 39—98 39

Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Adams Basin, Presb. chh. for Sandw. Isl. miss.	18 00
Clarkson, Cong. chh.	46 37
Danville, Presb. chh.	43 00
Medina, do.	26 00
North Bergen, do.	8 63
Pembroke, do.	9 83
Rochester, 1st presb. chh. (of which fr. N. S. Griffith, 30; which and prev. dona. constitute SAMUEL D. PORTER an Hon. Mem.)	103 60
Scottsville, L. C. Andrus,	10 00—270 43
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
New Haven, Mon. con. in united cong. chhs. 85,23; do. in Yale coll. 10; do. in 3d chh. 9; centre chh. sab. sch. miss. so. 38; African chh. sab. sch. for the Minor sch. Ceylon, 60; an officer of Yale coll. 50; ded. dis. 13c.	252 10
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Northford, Juv. miss. so. 20,38; friends of do. 3; for Sarah L. Smith, Pine Ridge; mon. con. 6,37; indiv. 5;	34 75
North Guilford, Gent. 34,43; la. 23,33; less dis. 1,50;	56 28—91 01
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
(Of which fr. la. of 2d av. chh. for Charlotte Armstrong, Ceylon, 20; fr. a lady, for Ceylon miss. 20; a widow's mite, for do. 20; Mrs. Bethune, for Sandw. Isl. miss. 5.)	1,667 56
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
East Medway, 1st chh. la. 41,50; juv. asso. for fem. sem. at Sandw. Isl. 10;	51 50
Foxboro', Mon. con.	17 84
Roxbury, Eliot chh. and so. mon. con. 4,80; la. 27; mater. asso. for a child in Miss Farrar's sch. Bombay, 13;	44 80
West Newton, B. Eddy,	3 00
Wrentham, M. Everett,	10 00—127 14
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Northampton, A friend,	5 00
Southampton, Cong. chh. mon. con.	92 00—97 00
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Middleboro', 1st par. mon. con. and gent.	107 90
New Bedford, Head of the River, cong. chh. and so.	22 00
Wareham, Trin. cong. chh.	12 00—141 90
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
New Hartford, B. F. H.	1 00
Orange co. Vt. Aux. So. H. Hale, Tr.	
Tunbridge, Mrs. S. Cushman,	50 00
Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.	
Cooperstown, Gent. 32; la. 87,85; 119 85	
Gilbertsville, Rev. J. Wynkoop, for miss. press, Bangkok,	50 00
Westford,	62 50—232 35
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, N. par. mon. con. 21; S. par. gent. 42; la. 22,50;	85 50
South Weymouth, C. Holbrook,	5 00
Weymouth, S. par. fem. pray. so.	18 00—108 50
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, 1st chh. mon. con. 50; theol. sem. quar. contrib. of students, 11,62;	61 62
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Hampstead, Friends,	25 00
Hampton Falls and Seabrook, Mon. con.	15 66—40 66
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Orwell, A. C. av. of jew.	50
Rutland, Cong. chh. mon. con.	9 91
West Rutland, Young persons, to constitute Rev. ALDIS WALKER an Hon. Mem.	51 00—61 41
Somerset co. Me. Aux. So. C. Selden, Tr.	
Athens, Contrib. 9,73; mon. con. 9,11;	18 84
Norridgewock, Gent. and la.	20 94—39 78

<b>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</b>	
Dover, Coll. 7,25; mon. con. 1,32;	8 57
Farmington, Coll. 8,26; Miss M. A. E. 1;	9 26
Gilmanton Centre, Mon. con. 22,88; chil. 6,02; Iron works, coll. 10;	38 90
Meredith Bridge, Sub. 31; mon. con. 19; village miss. so. 25;	75 00
Milton, Coll.	15 28
North Wolfboro', Mon. con.	6 08
Rochester, Sub. 62,75; mon. con. 9,03;	71 78
Sanbornton, Coll. 31,20; mon. con. 3,81;	35 01
Sandwich, Coll.	13 12
Tamworth, do.	35 00
Wakefield, Sub. 18; mon. con. 7,50; C. G. W. 4,50;	30 00
Wolfboro' Bridge, Mon. con.	15 21—353 21
<b>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</b>	
Attleboro', 1st cong. chh.	35 60
Freetown, Cong. chh. and so. 10; mon. con. 5; for anti-slavery miss. at Sandw. Isl.	15 00
Mansfield, Mr. Blake's so.	7 09—57 09
<b>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</b>	506 18
<b>Western Reserve aux. so. By Rev. H. Coe, Agent,</b>	
Ashtabula co. Wayne, 12; Williamsfield, 10,50; Cuyahoga co. Cleveland, La. miss. so. 60; Strongsville, 26,77; Erie co. Milan, 47,44; A. B. Harris, 5; Sandusky city, 27,44; mon. con. 25; S. Moss, 10; Geauga co. Kirtland, 20; Huron co. Birmingham, 3,41; Fitchville, 1st presb. chh. 1,50; Florence, 59c. Greenfield, 10,58; mon. con. 12; Lyme, 34,50; C. Smith, 10; C. Rash, 10; R. K. 5; E. B. 5; Maxville, 17,73; Monroeville, 13,02; Norwalk, 124; Mrs. J. R. Lawrence, decid. 20; Paris, 21,50; Wakeman, 5,36; Lake co. Freedom, 1st chh. 175; Twinsburg, 2d chh. 12; Unionville, Mon. con. 15; Loraine co. Amherst, Mon. con. 85c. Medina co. Chatham, 20; York, 30; Rev. I. Lamson, 10; Seneca co. Bloom, 8,25; Eden, Mon. con. 2,74; Melmore, 11,69; Scipio, Rev. I. McC. 5; Summit co. Tallmadge, Miss Wright, 3; Trumbull co. Braceville, 21,06; Canfield, 7,91; Mesopotamia, 5,70; Newton Falls, L. Lyman, 10; H. A. Du Bois, 10; E. L. 5; Vernon, 2; Youngstown, Gent. 2; la. 12,50; ded. loss on various rem. 72,36;	663 03
<b>By T. P. Handy, Agent,</b>	
Brownhelm, Indiv. 7,87; Cleveland, Mon. con. 11,52; 1st presb. chh. sab. sch. 4,20; Johnsonville, Chh. 12,50; Lodi, J. Higbee, 10; Vermilion, Chh. 10;	56 09
<b>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</b>	
Grafton, Cong. so.	45 65
<b>Windham co. North, Ct. Aux. So. J. Williams, Tr.</b>	
Westford, Rev. ALVAN UNDERWOOD, which constitutes him an Hon. Mem.	50 00
<b>Windsor co. Vt. Confer. of Chhs. J. Francis and E. C. Tracy, Trs.</b>	
Stockbridge, Cong. chh. and so.	15 20
Woodstock, Cong. so. mon. con.	12 58—27 78
<b>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</b>	
Biddeford, Cong. chh. and so.	7 75
Lebanon, Cong. chh. and so. to constitute Rev. JOSEPH LORING an Hon. Mem.	58 00
Limerick, Village mon. con. 43,55; Hays neighborhood, do. 12,15;	55 70
Limington, Cong. so. mon. con.	6 32
Wells, W. par. coll.	31 31—159 08

Total from the above sources, \$14,220 76

## VARIOUS COLLECTIONS AND DONATIONS.

<b>A friend,</b>	1 00
<b>Albany, N. Y. Miss E. Scott, to constitute Rev. JAMES R. BOYD of Watertown, an Hon. Mem.</b>	50 00
<b>Almond, N. Y. Mon. con.</b>	29 00
<b>Amenia South, N. Y. Presb. chh.</b>	17 00
<b>Amsterdam Village, N. Y. Mater. asso. for Halsey A. Wood, Ceylon. 20; presb. chh. sab. sch. for Charles Bartlett, Ceylon. 20;</b>	40 00
<b>Andover, Ms. S. par. coll. 339,43; young people's miss. so. Scotland dis. 10,18; W. par. gent. 63; la. 44,34; mon. con. 19,66;</b>	476 61
<b>Augusta, Ga. By Rev. J. Knox,</b>	69 00
<b>Bevidere, Ill. Mon. con. 6; less dis. 54c.</b>	5 46
<b>Bethany, Pa. J. Bunnell,</b>	1 00
<b>Bethlehem, N. Y., I. Clemence,</b>	10 00
<b>Billericia, Ms. Mon. con. 8,72; av. of jew. 25c.</b>	8 97
<b>Bloomfield, N. J. Fem. sem. miss. so. for Mary Seymour, H. B. Cooke, and H. M. Cooke, Ceylon,</b>	40 00
<b>Bluehill, Me. Cong. chh. and so. benev. asso.</b>	50 00
<b>Brighton, Ms. Juv. sew. so. for sch. at Beyroot,</b>	8 50
<b>Bryan co. Ga. By Rev. J. Knox,</b>	100 00
<b>Byron, N. Y. Fem. miss. so.</b>	16 19
<b>Cambridge, Ms. Mon. con. in Shepard so. 34; sew. cir. of do. 36;</b>	70 00
<b>Canterbury, N. Y. Presb. chh. 32; a friend, 6;</b>	38 00
<b>Carbondale, Pa. 1st presb. chh.</b>	18 25
<b>Chanceford, Pa. La. asso. for Samuel T. Martin, Ceylon, 20; less dis. 80c.</b>	19 20
<b>Charlestown, Ms. 1st chh. and so.</b>	475 80
<b>Cherry Ridge, Pa. Miss M. Darling,</b>	3 00
<b>Chicago, Ill. Presb. chh. mon. con. 87,92; less dis. 8;</b>	79 92
<b>Cornwall, N. J. Presb. chh.</b>	4 50
<b>Danville, Pa. Mrs. C. Montgomery, 20; fem. miss. so. 21,35; less dis. 1,66;</b>	39 69
<b>Denton, N. Y. Presb. chh. 31; mon. con. 17;</b>	48 00
<b>Dorset, Vt. Gent. asso. 41; la. asso. 34; to constitute Rev. WILLIAM JACKSON, D. D. an Hon. Mem.; Mrs. S. C. Jackson, 12;</b>	87 00
<b>Dover, Ill. Mon. con. 10; less dis. 91c.</b>	9 09
<b>Dracut, Ms. Mon. con. and sub. to constitute Rev. WILLIAM PAGE an Hon. Mem.</b>	50 06
<b>Draper's Valley, Va. Miss E. Graham, for miss. to W. Africa,</b>	20 00
<b>Drawers and Port Penn, Del. Seven indiv. 6,50; less dis. 26c.</b>	6 24
<b>Dwight, Ark. Miss T. M. Bissell, to print Cher. books,</b>	5 00
<b>East Richfield, N. Y. Cong. chh.</b>	12 00
<b>Edisto Island, S. C. By Rev. J. Knox,</b>	46 50
<b>Elkton, Md. and Pender, Del. Chhs.</b>	57 00
<b>Essex, N. Y. Presb. chh.</b>	41 61
<b>Fairfield, N. J. Fem. mite so.</b>	15 00
<b>Fayetteville, N. Y. Presb. chh.</b>	63 58
<b>Fayette co. Pa. Union cong. C. P. chh. 8; less dis. 32c.</b>	7 68
<b>Fearing, O. T. F. S.</b>	2 00
<b>Fishkill, N. Y. Presb. chh.</b>	2 00
<b>Fort Columbus, N. Y., M. C. Dimick,</b>	2 50
<b>Fort Towson, Ark. Mon. con.</b>	7 00
<b>Franklin, N. Y. Cong. relig. so.</b>	20 00
<b>Freedom Plains, N. Y. Presb. chh. mon. con.</b>	2 62
<b>Gainesville, Ala. Chh. 110; less dis. 6,23;</b>	103 77
<b>Gettysburg, Pa. Presb. chh. mon. con. 25,90; less dis. 1,03;</b>	24 87
<b>Glens Falls, N. Y. Presb. so. mon. con. 23; a friend, 5; Mrs. E. H. S. 5; Mrs. F. J. 1;</b>	34 00
<b>Greenfield, N. Y. Coll.</b>	27 00
<b>Greenport, N. Y. Miss box at N. Tuthill's,</b>	6 00
<b>Guildhall, Vt. A friend,</b>	25 00
<b>Hammondsport, N. Y. Presb. chh.</b>	26 00
<b>Hamptonbury, N. Y., T. Jackson,</b>	2 00
<b>Harlaem, N. Y. Sab. sch. for Ceylon miss.</b>	6 00
<b>Harpersfield, N. Y. Presb. chh. mon. con.</b>	33 00
<b>Illinois, A friend,</b>	100 00
<b>Kingsboro', N. Y. Presb. cong.</b>	84 12
<b>Lansingburgh, N. Y., A friend, to ed. a hea. child, Ceylon, 9; three chil. 3;</b>	12 00
<b>Le Raysville, Pa. Pike cong. chh.</b>	28 50
<b>Lisle, N. Y., A friend,</b>	20 00
<b>Little Compton, R. I. Fem. benev. so.</b>	31 00

<i>Little Osage, Mo. Chh. mon. con.</i>	13 05
<i>Liverpool, N. Y. Presb. chh.</i>	3 64
<i>London, Eng. J. Symm, for Madras and Ceylon miss.</i>	10 56
<i>Lovell, Me. Gent. asso. 9,25; la. asso. 13,82;</i>	23 07
<i>Machias, Me. Cong. mon. con.</i>	35 00
<i>Marathon, N. Y. Fem. benev. so. 23,40; presb. chh. miss. so. 10,60;</i>	34 00
<i>Marietta, O. Fem. sem. for Marietta C. Jaquith, Ceylon,</i>	10 00
<i>Maumittan, Mo. Cong. mon. con.</i>	8 76
<i>Mayfield, N. Y. Central presb. cong.</i>	63 50
<i>McDonough, Ga. J. Dailey,</i>	18 75
<i>Meadville, Pa. Presb. chh. 25; less dis. 1;</i>	24 01
<i>Middlebury, Va. Mrs. Powell,</i>	3 50
<i>Middletown, Pa. Mrs. Birchard,</i>	3 00
<i>Millport, N. Y. La. miss. so.</i>	8 00
<i>Montrose, Pa. Presb. chh. mon. con.</i>	64 00
<i>Moravia, N. Y. Cong. chh.</i>	8 00
<i>Morristown, N. J. Presb. chh. mon. con.</i>	28 66
<i>M., S. I. For miss. press,</i>	50
<i>Mount Joy, Pa. Young la. miss. so. Cedar Hill sem. for schs. in Ceylon,</i>	15 00
<i>Nantucket, Ms. N. cong. chh. miss. so. 66; mon. con. 41; sab. sch. 12;</i>	119 00
<i>Newark, N. J. Two chil.</i>	1 00
<i>New Jersey. A friend,</i>	10 00
<i>New Lebanon, N. Y., R. Woodworth, a rev. pensioner,</i>	50 00
<i>New York City, Grand chil. of D. L. Dodge, for David L. Dodge, Ceylon,</i>	20 00
<i>Niles, Mich. Presb. chh. 31,81; less. dis. 1,27;</i>	30 54
<i>Orient, N. Y., W. S. Hobart, 5; D. Beers, 5;</i>	10 00
<i>Parsippany, N. J. Fem. read. and sew. so. 18; fem. evan. so. 9,75;</i>	27 75
<i>Patchogue, N. Y. Cong. chh. mon. con.</i>	7 00
<i>Paterson, N. J. 1st presb. chh. mon. con.</i>	14 00
<i>Philadelphia, Pa. 10th presb. chh. sab. sch. for Henry A. Boardman, Alexander W. Mitchell, William Shippen, Winthrop Sergeant, and I. Engle Negus, at Cape Palmas, 25; fem. so. for ed. of hea. youth, 300; Cedar-st. presb. chh. mon. con. 11,37; 5th presb. chh. male sab. sch. for John Neill, Ceylon, 20; fem. do. for George McClelland, do. 20; a friend, for a child at Cape Palmas, 15; 1st presb. chh. I. M. Van Harlingen, 50; less dis. 17,66;</i>	423 71
<i>Pokegama, Mr. Coe, for Ojibwa miss.</i>	50 00
<i>Pomfret, Vt. J. Miller,</i>	1 50
<i>Pompey, N. Y. 1st cong. chh. mon. con.</i>	21 00
<i>Princeton, N. J., A student,</i>	1 00
<i>Providence, R. I. Benef. cong. chh. and so. tract so. 18,55;</i>	502 87
<i>Pulaski and Wythe, Va. Miss. so. 15; fem. 33 55</i>	
<i>Reading, Ms. R. Parker, 10; young la. sew. cir. of ind. 6;</i>	16 00
<i>Robinstown, Me. Mon. con.</i>	12 00
<i>Rochester, N. Y., C. M. Lee, to constitute Miss SARAH P. EDWARDS of Hartford, Ct. an Hon. Mem.</i>	100 00
<i>Salina, N. Y. Presb. chh. mon. con.</i>	37 69
<i>Sandwich Islands, Miss. M. C. Ogden, for the fem. sem. at Wailuku, 300; less dis. 12;</i>	288 00
<i>Scituate, R. I. 1st cong. chh.</i>	20 00
<i>Smithfield, N. Y. Mon. con.</i>	14 00
<i>South Paris, Me. S. Morse,</i>	10 00
<i>South Reading, Ms. Gent. asso. 78,75; la. asso. (of which for Siamese press, 11;) 88,55;</i>	167 30
<i>Springfield, N. J. Presb. chh. to constitute Rev. WILLIAM B. REEVE of Canton, O. an Hon. Mem.</i>	53 50
<i>Stansfeld, L. C. Cong. chh. mon. con. 27; W. Ritchie, 10;</i>	37 00
<i>Stockholm Sweden, Swedish miss. so. an indiv. for schs. among the Druses,</i>	1 25
<i>Stuyvesant, N. Y. Miss M. B. Kittle, for Isabella B. Kittle, Ceylon,</i>	20 00
<i>Syracuse, N. Y. 1st presb. so. mon. con.</i>	100 00
<i>Tisbury, Ms. Mrs. E. Chase,</i>	2 00
<i>Troy, N. Y. 2d st. presb. chh. A. Slason, 5; fem. sew. so. 58,50;</i>	108 50
<i>Tuscarora, N. Y. Mon. con. 9,52; Indians, for Mr. Lyons, Sandw. Isl. 8;</i>	17 52
<i>Unknown, Rec'd in New York,</i>	6 00

<i>Upper Aquebogue, N. Y. Cong. chh. (of which for dis. of tracts, 10;)</i>	30 00
<i>Utica, N. Y. 1st presb. chh. J. Williams,</i>	25 00
<i>Washington City, D. C. 4th presb. chh. 60; sab. sch. for Sandw. Isl. miss. 5; J. W. Hand, 5;</i>	70 00
<i>Waterford, N. Y. Presb. chh.</i>	15 00
<i>Westhampton, N. Y. Presb. chh. mon. con.</i>	15 00
<i>West Harpersfield, N. Y. Mrs. L. H. for Maharrata miss.</i>	3 00
<i>West Newton, Ms. B. Eddy,</i>	3 00
<i>Wilmington, Ms. La. asso.</i>	15 37
<i>Winchester, Va. S. Rhea, 2,50; Mrs. C. 1;</i>	3 50
<i>Woburn, Ms. 1st chh. gent. 123,75; la. 126,86; mon. con. 60,24; sab. sch. 3,20;</i>	314 15
	\$20,162 68

## LEGACIES.

<i>Boston, Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r, (prev. ack. \$1.00);</i>	657 50
<i>Milbury, Ms. Rev. Osgood Herrick, by H. Mills, Adm'r, (prev. ackn. \$250;)</i>	160 20
	\$817 70

*Amount of donations and legacies acknowledged in the preceding lists, \$20,980 38. Total from August 1st, to May 31st, \$203,603 25.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Andover, Ms. S. par. A box, fr. juv. miss. so. for Mr. Boutwell,</i>	50 00
<i>East Hampton, Ms. Various articles, fr. S. Williston,</i>	1,351 19
<i>Easton, Pa. Two cases of slates, fr. S. Taylor.</i>	
<i>Essex, Vt. A box.</i>	
<i>Greenville, N. Y., A barrel, fr. la. for Mr. Parker, Sandw. Isl.</i>	
<i>Hollis, N. H., A barrel, fr. la. for Ojibwa miss.</i>	55 00
<i>Lebanon, Me. Clothing, fr. la. sew. so.</i>	17 42
<i>Lovell, Ms. Two boxes, for Mr. Boutwell, Ojibwa miss.</i>	
<i>Middleboro', Ms. 1st par. A box, fr. la. miss. so. for La Pointe,</i>	28 68
<i>New Alstead, N. H. 12 yards flannel, fr. so. of ind. for Mr. Emerson and Mr. Locke, Sandw. Isl.</i>	
<i>Newfane, Vt. A box.</i>	
<i>New Haven, Ct. A box, for Mr. Hebard, Syria; letter paper, fr. J. Donaghe, \$10;</i>	
<i>New York City, A box, fr. miss. so. of sab. sch. Bleecker-st. chh. for Dr. Grant</i>	
<i>North Woodstock, Ct. A box, fr. la. sew. so. for Mr. Smith, Syria, 41; do. fr. juv. so. for do. 9;</i>	50 00
<i>Pembroke, Ms. A bedquilt, fr. a lady.</i>	
<i>Pompey, N. Y., A box, for Mr. Crane, Madura.</i>	
<i>Reading, Ms. Shirts, etc., fr. la. sew. cir. of ind.</i>	
<i>West Rutland, Vt. Mill Village, Paper, fr. Messrs Ward and Henderson,</i>	7 00
<i>Woburn, Ms. A box.</i>	
<i>Unknown, Shoes, fr. Miss S. Tuttle, 5,75; a box, for Mr. Dwight, Madura.</i>	

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.



# THE MISSIONARY HERALD.

VOL. XXXVII.

AUGUST, 1841.

No. 8.

American Board of Commissioners for Foreign Missions.

Siam.

GENERAL LETTER FROM THE MISSIONARIES, DATED BANKOK, 1ST DEC. 1840.

## *Labors prosecuted by the Mission.*

AFTER mentioning the arrival of Messrs. Hemenway and Caswell and their wives and Miss Pierce, 1st of January, Mr. and Mrs. Benham 3d March, and Messrs. French and Peet and their wives 28th May, constituting the reinforcement which was for some time detained at Singapore; the missionaries mention the sudden and lamented decease of Mr. Benham, one month after his arrival, and then proceed—

The labors of the past year have been much the same with those of the two years next preceding it. There has been preaching steadily during the year at the floating-house and at the tract-house. Mr. Robinson, as formerly, has conducted the exercise at the floating-house. These are only on the Sabbath. The audience consists chiefly of those in the employ of the mission, and of a few children connected with the mission as scholars. There are usually some others present, and occasionally quite a number; but none, except those above mentioned, can be called regular attendants. When viewed in the proper light, we think this exercise will be considered a very important one. It is true but few attend it, and these few are, for the most part, those who are daily receiving instruction in the mission families. Still nearly or quite all the reasons which render it important to sustain public worship on the Sabbath in christian lands, operate here with their full force. The place occupied for this exercise is, on many accounts, very inconvenient, and we earn-

estly desire that the time may soon come when the state of our treasury shall be such as to justify us in the erection of a small but neat building to be dedicated to the worship of the true God.

The preaching at the tract-house is conducted by Doct. Bradley; and, owing to the accompanying distribution of tracts and the changing character of the audiences, partakes much more of the colloquial character than that at the floating-house. With very few exceptions, the gospel has been preached at this place four times each week during the year. The time occupied is usually from two to three hours. Efforts have been made, with considerable success, to make the exercise on the Sabbath partake more of the nature of formal public worship than heretofore. We have constantly increasing evidence that it was the favoring hand of our divine Master that directed us to this central point of labor.

Besides these stated and public seasons of preaching, numerous opportunities are improved to impart instruction to individuals in private.

The number of tracts distributed this year has been much less than that of the preceding. This, however, has not been caused by any diminution of desire for them in the people, or any change in our opinion as to the importance of this branch of our labors. It has been caused entirely by want of means with which to print. For about ten months our press has lain still, and in the mean time, although we have practised the most rigid economy in distribution, several of our most important tracts have gone out of print. We feel authorized now, however, by a fresh receipt of funds, to resume printing. Still it will necessarily be long before we can have our usual variety of these messengers of good. As intimated

above, there has been regular distribution at the tract-house four times a week. Tracts have also been distributed at the houses of Doct. Bradley and Mr. Robinson to those who have called for them. These calls will average, we think, from ten to fifteen per day during the year. There has also been some hundred Chinese tracts distributed by Mr. Peet.

Mr. Robinson's time has been mostly occupied with translating the Scriptures. The gospels of Mark, Luke, and John are already translated and printed, together with the Acts of the Apostles, the Epistle of Paul to the Colossians and the three Epistles of John. Small editions of most or all of these we desire to print during the coming year. We feel strongly desirous of being able to refer the Siamese to the Word of God itself for instruction.

In regard to schools we can say but little, except that no experiment has yet been made in this department under such circumstances as would authorize us to form any definite opinion as to what we may expect hereafter to accomplish. There have at all times during the year been some children under instruction in the mission, but the fickleness of parents is such that they commonly remain but a short time. We believe that the great importance of imparting a christian education to the young demands more efficient efforts than we have hitherto been able to put forth for the accomplishment of this object.

With reference to efforts for instructing the Chinese portion of the inhabitants of Bankok, the missionaries remark—

We think there are few if any places in the world where efforts for this class of people are likely to be crowned with so great success, as here. There is one prominent reason for this opinion, which we suppose will commend itself to most persons. In his own country the Chinaman looks down upon the missionary as inferior to himself. In such places as Singapore, Batavia, and others where the government is administered by Europeans, the Chinese feel that others look down upon them, and thus a distance is created between them and the missionary, nearly or quite as prejudicial to success as that which exists in China itself. But in such places as Bankok, where neither the Chinaman nor the missionary belongs to the class that bears rule, they meet on a common level. That this must render them much more favorable to impression needs no argument to

prove. Facts also, as might be expected, go to establish this view as just. We are not aware that the preaching of the gospel to the Chinese has been attended with so great success, considering the amount of labor performed, in any other place, as in Bankok. We think that, as soon as practicable, the hands of the brethren in this department should be so strengthened, that no ordinary event, such as the removal of a brother from his labors by death or sickness, shall be able to hazard the permanency of their operations.

### *Estimate of the Progress made.*

Though the missionaries are not able, after having been in Siam seven years, to see around them any of the Siamese who have publicly embraced the christian system, or who give satisfactory evidence that they have been renewed by the Spirit of God, yet they can point to some important results, which show that they have not labored in vain, and which, as indicative of progress and of preparation for further and more efficient labors, are highly important and encouraging. They remark—

We may be prepared to appreciate the worth of what has, as we suppose, already been accomplished by missionary labors in Siam.

1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. Many very naturally supposed us to be in some way connected with the English, who have made extensive conquests in this quarter of the world, and whose power is consequently much dreaded. How our being taken for subjects of Great Britain might prove prejudicial to our cause it is not difficult to perceive. It is now known, however, by the more intelligent, that England and America are two distinct countries, with no more of political connection than exists between any other two countries at peace with each other. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, produced by his

having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could not be done half so effectually in days or even in weeks.

3. Many thousands have had the gospel so preached to them as that they have understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptance of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the Scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

4. There are some hundreds, at least, who have a pretty thorough knowledge of the christian system, and have closely observed its practical influence on those who profess it. We refer now to those who have for some time been connected with the mission as teachers, scholars, and laborers of various classes. We include also those, of whom there is a large class, who have frequently visited our families and have had opportunities of judging of our principles by our conduct. These have had line upon line and precept upon precept.

5. There is a considerable number who professed to be convinced of the folly of idol worship and to have forsaken it. Cases of this kind are becoming somewhat frequent. We think they have been more numerous during the last, than in any previous year. If we ex-

press a doubt in regard to their sincerity, they say, "Go to our houses and see. We have taken down and thrown away all our idols and implements of idol worship." We do not believe that all these professions are sincere. Still we hope that in some cases they are so. It must be remembered that it is a great thing for a heathen to renounce the religion of his fathers; and where we see any considerable number who are willing to do this publicly, we may be sure that those convictions which lead to this step are becoming widely diffused.

6. Finally, we consider it no small step in preparing the way for the reception of the gospel by this nation that several of the most prominent and influential men acknowledge their disbelief of the system of the universe taught in their sacred books, and consequently acknowledge that the books which teach this system are uninspired. There are many thousands of volumes of what the Siamese call their sacred books. It is probable that all these books contain more or less that may be proved to be false, and therefore contain the elements of their own destruction. It is especially so with some of their most renowned books, which treat of the system of the universe.

As there are few if any nations where the belief of the people depends so much on that of their superiors as in Siam, it is reasonable to suppose that this beginning, by men high in rank and influence, in the rejection of books heretofore reputed sacred, will go very far towards overturning the established belief of the nation, and preparing the way for the reception of the true religion.

We desire not to leave the impression that we esteem ourselves as the only human agents in the production of the results just mentioned. Other laborers are in the field. We desire to be looked upon as only co-workers with our brethren in the same glorious cause.

#### *Use of Opium and Intoxicating Drinks.*

Before closing this communication we would say a few words concerning two or three topics not mentioned above. The attempt to suppress the traffic in opium we believe has been attended with quite as much success as could have been expected. Still considerable quantities of the drug are, without doubt, smuggled into the country. But while the use of opium has diminished, that of ardent spirits has greatly increased. Five men are seen intoxicated now,



where one was seen two years since. Of course crimes of various kinds increase in the same proportion. What the end will be, it is impossible to say.

The commerce of Siam is gradually increasing. This we are glad to see, because, as commerce increases, we may expect the demand for various articles of foreign manufacture to increase also, and consequently the industry of the country to be promoted. One of the greatest hindrances to the gospel among this people is idleness, and they are idle because their wants are so few that they can be supplied with very little labor. Could the expense of living to the Siamese be tripled or quadrupled, we should expect great good as the result.

It is known that Siam and Cochin-China are rival kingdoms. They have had frequent wars, the subject of contention being Cambodia, which lies between them. For some years past the king of Cochin-China has been building ships of war after European models. The king of Siam has done the same, and will probably feel it necessary to do what he can to keep pace with his rival. During the last year the king of Cochin-China has purchased a steamer for warlike purposes. The king of Siam may do the same. It is impossible to foresee what would be the effect of war between the two countries. In the mean time the preparations which are going on, together with the increasing efforts in the commercial line, we suppose may have the effect to divert money from the wats, in the erection of which immense sums have heretofore been annually expended. Another effect may be to increase the demand for the introduction of the English language and such of the sciences as are necessary to conduct these operations with success. How far this may go towards giving success to our efforts at establishing schools remains yet to be seen.

### Borneo.

#### JOURNAL OF MESSRS. NEVIUS AND YOUNGBLOOD.

In the last number, page 318, was inserted a letter from Mr. Youngblood, giving summarily the results of a tour which he, with his associate, Mr. Nevius, had made from Pontianak into the interior of the island. Below are extracts from the journal kept during this tour, the object of which was to ascertain the character and disposition of the people, and how far it was prac-

ticable to introduce christian knowledge among them.

#### *Object of the Tour—Diversity of Languages—Sugalam.*

*March 26th, 1840.* At two o'clock in the afternoon we took leave of our families and set out on our contemplated tour into the interior of the island. It is our intention to ascend the Kapwas river as far at least as Sangow, some six or seven days from Pontianak; thence return to Tyan, and from that place cross by land to Landak; whence we hope to reach Pontianak again, by way of Mandore, a Chinese settlement three days distant by land from Landak. In undertaking this tour we know not what trials and dangers await us; but believing that we are in the path of duty, we would go forward trusting in that Almighty arm which has guided and protected us hitherto. The principal object of the present tour is to endeavor to gain as much knowledge as we can of the numbers, character, habits, and situation of the Dyak tribes of the interior, and ascertain, by personal observation, the openings for missionary labor, and the most eligible site for a station among them. Both the resident and sultan of Pontianak have kindly furnished us with letters to the chief men at the principal places we design to visit.

As the travellers were passing up the river, March 30th, and approaching Tyan, they entered a house near the banks, where they found a kind and interesting family, embracing the father, mother, and two children, where not a little of parental and filial affection were manifested. Of the conversation it is stated—

The man confirmed what we had before heard of the Babel-like diversity of tongues among this people. Almost every separate tribe has its distinct language, not at all understood, or only in a very limited extent, by the nearest neighboring tribes. They have no written language as a people. The first attempt to commit their language to writing with which we are acquainted is that of our German brethren at Banjermassing in an elementary work. There exist also the most deadly feuds and animosities between the various tribes, which present to mutual communication a barrier more insuperable than that of mountains and seas. These are probably among the principal causes of their discrepancy. We inquired of this man whether, if he

were to meet with Dyaks of such and such places, he could hold communication with them by any common language? "How would I dare to visit them?" was his instantaneous reply. "By such an act of temerity I would lose my head." When we looked at this interesting family group, only the representatives of thousands and tens of thousands, with physical and mental qualities not inferior, perhaps, to them, we could not help sighing when we considered their gross ignorance and superstition, the tyranny exercised over them, and the cruel practices to which most are addicted. Oh that God would have mercy upon them.

Having passed through Tyan, March 31st, the explorers passed on to Sugalam. Visiting the Dyak villages near that place, they say—

The general mode of building is this: All the houses, or nearly all, in a kampong are erected on posts of the same height, generally about ten or twelve feet above the ground. They are all joined together under one roof, with only slight partitions to separate the families. Each door marks a household. Hence results the mode of reckoning the population, not by so many houses, but by so many *lawangs* or *pintees*, that is doors. The roof is commonly of bark, sometimes of *atap*; the sides of bark from the roof to the floor, generally sloping inwards, and the floor of poles. The windows are in the roofs of their houses, a portion of which is raised by poles to a horizontal position for the admission of light and the emission of smoke. In some of the small single houses that stand in the paddy fields these apertures, serving the double purpose of window and chimney, occupy nearly half the roof. The fireplaces are in the houses, and under or between the windows. The floors of the dwellings extend out into a wide open platform, generally the whole length of the village, on which they walk, dry, and thresh their rice, etc. They ascend to their houses by notched timbers laid in a standing position, or by rude ladders formed of round poles lashed together by rattan. Under their houses they keep swine and poultry, but the latter often seem quite at home above the floor. The number of Dyak doors in these kampongs is one hundred and twenty. The whole population probably does not fall much short of six hundred. Some years since the inhabitants of these kampongs, probably on account of oppression, are said to have left their habitations in a body, and to have descend-

ed the river to seek the protection of the sultan of Pontianak. Instead of receiving them, he advised them to return to their place, and at the same time, most probably, judging from his known character for liberality and hatred of oppression, recommended to their masters to lighten their burdens. But whatever may have been their former condition, their present yoke, compared with others, cannot be said to be a heavy one.

*April 2.* Between the hours of twelve and four we passed the mouths of more than twenty creeks. These have been generally very small, and would be too insignificant to claim the notice of the passing tourist, were it not for the fact that most of them have their sources some distance in the interior and form channels of communication by small boats with inland settlements. In fact rivers and their branches are the roads of Borneo. On many of these also the Dyaks have their settlements. A little way up the river it is proverbial that where there are streams, there are Dyaks.

We passed a number of mines worked principally by Chinese, a few being employed in each mine.

We stopped for the night at a place called Rantu, where there are a few Malay and Chinese habitations, and where there is a gold-mine. There is also a diamond-mine in the vicinity. We visited the Chinese at their dwellings and gave them some tracts, which were gratefully received. As we were about to return to our boat, some eggs and wax candles were presented to us, while many apologies were offered because of their inability to give any thing, as they said, more worthy our acceptance. Malays afterwards assisted us in our boat, and brought with them dried fish and a little rice as a present. To one or two of them, who could read, a few tracts were given. To these and some Chinamen who came on board we endeavored to explain some portion of the contents of the tracts. The Chinese who work these mines, as well as the Malays who superintend them, are exceedingly superstitious. They informed us that for some years past there had been a diminution in the quantity of gold, and said, with the utmost apparent credulity, that it was owing to the power of some *hantu* or ghost. If these invisible beings become for any reason displeased, the gold, they say, will *lari*, that is, run away. Oh how much do this people need the enlightening influence of the

gospel to divest their minds of these childish superstitions.

*Sangaw—Population and their Character—Cannibal Tribes.*

April 4th Messrs. Nevius and Youngblood reached Sangaw, a town pleasantly situated on the left bank of the river, amid a grove of cocoa and other fruit trees, and presenting, as they approached, quite an imposing appearance. A large number of trading-boats and floating-houses lined the river. They stopped at the Chinese kampong, and immediately dispatched a messenger for the *penambahan*, or chief ruler, to ask for an interview with him. Here they remained two or three days, treated with civility, but rather coldly by the *penambahan*, but very hospitably by the *panguan*, another officer of the place. The former sent word to them to remain a day or two longer than they intended, that he might send a communication by them to Sintang.

After receiving this message we returned to our boat, where we had constant calls for books from Malays and Bugis until seven o'clock at night. Never before have we witnessed such a desire manifested by Mohammedans for christian books. Indeed our object and all concerning us seemed noble to them and elicited many questions. Several small parties of Dyaks from the interior have also visited us, and during all the afternoon we have seen them passing up and down the river in boats. The Chinese, as usual, paid us frequent visits, and received tracts from us.

Sangaw, which, as before stated, stands on the left bank of the Kapwas, contains a population of nearly three thousand souls. Two thirds, perhaps three fourths, of these are Malays. Bugis compose the principal part of the remaining fraction. Besides these there are some twenty or thirty Dyak slaves, and in the Chinese kampong forty or fifty Chinese. The whole number of Chinese under the *kong-se* of Sangaw, according to the captain's estimate, is about five hundred. The population is very much scattered. Except those in the kampong in town, the remainder are found in small settlements, not exceeding twenty or thirty in a place, and are almost exclusively engaged in working mines. The jurisdiction of the *kong-se* of Sangaw extends down the river as far as Sautoh, where it meets the limits of the *kong-se* of Tyan, and up as far as the Menawas, a small stream, which falls into the Kapwas a day or more above

Sangaw. As it respects the number of inhabitants in any Malay town we find it very difficult to obtain an exact estimate. Those whose situation affords the best opportunities for obtaining the requisite information, are either unable or indisposed to furnish it. It is forbidden by the koran to take a census, on account, probably, of the calamity which befel the Israelites when David numbered them. The number of houses in a place is sometimes taken as a standard, but the average number of persons to a dwelling varies so much in different towns as to make this an uncertain method. If the number of inhabitants of Sangaw, for example, were estimated at an average of five or six to a dwelling, which is a fair estimate for Pontianak and some other places, we would come one half, at least, short of the true number. The number of inhabitants of Sangaw, as well as other places on the river, is far less, it is said, than when the island was under native rule and Succadana, now called New Brussels, was in its glory. The character of the inhabitants of Sangaw differs little from that of the citizens of other Malay towns we have visited, except that the male population are, if possible, more indolent and feel more independent. So great is their indolence and pride, that not a foot of land, as far as we could see or learn, is cultivated by them. They obtain their subsistence from their Dyak subjects and the trade of the interior. The females, however, seem to be more industrious. They manufacture considerable quantities of cloth, from yarn brought from Singapore and from the interior, where cotton is cultivated to some extent by the Dyaks. In our walk through the town we saw many looms in operation under the dwellings. The looms are very simple in their construction, and the process of weaving by them laborious and slow. A hand breadth is the work of a day, and a single Malay garment requires a month for its construction. The cloth appears well and is of a firm texture.

The soil in the vicinity is a mixture of yellow clay and sand, with only a thin layer of black mould on the surface; but judging from the small spots we have seen cultivated by the Chinese, it seems well adapted to the cultivation of sugarcane, and several kinds of vegetables, such as the yam, radish, cucumber, and the egg-plant. The chief exports from Sangaw are gold-dust, rice, rattan, beeswax, and a species of vegetable oil made from the nut of a tree called here the tungkawang.



In the district of Sangaw, extending several days in every direction, there are three tribes of Dyaks, together numbering five hundred *lawangs* and probably about three thousand souls. Two of these tribes are several days distant in the interior, on the banks of the Skiam. One of these tribes, the Jang-kang, is addicted to the horrible practice of cannibalism. There is another tribe of cannibals on the eastern coast. Excepting these two tribes, we have not heard of any other portion of this people who eat human flesh. That the practice prevails to no inconsiderable extent among the Jang-kang tribe, there is on our minds no longer the shadow of a doubt. They themselves confess it with boasting, and give as a reason for the horrid custom, that it makes them courageous. To the young brave, who is just putting on his armor and is anxious to gain a warrior's fame, and to acquire what is to them the most valuable of spoils—an abundance of human heads—a taste of the flesh is given to nerve his arm and make him fearless. "How could we be brave," said one man, "if we had never tasted of human flesh." A Malay man with whom we conversed had seen the Dyaks making their meal upon the human frame. They do not eat indiscriminately all parts of the body, but, with a most horrid kind of epicurism, feast with the greatest relish upon the tongue, the brain, and the muscles of the leg. The men of this tribe file down their teeth to a point, like the teeth of a saw. This, while it may fit them the better for the indulgence of their favorite propensity, adds not a little to the ferocious appearance of these man-eaters. The practice of cutting off heads is their confession and boast. They seem to consider it their greatest glory. One old man, of great muscular strength and rather fierce countenance, drew out his sword, and with an exulting smile, declared that with it he had decapitated twelve men. We expressed to many an abhorrence of the practice, and our hope that in future they would live in peace with each other, and use their knives for other purposes than cutting off heads. "But if we have a debt," said one old man, "we must discharge it." Thus when one head is cut off, it creates a debt, which, in the opinion of the parties concerned, must not be suffered to remain uncanceled; but the cancelling creates a fresh demand for blood. In this way a kind of running account is kept open in this work of mutual slaughter, never to be settled, we fear, until the gospel shall teach them

the sublime doctrine of forgiveness and bring them the blessing of peace.

The men of this Jang-kang tribe are in many respects a noble race. In stature, in the features of the face, and in their well proportioned and muscular limbs, they excel all Dyaks we have yet seen, with one or two individual exceptions. Dreadful havoc has been made among the tribes of Sangaw on the north and east, within three years past. Whole villages have been entirely cut off. The Sadong Dyaks, a tribe of Bruni (Borneo proper,) have destroyed five hundred of the Sangaw Dyaks, on the Skiam, and the tribes of and near Sintang two hundred. If this destruction of life should continue a few years longer, these tribes must become extinct, unless they remove to the vicinity of their Malay masters, (to which Dyaks generally are extremely averse,) or take better measures of defence. How much do all these tribes, the powerful and the weak, need the transforming influence of the gospel! and who that for a moment considers their condition will not most earnestly pray that every obstacle to its introduction may be removed and they receive its sacred truths with their whole hearts!

*Dyak Dress and Weapons—Symbolical Language—Female Industry—Scaddan.*

The Jang-kang Dyaks and most other tribes go nearly naked, wearing only what the Malays call the *chouat*, a narrow strip of cloth or bark about the loins. On the right side they carry a *tung king*, a small ornamented pouch or basket, made of rattan. This contains the entire apparatus of the sirih-chewer, consisting of two pieces of ornamental bamboo, five or six inches in length, and one or two inches in diameter, and a little bark. This pouch is fastened to the body by a narrow belt, ornamented with sea-shells. On the right side they carry also the *sinda*, a sheathed knife, of long slender blade, used for ordinary purposes, and for trimming off the ears, etc., of heads taken in war. On the left side hangs the *lansa*, or large head cutting-knife. Such is the weight of this weapon, the keenness of its edge, and the power and skill of the arm that wields it, that a single stroke is generally sufficient to sever the head, and sometimes one arm with it, from the body. Of those who have their heads covered, some, like the Malays, wear a handkerchief; others, particularly when going to war, put on a kind of cap made of rattan, in which

they stick long feathers, taken from domestic fowls or the large wild birds of the island.

One tribe of Sangaw, the Ribort, wear clothing similar to the Malays, at least when they leave their kampongs and visit Sangaw for purposes of trade. They are darker in complexion and inferior in strength and bravery to the Jang-kang.

In the absence of all written language the Dyaks have a kind of symbolic mode of communication exceedingly simple. A Malay man sitting in our boat first informed us of it, and appealed, in confirmation of what he said, to some Dyaks seated on the shore, requesting them at the same time to furnish us with a specimen. They immediately took their knives and cut out the forms of two small weapons such as are used for weapons in their *sumpitans*, or blow-guns. These are sent, if we were correctly informed, to different kampongs of the same tribe to rouse them to war. In the least arrow two opposing points were made to denote contending forces; and notches cut in it denoted the number of days intervening before the attack was to be made. The large arrow was said to be a demand for men, the number of whom was also indicated by notches. Supposing, then, the number of notches cut in the smaller arrow to be ten, and those in the larger forty, the combined language of the two would be something like this: "At the expiration of ten days we wish to attack our enemy and we expect your kampong to furnish us against that day a force of forty armed men." They sometimes burn one end of these sticks and paint the other red, denoting that they intend to burn the village and destroy all the inhabitants. They use weapons of various kinds, musket-balls, when they have them, and sticks cut into a variety of shapes, for the same purpose.

6. About five o'clock this morning left Sangaw for Scuddan and Sintang. At a Malay house where we stopped at noon a female was engaged in weaving. The farther we go up the river, the more do we find females thus engaged. The sound of the loom is becoming quite familiar to our ears.

On the 7th Messrs. Nevius and Youngblood reached Scuddan, and were in the evening called upon by the sultan, and the next morning visited him by invitation, and were received in a very friendly manner.

We informed him of our design of visiting this and other places on the

river, and asked him whether he would object to a missionary being located in Scuddan. He replied that he would not; and from what we have learned of his character from others, we think it probable that, if a missionary could gain his favor, fewer difficulties would be found in laboring for the benefit of both Malays and Dyaks here, than in many other places. As we arose to depart, he handed us a copy of the gospel by John and some tracts in Malay, which we sent him in the morning, saying to us that as he could not read and understand them, they were useless to him. We rather urged him to keep them, telling him that his priest could read them and make known their contents to him. This seemed a new idea to him, and he immediately consented to keep them and thanked us for them. He strongly urged us to call on him again on our return from Sintang, promising to procure some Dyak weapons for us.

The total number of houses at Scuddan is about seventy or eighty, and the whole population seven or eight hundred. The Scuddan is a stream about a hundred yards wide where it falls into the Kapwas. Here, as in Sangaw, we heard the females engaged early in the morning cleaning and preparing cotton for spinning, and in passing through the place the sound of the loom was every where heard.

#### *Interview with the Rulers of Sintang— Population in the Vicinity.*

10. At ten o'clock arrived at the Chinese kampong, on the right bank of the river, nearly opposite the town of Sintang.

On the next day an interview was had with the pangeran, the chief ruler of the place.

We returned to our boat after the interview, and near sunset strolled through the kampong. In passing through we counted ninety houses, besides thirty or forty built upon rafts on the river, and about twenty on the opposite side of the river to the southeast. The bank upon which the town is built is from seven to ten feet above the present level of the water, but sometimes it is inundated. The structure of the houses is much the same as at Sangaw and Scuddan, but they are rather inferior in appearance, and scarcely any attention appears to be paid to keeping them in repair. They are generally covered with shingles, which are tied on with rattan, instead of

being fastened with wooden pins, as at Sangaw. The average number of persons to a dwelling is large, at least eight, perhaps ten. The male population are extremely indolent, more so, if possible, than at the other places on the river. All seem to think it beneath them to engage in cultivating the soil, or in any other occupation, except trade. The females, however, as at Sangaw and Scud-dan, manufacture a considerable quantity of cloth for domestic use.

The whole Chinese population connected with Sintang is, according to the captain's estimate, 120 or 130. During the time we were on our boat to-day we had constant calls from Malays and Chinese, and those who could read and wished books we supplied.

From Sintang only a solitary mountain, and that of a somewhat conical form, is visible, about half a day in nearly an eastern direction. Its sides seem precipitous and rocky, and its summit is probably near two thousand feet above the level of the river. It is called Gunung Klam, or the Dark Mountain, perhaps because its sides and summit are frequently enveloped in mists and clouds. From the top there is said to be a large cavern or opening of unknown depth. Lines 1,200 feet in length have been let down, without reaching any bottom. About the foot of this mountain Dyaks are quite numerous, there being a thousand capable of bearing arms, according to the estimate of an old man of the tribe, who visited us.

This morning, in company with the Bugis man, who offered to be our guide, we took a short excursion up the Kapwas and Melawi rivers. These rivers are of nearly equal width, about two hundred yards, but the Kapwas appears to have the greater volume of water. On both these rivers, for seven or eight days into the interior, according to native travelling, there are settlements of Malays, containing in all upwards of four thousand souls. The most important places on the Kapwas are Silat, two days from Sintang, Salimban, one day or a little more from Silat, and Bunut, about three days from Salimban, and the farthest Malay settlement in the interior. Silat has a population of about 400 Malays and a few Chinese, and Salimban and Bunut about one thousand each. In the district of Salimban is the Manuh tribe of Dyaks, some of whom have become Mohammedans. About four days from Sintang, on the left of the Kapwas, and some distance from it, is a large lake

called Danau Malayu, which, according to the natives, is three or four days in circumference. There are several small lakes near the large one. On the Melawi the Malay population is less than on the Kapwas, not probably exceeding 1,500.

Both on the Kapwas and Melawi rivers the Dyaks are said by all whom we have conversed with on the subject, and who have the means of knowing, to be numerous. By some they are estimated at seventy or eighty thousand, and by others much beyond that number. Under the rajas of Sintang, whose authority extends but a few days, there are, at the lowest estimate, between fifteen and twenty thousand, scattered in small *desas* or villages, generally on streams falling into the Kapwas. The number under other Malay chiefs, farther into the interior, is probably not short of this number. Pangeran Adi, who resides at Bunut, it is said has under him at least ten thousand. Besides these, within seven or eight days native travelling, say from 120 to 150 miles, following the course of the rivers, and from thirty to fifty miles on each side, there are several tribes and parts of tribes still independent of Malay authority. The Kapwas, from Sintang to Bunut, is said to be a sluggish stream, without falls or rapids, and navigable for large boats; but beyond that place, rocky and dangerous of navigation. The Kyan or Koyan tribe of Dyaks, who are still independent, and one of the largest and most powerful on the island, inhabit this region. They excel in the manufacture of steel. Some of their swords which we saw were of superior polish and fineness and indicated much skill in the workmanship. With their best swords we were informed they can cut through rods of iron more than half an inch in diameter. Within the bounds of this tribe we were informed the explorer Muller, employed by the Dutch government, was murdered while on his way from Cote, or Kote, on the east of the island, to Banjarmassing and Pontianak.

The rajas of Sintang are seven in number, of nearly equal authority, and who share between them the profits accruing from their Dyak subjects. They do not raise from them a revenue by direct and regular taxation, as is done at some other places on the river and at Sambas. It would be far better for the poor Dyaks were this the case.

Soon after our return from our excursion up the rivers, this morning, pangeran Anum sent his boat to convey us to



his residence. On entering we were honored by the discharge of five guns, and the interview passed off much as at the house of his brother Adapati on Saturday. We found him, however, living in apparently better style and surrounded by a large train of domestics. This man has visited Danau Malayu and confirmed the statement we had before heard respecting it. From the house of pangeran Anum, in company with him, we went to that of pangeran Kunung, which is situated a short distance up the Kapwas on the opposite side. His situation is quite high and romantic, amid a beautiful grove of fruit trees. The ground rising very abruptly from the river's bank, we ascended by several flight of rough stairs to his dwelling, which we found spacious and exhibiting rather more taste than any dwelling we had before entered in this place. We were received again with such noisy honors as almost deafened us. The hall into which we were received was large, and we were asked to take our seats on benches at a table. This was quite a relief to our limbs wearied as they had been by sitting in native style at his brothers.

As a station for a Dyak mission we think Sintang presents claims far beyond any place on the river, and perhaps any other on the western part of the island; and we trust that, in the good providence of God, it will not be long before it is occupied. But men are needed for this place, as well as all others on this island, especially in the interior, possessing no small degree of faith, patience, love and holy zeal, for they no doubt will meet with much, especially in the outset, that would put all these to the severest trial.

Pangeran Adapati gave us on leaving several Dyak weapons. His reserve, as well as that of pangeran Anum, seemed to be all laid aside, and they conversed with a freedom which was pleasing to us. Towards evening pangeran Kunung sent to us a request that we would remain until tomorrow, as he wished to call upon us in the morning upon our boat.

16. Reached Tyan, on our return to Pontianak, about five o'clock this morning, and at eight called on the *gezighgeber*, who informed us that the prospect of an open war between the Dyaks of Tyan and Landak is greater than when we were on our way up the river. Our interview with this officer being concluded, we took a boat and visited the kampong of Tyan, north of the Kapwas. It is situated on each side of the river Tyan, near its mouth. The number of houses, including that of the panambahan, is be-

tween thirty and forty. This river is about thirty or forty yards wide, and by it lies the road to Landak. The panambahan and nearly the whole adult male population we found absent in the interior preparing for expected hostilities. The panambahan of Landak, it is reported, has assembled four thousand Dyaks, while the panambahan of Tyan has less than two thousand to oppose them. The origin of the difficulties, according to the Tyan version, is this: That the Dyaks of Landak, or at least Dyaks from that quarter, had decapitated two Dyaks of Tyan, and that no satisfaction had been given by the panambahan of Landak, according to a former agreement between them and the Dutch authorities at both places. After waiting for some time, the Dyaks of Tyan retaliated and killed two Dyaks of Landak, burnt a desa containing fifteen dwellings, and destroyed the fields of paddy belonging to it. For this last act of burning, etc., the panambahan demanded at first two thousand rupees as a reparation, but from time to time lowered his demands to two hundred tampayans, (large water-jars,) worth four or five hundred rupees. But even this last the panambahan of Tyan indignantly refused to pay. After this the panambahan of Landak collected the Dyaks and assumed a threatening posture. What will be the result between such opponents it is difficult to conjecture. We heard a letter from the panambahan of Landak read in Tyan, which breathes nothing of a warlike spirit, but his majesty at the same time thinks he must have some compensation for his burnt village and rice fields, without seeming to care much about the lives lost.

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### Mahrattas.

JOURNAL OF MR. ALLEN AT BOMBAY.

#### *Ecclesiastical Establishment and Religious and Benevolent Institutions at Bombay.*

HOWEVER incompatible with the precepts and spirit of Christianity were the measures by which the British power was introduced into and established in India, it is obvious that, under the gracious and controlling providence of God, those conquests have opened the way for planting Christianity extensively among the nations of that country. In addition to the circumstance that by British rule in India free access to the native population is secured to the christian missionary, and he is protected in employing all

suitable means for accomplishing his work, a large number of christian residents are brought into and dispersed over the country, especially at the principal seats of trade and power; and although many of these have been as far as possible, both by their life and influence, from furthering the christian cause, yet it is cheering to know that not a few of them, in all the walks of life, civil, military, and commercial, have been living and bright exemplifications of the nature and power of the christian religion; and that the number and the active exertions of this class have for years been steadily augmenting. As a class of foreigners brought into contact with the Hindoo population, the British residents in India, taking simply their character into view, do far less, at the present time, to hinder and far more to promote the christian cause, than they did thirty years ago.

But their influence is not that of character merely. There is now no little christian effort and enterprise among British residents in India, as is indicated by the several societies noticed in the journal here given. And when we take into view the fact that similar associations exist, equally active and efficient, at Calcutta, Madras, Jaffna, Colombo, and to a greater or less extent also, in other places, it is easy to see that the missionary in India must now have much to cheer and aid him in his great undertaking.

The ecclesiastical establishment of the Bombay presidency consists of the bishop and seventeen chaplains of the church of England, and two chaplains of the church of Scotland. These are all appointed and supported by the government. The churches are also erected and kept in repair by the government. Of the church of England four chaplains commonly reside in Bombay; the others at the out-stations. The two chaplains of the church of Scotland are connected with the Scotch church now commonly called St. Andrew's, in Bombay. The European population of Bombay is now as well supplied with religious instruction as the inhabitants of most christian countries. For some years past a spirit of enlightened and active piety has been increasing. This is a most encouraging fact in its connection with the missionary cause.

*November 24th, 1839.* This afternoon Mr. Hume and myself went into the village of Lonee. We found but few persons who could read; still we had favorable opportunities for conversing with the people on the great truths of salvation. Observing a small temple near the gate, with two or three idols in it, we

asked the bystanders to what god it belonged. They said the temple and images were Zurreemurree's. This is the common name for the cholera, and also for the goddess or fiend to whom the Hindoos ascribe the cholera. They said this temple was erected many years ago to pacify the goddess at a time when she was killing the people of the village. We told them that the cholera and all other diseases were occasioned by the displeasure of God towards people for their sins; and that when they suffered his displeasure, they should repent of their sins, forsake them, and love and worship the true God. To this they replied that they knew that their opinion about the cause of the cholera was true, and that they did right in worshipping those images; that about two months ago the goddess began to kill the people in Koregaum, a village about three miles distant, and continued to destroy them until the village was almost uninhabited; that she then came to this village, and began to kill the people; but by very great exertions in making offerings and prayers, they succeeded in pacifying her, and so she left them and went to another village.

In one part of the village the people were repairing a temple of the god Hunnoomun. We told them we were sorry to see them doing so, and that they had better turn the idol over that his face would lie on the ground, and use the wood which they were getting ready for the temple for other purposes. In reply an old brahmin told us how much money the English government give every month to certain temples which he named, that the government would not do so if they had no confidence in idol worship and believed it was sinful. For this we gave the best excuse we could, that the government only continued the excise which had become established when the country came into their possession, etc. To this excuse he replied that, if English people believed all idol worship originated in ignorance and was sinful, then they would at once cease to support idolatry and would try to enlighten the people as fast as possible; that the government, by giving money to temples to support idolatry, showed that they believed the Hindoo religion to be true and wished the people to practise it. Such are some of the arguments we have to encounter in endeavoring to persuade the heathen of India to forsake their idolatry and worship the true God.

*Dec. 17.* The annual meeting of the Bombay Auxiliary Church-of-Scotland's

Missionary Society was held this evening in St. Andrew's church. After the report was read, several resolutions were moved and spirited addresses were made. The number of people present was probably 120. All the exercises were interesting and fitted to produce a happy influence on the missionary cause. The society is a voluntary association and is managed by a committee chosen at each annual meeting for the ensuing year. It has been very useful in exciting an interest in behalf of the missionary cause, and in assisting the mission with which it is connected with funds. The amount of donations and subscriptions received during the past year, though less than in some previous years, was more than 3,400 rupees, or about \$1,600.

20. The annual meeting of the Bombay Auxiliary Bible Society was held this evening in the Town-Hall. The bishop of Bombay, who is president of the society, presided at the meeting. The report gave a gratifying account of what had been done in translating, publishing, and distributing the Scriptures during the past year. After the report several resolutions were moved and addresses were made in support of them. The number of people present was probably about 150. This number, though it appeared small in so spacious a hall, yet showed an encouraging increase of interest in the cause. I remember several annual meetings when not more than six or eight persons were present. A great increase from such a number to 150.

This society is auxiliary to the British and Foreign Bible Society. In the report read this evening, it appeared that the receipts for the year past were more than 6,000 rupees, or nearly \$3,000. Of this sum nearly one half was realized in the way of assistance from the British and Foreign Society. The meeting this evening was the twenty-first anniversary. This society has been very useful in promoting the circulation of the Scriptures.

*January 15th, 1840.* Attended a meeting of the Committee of the Seamen's Friend Society, at the Sailor's Home. This society was formed some years ago to promote the good of European seamen, by furnishing them with religious instruction on the Sabbath, distributing Bibles and tracts among them, furnishing ships with small libraries of religious books for the use of the crew, and by superintending a suitable and well regulated boarding-house for them in the native town. This house is kept by a re-

spectable man, and no ardent spirits are allowed to be kept or used in it. It contains a small reading-room and all the inmates assemble morning and evening as a family for worship. There is preaching on the Sabbath and commonly on some evening in the week. This house has been a great benefit to seamen.

20. I have heard it several times mentioned in the month past that a petition to the government against missionaries was in the course of preparation and circulation for subscribers. They have, however, been more persevering than I expected. The petition, signed by 2,115 persons, including among them native magistrates, bankers, and merchants, has been presented by a deputation of the signers to Sir James Carnac, governor of Bombay. This petition contains as much as would fill five pages of the *Missionary Herald*, and closes by requesting that the government would enact some law which the petitioners regard as required to secure them against the labors and influence of missionaries, in the quiet enjoyment of their religious faith and domestic rights and usages.

*Feb. 2.* The answer of the government to the petition or memorial of the natives against missionaries has appeared. It is quite different from what the petitioners expected. It leaves no hope of obtaining the interference of government or the enacting of any laws to secure them and their families against christian influence. There is great occasion for praising Him who rules among the nations, that there is in this country so much freedom for religious inquiry, so much toleration in its profession and practice, and so much protection to those who are endeavoring to promote the interests of the Redeemer's kingdom. Such petitions show what the native population would do, had they the power in their own hands. Neither the Hindoos, nor the Mohammedans, nor the Parsees, nor the papists, nor the Jews would allow of means being used to introduce Christianity, nor suffer persons of their own class to embrace it, if they had power to prevent it.

25. The Bombay Tract and Book Society held its twelfth annual meeting this evening in the American Mission Chapel. The Hon. J. Farish, president of the society presided. The report stated that more than 24,000 tracts and books, in different languages, had been distributed during the past year. The receipts amounted to 1,776 rupees, or more than \$800. Resolutions were of-



ferred and addresses were made by different gentlemen present. This society is auxiliary to the London Religious Tract Society, and is formed on the same catholic principles.

*April 1.* The Bombay Education Society held its twenty-fifth annual meeting to-day. This is the oldest benevolent institution in this presidency. It has for its object the education of the children of Europeans, principally of soldiers, but is not confined to them. The society has two spacious buildings for the accommodation of the schools; one for the boys and the other for the girls. Children are received into the school between the ages of four and nine, and continue ordinarily until they are sixteen years old. Most of them are of the class now commonly called Indo-Britons. Some are supported by their parents or friends, and many are supported by the funds of the institution. The inmates are now boys and girls. It is under the management of a large committee of gentlemen and ladies, the latter having the direction of the girls' school. The average annual expense of the society for some years past has been about 30,000 rupees, or nearly \$14,000. The income arises from an annual grant by the East India Company, from subscribers and donors, and from payments for the support of children. The system of education in these schools is what is often called the British national system; in its religious character it is in accordance with the principles of the church of England.

15. Accompanied Mr. — to see the central school of the Bombay Native Education Society. This school consists of two divisions, English and native. In the English division are 550 scholars who are acquiring a knowledge of the English language, or are pursuing a course of study in it. The scholars are of all the different classes which compose the native population, as Hindoos, Parsees, Mohammedans, papists, etc. This school is under the superintendence of an English gentleman, who is assisted by a competent number of natives. Instruction is gratuitous. The scholars procure their own books. Connected with this school are twenty-five or thirty scholarships, each sufficient for the support of one student. These are enjoyed by the more advanced scholars, and the rewards distributed at the examinations are strong motives to effort. The society supports another English school about a mile from this, which has now 125 scholars in attendance; and several native

schools on the island. The number of scholars in these native schools now exceeds 600.

This society was formed nearly eighteen years ago. Its object is to extend the means of education by supporting schools, by raising up qualified teachers, and by preparing and publishing school-books. The native free schools supported by the government in the towns and villages in different parts of the country, and also the schools in the native regiments, obtain their books from this society. The business of the society is managed by a large committee consisting generally of an equal number of English and native gentlemen. One of the regulations declares that "it shall form no part of the design of the society to furnish religious books." So if the committee perform the duty which is expected of them, the books can contain only that in which protestants, papists, catholics, Hindoos, Mohammedans, and Parsees are agreed. The same is true also of all the instruction in the schools. While some educated in the schools of this society are much opposed to Christianity, it is also evident that they have little if any confidence in the systems of religion professed by the native population. The education they have acquired enables them to see that the religion of their fathers is false, and that its rites and ceremonies are foolish. This is sufficiently obvious, but pride and self-interest will not allow them to renounce it, by publicly avowing their convictions of the truth and acting according to it. It is probable that infidelity will ere long prevail in this country, and this will be succeeded by Christianity.

The income of the society consists of annual donations from the government, from the subscriptions and donations of individuals, from the interest of funds given to endow scholarship, and from the sale of its publications. The donation from the government last year was 20,000 rupees, or nearly \$10,000.

*July 27.* To-day attended a meeting of the Bombay District Benevolent Society. This was formed some years ago, with a view to relieve the wants of those whose state and circumstances give them a claim to charitable assistance, and to prevent persons who have no such claim from soliciting and obtaining assistance by pretended distress. The better to accomplish these objects the whole island is divided into districts connected with members of the society, or with persons favorable disposed to it. When application is made for charity to

any one, in any part of the island, the applicant is to be referred to one or two of the committee of the district in which he says he is then living, for inquiry into his state and circumstances, and he is told that if he is found to be deserving of charitable assistance, he shall be relieved. The society extends relief to the distressed of all classes, without distinction of religion or country or caste. Some only require relief from present distress, but the state of many is such that they need assistance as long as they live. Of this class some live among their friends and receive a small monthly allowance. For the accommodation of those who have no home, a large building is rented, in which 200 or 300 live under the care of a superintendent. Here they have medical aid and means of religious instruction. The expenses of the society during the past year have exceeded 10,000 rupees, or nearly \$5,000. It has relieved much distress, has been the means of exposing much imposition, and of bringing some persons within such means of religious instruction as have been blessed to their saving knowledge of the truth.

### *Pagan Institutions and Rites.*

Above, in the account given of the object and labors of the institutions just named, the reader has seen something of what Christianity is,—its spirit, its character, what plans it devises, what labors it engages in, what blessings flow out from it wherever it goes, to the needy and suffering of every class. In India Christianity and heathenism exist and operate side by side. They may both be contemplated on the same soil, and externally in the same circumstances. Having looked at Christianity in India, let the reader turn now and look at paganism there, and behold the contrast. When it attempts to be benevolent, how puerile and ridiculous! and when it would be religious, how cruel and fiend-like!

It has been said that paganism never erected a hospital. This is not quite true. Here we have the results of its forth-putting in that direction, described by an eye-witness.

*August 17.* To-day, as I was passing near a native institution called the *Pinjera pole*, I went into the inclosure for a few minutes. This institution, if such it can be called, was commenced some years ago by a rich native merchant of the Jaina religion. He expended a large sum of money (report says more than \$100,000) in purchasing the ground and erecting the buildings, which are to be

permanently devoted to the object of the institution.

The Jains are heretics in the opinion of all Hindoos who follow the brahminical system. They are numerous in Bombay, and some of them are very wealthy. They are mostly from Guzrat and other northwestern parts of India, and they seldom understand the Maharatta language. They never eat flesh of any kind, and it is contrary to their principles to destroy animal life for any purpose whatever. They regard the preservation of the lives of animals as meritorious, and it was for this purpose that this institution was established and is supported. Here horses, which have become useless from age or any other cause, are received and supplied with whatever they need as long as they live. The number thus supported varies from fifty to a hundred. Oxen and cows are also supported. The number now here is 175. The government, to prevent the increase of dogs which have no owners, give a small reward for any that may be killed in the streets for a short time twice a year. The proprietors and patrons of this establishment, to prevent dogs from being killed, give a small reward for all that are brought here, and they are kept and fed in a building and yard expressly appropriated for this use. The number now here exceeds 200. There are also cats, monkeys, and various kinds of animals and reptiles, all well supported. It is a rule of the institution to receive every kind of animal that is brought here. I inquired what was the general expense of the establishment and was told that the present expenses are 3,000 rupees per month, or 100 rupees per day. A rupee is nearly half a dollar, so the yearly expense is more than \$16,000, all for the preservation of useless animals, and in a city where thousands of human beings are suffering for want of the necessaries of life. Nor is this all. The people who give their money so liberally for this institution do it in the deluded opinion that they are performing a work of merit, a work which will secure for them future happiness. Such is the religion of some of the most intelligent, wealthy and enterprising natives of Bombay. How much do such people need the gospel, and how great is the change which it is designed to produce!

Here we find expended for the support of useless brute animals a sum nearly half as great as the aggregate receipts of the seven societies described before, and just about equal to the sum appropriated last year for the support of

the mission of the Board to the Mahratta people.

In perusing the narrative of the bloody and abominable transactions which follow, the reader will bear in mind that this is not an old story, describing heathenism as it was in former times; but that it is a description of what it now is, and brings to mind a scene actually witnessed, not six months ago, by the missionary sent out from this christian community. It would hardly be right thus to shock the feelings of the christian reader, were it not important that he should know the terrible calamity under which whole nations are perishing, by seeing to what cruel frenzy their idolatrous system often maddens them.

*February 8th, 1841.* To-day I heard that the ceremony, called *garda buggard*, was to be performed in a part of Bombay called Kamaty-poor, and so I took some tracts and went to the place. I found 300 or 400 people, of all classes of the native population, assembled near a temple of the god Khundoba. The number continued to increase until they probably amounted to 6,000 or 7,000. I found more favorable opportunities for distributing the tracts I had with me, and for speaking to the people on the great truths of salvation, and against the abominations before us, (for such they were,) than I expected. These abominations deserve a more particular description, as they show what Hindooism is.

Two persons, a man apparently about eighteen years old, and a woman apparently rather older, some time ago made each a vow to Khundoba, and to-day was fixed on for performing those vows. The first step was to communicate their intention to the devotees of the god who live in or are connected with the temple, and give them sufficient money to obtain their assistance and to meet any expenses. The sum given in such cases varies with the ability and disposition of those who perform their vows. It is seldom less than twelve rupees, and is often much larger. These devotees then assemble as many of their fraternity as they can find in Bombay, and make the customary arrangements. When the time arrives, the chief devotee, the one who is the acknowledged head of the fraternity, goes to the house of a man who is previously engaged to act an important part in the affair. They there perform some rites between them, in consequence of which the god, so it is pretended and by many believed, enters into this man, or he becomes possessed of the god. They then come together

to the temple, and the man here further prepares himself for the part he is to act. He dishevels as much as possible his long hair; he covers his face with tumeric and paint; he binds a broad shaggy girdle, to which a number of bells are fastened, around his loins, and small belts or girdles with bells fastened to them, around each ankle; and he takes a long, large hempen rope in his hands. Thus prepared, his appearance was truly horrid. The offerings were now made. They consisted of some boiled rice, some small cakes, some liquor, some pieces of cocoa-nut, some sacred powder and paint, some incense and some other small things, all which are placed before the idol.

The music and dancing now commenced. The music was a barbarous jargon of harsh sounding pipes and of drums furiously beaten; and the dancing was a kind of confused beastly play, in which the man supposed to be possessed by the god acted the most prominent part, leaping and jumping wildly about and lashing with all his might, sometimes one thing and then another, with his great hempen rope, barely sparing the persons of those standing around him and engaged with him. He called for something to drink and they gave him the liquor which had been offered to the god. Soon becoming more frantic, he called for blood to drink, and said he must have it. He gnashed his teeth at one and another around him, and the devotees took charge of him, as though he had been a mad-man, ascribing what he said and did to the god who had taken possession of him. A kid, apparently about a month old, which had been previously provided, was waved around the idol and offered to him. He seized it, and holding it high in his hand by the neck, his eyes fixed upon it wildly staring, his mouth open and his teeth gnashing, he begun to run around the temple and car, a circuit of twenty or twenty-five rods, preceded by the music and accompanied by the devotees. When they had performed this circuit once, he changed the position of the kid so that its head hung down, and seizing its throat with his teeth opened the veins and began, tiger-like, to suck its blood. In this state, his face turned nearly upwards, the kid held high with one hand while with the other he held its throat to his mouth, his face covered with tumeric and paint, and distorted by strange grimaces, his long hair dishevelled and shaking round his face, preceded by the music and accompanied by the devotees,



he went twice round the temple. His appearance may perhaps be imagined, but cannot be described. If not really possessed by the devil, he could scarcely have appeared or acted worse, had he been possessed by a legion of them. When he had exhausted the blood of the kid, the lifeless body was cast aside. The god or demon was pacified with the blood of the sacrifice, (for such it was intended and regarded,) and the man became quiet. The people now contemplated him with reverence, and they crowded around, anxious to touch him, believing it would impart to them some peculiar merit or sanctity.

The car which has been mentioned, consisted of two wheels and an axis resembling those of a common cart. On the axis was fixed a perpendicular post, ten or twelve feet high. On the top of the post was placed a pole forty or forty-five feet long, so that either end could be pulled down at pleasure. When the shorter end was pulled down, the other end was elevated twenty-five or thirty feet. Near this end was fastened a small canopy of cloth of a quadrangular shape, and immediately under this were the ropes for suspending those who were now to perform their vows. The man having walked round the temple several times, accompanied by the music and devotees, two iron hooks were thrust through his back and fastened to the ropes. This end of the pole was then elevated twenty-five or thirty feet, from the ground, by pulling down the other end which was then fastened down. About two feet from the ropes on which the man was suspended, hung a short piece of rope, which he could reach with his hand, and so preserve his balance. When the man was thus suspended the music struck up its jargon, the people shouted, and seizing hold of the car began to draw it round the temple. In this manner, the man suspended by the hooks in his back, which were fastened to the raised end of the pole, elevated twenty-five or thirty feet, the car was drawn three times round the temple. While he was being thus drawn round, he threw down now and then some fragments of the offerings previously made to the idol, which he had taken with him for this purpose. These fragments were eagerly seized by the people. When the man was let down the people crowded round, anxious to touch him, as they were before to touch the man who was believed to be possessed by the god.

The woman was then suspended on hooks in the manner above mentioned,

and they began to draw the car round the temple. When they had drawn it three times round, observing that the work was not yet finished, I left the place, with what feelings I cannot describe, in view of the scenes I had witnessed. Looking back I saw the car had stopped, as it finished the fourth time, and the woman was suspended. It appeared that some misunderstanding had occurred among the managing men, and there was great confusion and very loud talk among them. After continuing thus suspended for awhile she was let down, to be caressed and applauded for what she had done.

Such scenes and sufferings show the spirit of heathenism and the state of the Hindoos. Can any professed Christians see or hear of such things without feelings of gratitude and praise to God who has made them to differ? without offering fervent prayer that such deluded heathen may soon embrace the gospel of Christ? and without cheerfully giving of their substance for the assistance of those who are endeavoring to communicate to them a knowledge of the gospel, so that they may be delivered from such a state of ignorance and degrading superstition, from such bondage to sin and Satan?

#### *Sermon on Shipboard—A Schoolboy—Wedding.*

About one week prior to the last date Mr. Allen gives the following account of his Sabbath labors.

Some days ago I engaged to preach on board an English ship in the harbor, and this morning, after our Mahratta worship, I went on board. Captain H. had given notice to the vessels lying near that divine service would be performed on board his ship at eleven o'clock, and I found an assembly of nearly sixty persons, all ship officers and sailors. The sailors were neatly dressed, and all were very attentive, while I addressed them from Matthew xxiv: 35. The sailors were furnished with hymn-books and nearly all joined in singing. After worship some tracts and small books were distributed among them. Capt. H. appears to be very anxious for the spiritual good of his crew, and also for sailors generally. It is his practice to have worship every evening at eight o'clock with all on board, and to have preaching as far as practicable every Sabbath when in port. Capt. M., whose vessel was anchored near, and who with

his crew was present, is like-minded, and assembles his ship's company daily for worship. He informed me there had lately been some special seriousness among his men, and that one of them had, he believed, become truly pious. Capt. H. has had a tract printed at our press for the use of seamen, at his own expense. The influence of such men is great and the good they accomplish not easily estimated.

This afternoon two persons were baptized in our chapel. The ordinance was administered by Mr. Hume. They are girls fourteen or fifteen years old. They are Africans, and were taken some years ago from a slave-ship by a British cruiser and brought to Bombay. They soon became inmates of our female boarding-school, the government making a small allowance for their support. It is now long since they expressed a wish to be baptized and received into the church. When they came to us they said their names were Liza and Kinja and they have always been called by these names. As they knew not the names of their parents, and had only the names above mentioned, we named them after deceased members of the mission, calling one of them Elizabeth Hervey and the other Kinja Hall. How wonderful the providence of God towards these poor orphans. In their childhood they were forcibly taken from their own country, (the eastern coast of Africa,) and while on their voyage to a state of hopeless slavery, the vessel was seized by a British cruiser, and they were brought to Bombay. Here they come under christian care and instruction, hopefully experience the enlightening and renewing influence of the Holy Spirit, become heirs of the kingdom of heaven and members of a christian church. May the Lord keep them by his mighty power through faith unto salvation.

The same day on which he witnessed the ook-swinging, Mr. Allen writes—

This evening, as I was conversing with a man who had zealously defended his idolatry and the claims of the god he worshipped to divine homage, and was saying to him that there is only one God, and that he alone is to be worshipped, loved, and served, a boy, who stood listening, remarked as soon as I had finished speaking, "True, and there is only one Savior, and that is Jesus Christ." Surprised at this remark from such a source, I looked closely at the boy, for it

was then twilight, and recognized him as one who belonged to our school in that neighborhood. Here he had learned the great and important truth which may yet be blessed to his salvation. I at once confirmed the remark of the boy, and we continued our conversation for some time.

18. The people here are much engaged in preparing for a wedding which is to take place here in a few days. The festivities are to continue for several days, and large temporary buildings are being erected for their accommodation. Special invitations are sent, it is said, to more than two hundred families, and a general invitation to all the brahmins in the province. It is expected the whole number that will assemble will exceed two thousand, and some say it will not fall short of three thousand. Those specially invited will be feasted, and those who come on the general invitation will get enough to eat, while the marriage festivities continue, and all will be then dismissed with some present. The parties between whom the marriage is to be celebrated are mere children, the boy only seven, and the girl less than six years of age. The marriage in its origin, its agreement, and celebrating, is the business of the parents or guardians. The children have no choice or will on the subject, but have merely to act as they are at the time directed. After the marriage is over the children return each to their respective homes. They visit each other now and then, under the direction and control of their parents, but do not live together as husband and wife until they grow up.

#### JOURNAL OF MR. MUNGER AT JALNA.

##### *Visit to Paitan on the Godavery River.*

WHILE on a tour for preaching and distributing books, Mr. Munger entered the village of Kajila, eight miles from Jalna.

December 17th, 1839. Soon after our arrival a little boy came to me with a smiling countenance, for the purpose of making his salam. He had been for some time in one of our schools in Jalna. I was much gratified to find that he had retained much of what he learned while enjoying these privileges. He readily repeated the answers to several questions of the catechism. Near the place where we are stopping, is an image of Hanumant, the monkey chief, who espoused the cause of Ramachandra in his iava-

sion of Lanka. The lad, without my having alluded at all to the subject of idolatry, said to me, at the same time pointing to this painted stone, "See, they have set up a false god." I replied, Do you worship this stone? He said with much energy, "No, it has no eyes, and no ears. It is only a stone."

How different are the circumstances of this child from what they would be, had he never been in our schools! It is not probable that these impressions of the absurdity of paying homage to stones will ever be effaced from his mind. He may grow up a practical idolater, but the Spirit will often whisper in his ears, while he is bowing before these graven images, they have no eyes and no ears, they are only stones."

20. Conversing with a man who had vowed, if prospered in his business, to use his gains in giving dinners to the priests, Mr. Munger remarks—

Upon my inquiring of him what he expected to gain by such an act of hospitality, he replied that he had done this with a view to perpetuating the favor of Balaji. He then in return inquired what the people would gain by the books which I had been giving them. I took occasion from this inquiry to explain to him our object in distributing to them these books, and assured him that those who read them attentively would obtain a knowledge of the true God; and if they repented of sin, believed in the Lord Jesus Christ, and walked according to his commandments, as they were instructed to do by these books, then they would gain the salvation of their of souls. Said he, "I don't want salvation; I want money, I will not therefore worship your God; I will worship Balaji." Poor man, he knew not what he said; he is in profound ignorance as to the nature of the soul and its destination. I reminded him that he would some day die, and asked him what would then become of him. He very coolly replied, "Then I shall be burnt up." True, they will burn your body, but where will your soul then go? "That I don't know; perhaps into this tree." Suposing that he alluded to the common sentiment of the people, that the souls of the departed sometimes take up their abode in trees in the day time, and in the night go forth to haunt the living, I said to him, Then you are thinking that you may become a ghost, are you? "Perhaps so, but is not my spirit and the life of this tree one and the same?" I have frequently heard this same senti-

ment regarding transmigration advanced. Though it may not be admitted by the more learned and intelligent brahmins, yet it is a fair deduction from some portions of the shastres which treats of this subject. Indeed, if the vegetable kingdom is excluded from the 8,400,000 specifications of animated existences, through which the soul, as it is maintained, may pass before it attains the highest grade of human existence, then it must greatly perplex the most artful of them to conceive of so great a variety of species in the remaining kingdom of animated organization.

Writing from Paitan, one of the sacred places on the Godavery, February 21st, Mr. Munger remarks—

It is with feelings of thanksgiving and praise that I would here mention the loving-kindness and tender-mercy of God our Savior, which was plentifully bestowed upon us in this place; it being one of Satan's strong holds, as every place may be thus denominated in which the influence of the brahmins preponderates. We come here with some degree of solicitude, respecting the manner in which we should be received. We were at this time particularly apprehensive that we might be withstood in our work, on account of the exasperated state of feeling in relation to missionaries, which was recently produced by the conversion and baptism of the two young brahmins at Ahmednuggur. But there was nothing of this. The Lord opened before us a wide door, and encouraged and strengthened us to enter in by it, and proclaim salvation by Jesus Christ to many precious souls here. It was soon noised abroad that we were in the place, and that we had come with books and all the weapons of our warfare against Hindooism. However, from morning to night, the people were coming at short intervals for the purpose of obtaining books. They frequently remained for a considerable time, and conversed freely upon religious topics. The brahmins contended warmly for the honor of the religion of their shastres, and boldly resisted the claims of the christian religion upon their acceptance and obedience; but they manifested no unkindness towards us for pressing these claims upon their immediate regard. They asked books for themselves, for their children, and their friends. It was very painful to me to be under the necessity of limiting the amount of our distribution much within the real wants of the people, in



order that we might have a supply for the villages through which we intend passing on our return.

Eighteen centuries ago the preaching of the gospel was attended with the most glorious results; the word had free course, and was glorified. And why may it not be thus attended in these latter days? Why is it not thus attended? Is it a more difficult work for the Holy Spirit to raise up a church in Paitan, than it was in Corinth and Ephesus and Pergamos and Thyatira and Sardis and Philadelphia and Laodicea? Is there a soul here more averse to the truth than many of those were who repented and believed on the day of pentecost? And even if it were so, is there any thing too hard for the Almighty? Oh for the faith and the love to Jesus and souls, and the devotedness to the kingdom of holiness, possessed by the early disciples and apostles of our Lord!

27. We have now arrived within eight miles of our homes, from which we have been absent eleven days, and here we have disposed of the last of our supply of books.

In concluding the labors of this tour, after having experienced continually, from the time of our going out, the loving-kindness and tender-mercy of God our Savior, I feel my heart drawn out to him in thanksgiving and praise. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. He has given us favor in the sight of the heathen. He has caused the enemies of the gospel to be at peace with us, even while we have been laboring to disseminate the knowledge of it among them, and have been urging its claims upon their faith and obedience, as affording the only means of obtaining reconciliation with God and eternal redemption from the curse of his holy law. He has favorably inclined the people in respect to our books, so that we have enjoyed the privilege of distributing among them 11,063 pages of the Holy Scriptures, and 16,864 pages of tracts and religious books. He has preserved our health, and that of those who journeyed with us and for us, and has caused them to be at peace among themselves and faithfully to perform their respective duties. In view of all these blessings, we would say from the heart, How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

### *Object and Necessity of Itinerating.*

While on another tour for preaching and book-distributing in the vicinity of Jalna, Mr. Munger writes—

*January 29th, 1840.* We left home this morning to enter again upon the delightful work of dispensing the bread of life to famishing men. In reference to this work my mind has been of late a good deal occupied by inquiries like the following. How are the multitudes of famishing souls in this part of the country to be made acquainted with this truth. Jesus Christ is the way, the truth, and the life? I and Francis, my companion and assistant in labor, are the only heralds of this truth in the territories of the Nizam, which contains some 90,000 square miles. The labors of our station are sufficient to engage our whole time, and to call forth all our strength. Shall we then stay at home and attend to these station duties, or go abroad and make known Christ to the people of the neighboring villages? How can we best attain the object which the church has in view in sending her messengers into these ends of the earth? Why leave the enjoyments of home and subject ourselves to the fatigues, the inconveniencies, and the unpleasantness, which are incidental to itinerary labor in this land of caste and filth and abomination? But how shall they hear without a preacher? Go we will. The joy of the Lord shall be our strength, and to the keeping of this consolation of Israel will we commend our families. But to whom shall we go? Shall we preach Christ in every village, without reference to the circumstances of the people, or shall we limit our labors to those villages which contain the largest population, and afford readers for our Scriptures and tracts? True, all are alike in need of a knowledge of Jesus Christ, but which course will promise the greatest amount of good? Within a circumference of about seventy-five miles, having Jalna as a centre, there are 500 villages, at the distance of from one to five miles from each other. Many of these villages are small, containing some ten, some twenty, and some forty or fifty families. The inhabitants of villages of this description are usually cultivators of the soil and herdsmen. It is seldom that readers are found among persons of these classes. The number of readers in these villages would not probably average five to a village. But, interspersed among these

villages, are others which contain from sixty to 400 or 500 families. In these places we find brahmins and among them we usually find some who are able, and willing to read our books. In the villages, which are occupied chiefly by cultivators and herdsmen, it is seldom that we can, during the day, obtain an audience of half a dozen persons, they being in the field from morning till night. But where there are brahmins, we can usually find those who will listen to us, at almost any hour of the day. If we stop at the small villages, we must proceed very slowly, and accomplish but very little that will give promise of good. If we stop only at the larger villages, we make more rapid progress over the country, and those who hear us at these places and receive our books, will in all probability, communicate some knowledge of these precious truths to the people of the other villages; and thus this great salvation may become more generally known than it would, were we to attempt to preach it in every place.

*Villages on the Godavery—Attention to Preaching.*

30. Kanjala, twelve miles. This afternoon we entered the valley of the Godavery, where we find the soil of the richest quality. The fields are covered with a promising harvest. Thus would the Giver of all good draw out towards himself the hearts of his creatures by the abundance of his mercies; but they give the praise which is due to him alone to imaginary deities. This change in the character of the soil is marked by the size and thrift of the villages in this region. Here the scene has changed. The people are anxious to obtain our books, and have manifested unusual interest in hearing the gospel, the good news of salvation. We bless the Lord for this beginning of our work, and our prayer is that we may be favored with many like opportunities for preaching Christ.

Feb. 2. The Lord has opened a way for us in this place to speak freely of the great salvation. Our audiences have not been large, but, as is frequently the fact, when some have gone away, others have come. Often have individuals said, "We never heard these things before. Who is this incarnation of whom you speak? How long since he first appeared among men?" Such inquiries are always interesting, as they furnish occasion for bringing the truths which relate to the revelation of Jesus Christ before the

mind in a manner which is better adapted to make an impression, than when they are exhibited without being thus elicited. The answer is not unfrequently given by some one of the hearers, and thus we have evidence that some of the leading facts regarding the Savior are remembered. It is, however, painful to admit the facts which such inquiries disclose. Jesus Christ is the only Savior of lost men, and yet never, till now, have these fellow sinners heard of him. But if they will now give heed to these things, they may be saved.

It is always pleasing to witness attention on the part of sinful men, to the great theme of salvation by Jesus Christ, but there is a peculiar pleasure in witnessing such attention, on the day which the Lord has sanctified and set apart for himself. This pleasure I have enjoyed to-day. My mind has been carried forward to the time when there shall be christian churches in this and the neighboring villages, when men shall listen to the story of the cross, not from the novelty of the subject, but from love of the truth; when multitudes of devout and spiritual worshippers shall join with glad hearts in songs of praise to the Lord our righteousness, and shall receive with meekness the engrafted word. Oh, happy day, when shall it be here in India! Here is no Sabbath, no holy day of rest!

*Marks of Depopulation—Influence of the Gooroo—Concert of Prayer.*

4. Ashti. This is a large village. There are some 700 houses. The appearance of this place, as also that of most villages in this part of the country, gives one a lively, but sad impression of the fearful plagues which have passed over this land. Here are ruins which indicate that, at some former period, and that not very remote, there must have been at least, some 2,000 houses in this place. It is painful to look out upon such desolation. The mind will think and try to scan the destiny of the many thousands who were once interested in the scenes which here were witnessed. This much is easily settled regarding them,—they lived, they died, and God will bring them into judgment. But how they lived, how they died,—this is not so easily told.

5. Shelu, fourteen miles. This is a large village, situated upon the road leading to Hyderabad, at the distance of forty miles from Jalna. There is here an unusually large number of shop-keepers, many of whom are wholesale dealers

in cotton, salt, grain, etc. There are some 800 houses, of which about one eighth are inhabited by brahmins. The number of readers is greater than we usually find in towns of this size. We gave books to many persons who had come in here from the neighboring villages for the purpose of trade. Some persons of this description desired books for their gooroos or spiritual teachers. This class of persons have a most unbounded influence. Every individual is supposed to have a gooroo, and he is, or should be, according to the shastres, entirely under the control of this person. He may never, in matters of religion, think for himself. He must be obedient in all things to his gooroo. He must regard his word as supreme authority. He must love him, he must obey him, he must worship him as a god. The gooroo is the god of the disciple. These must be the sentiments of the disciple, whatever may be the character of his teacher. The gooroos are, for the most part, just what we might expect those to be who are thus adored. Some of them are well instructed in their sacred books; but many are wholly uninstructed. The influence of the gooroos is probably one principal obstacle to the success of the truth as it is in Jesus, in places where the gospel is preached. Few would dare to read our books, if their gooroos had forbidden their being read.

6. Pardatui, fifteen miles. Here we have found much work to do. This is a large town and full of people. I have been here some two or three times before, so that my object was well understood. The people crowded about us in the streets, and clamored for our books. We distributed among them what we could spare, reserving only a few for other places, through which we are to pass on our way home. This done we spoke to them of Him whom these books reveal. Would that I could add, "They heard us gladly." This they did not, in the sense here intended; yet they were civil and respectful. This seemed to us the more strange, as many of our auditors were Mussulmans, who are usually disinclined to hear of Jesus the Son of God.

7. Wardi. We have now arrived within ten miles of our home, from which we have been absent ten days. We have fresh occasion to speak of the tender mercies of our God and Savior. He has succeeded us in our labors far beyond our expectations, and has caused us to pass from village to village, without experiencing aught but kindness and ap-

parent good will from all whom we have met in these journeyings. The people have heard the message of the Lord Jesus Christ, the King of Glory, the Savior of lost men, the Judge of the world. They have seen this message; they have taken it upon their lips; they have carried it to their families, and their neighbors. This is a message of pardon, of peace, of joy, of eternal life, to him who heeds it: but of eternal death to him who disregards it.

At his station in Jalna, Mr. Munger writes—

June 1. The monthly concert was attended as usual this evening, at our house. Some twelve or fifteen persons were present. We have much occasion for thanksgiving and praise to God for the interest which is felt by some in this place in our labors. They give cheerfully and liberally of their substance for the promotion of this work, and their uniform attendance at this meeting convinces us that they remember us in their closets and in their family devotions. Thus they become mutual helpers of our joy and partakers of our sorrows. We need their substance, but more than this we need the influence of their prayers. This is the greatest blessing.

25. Had a long and interesting conversation with a group of persons in the streets of Hyderabad. I opened to them the great truth of salvation by Jesus Christ, brought out to view the evidences of his holiness, his benevolence, and his compassionate regard for the spiritual welfare of man. In replying to their interrogations, I took occasion to contrast the design of the mission of Jesus, and the character which he sustained in the execution of this design, with the mission and character of some of the reputed incarnations of Hindoo gods. He was holy, harmless, and undefiled. He loved all men, all castes, and all conditions of men. All men were sinners, and he came into the world to bless and save all who will repent of sin, and believe in him. He gave his life for all men, and in so doing he made atonement for sin, which God the Father will accept; so that he can now be just and the justifier of him who believes. He commissioned his disciples to go into all the world, and proclaim these glad tidings. He who believes in Christ, shall be pardoned, and sanctified, and saved—saved from eternal death, which is the just punishment of sin, and made a partaker of eternal life in the kingdom of God.



25. Spoke to the people in a place where I had addressed them a few days before. It is evident that some interest or curiosity has been excited among them in relation to him of whom I then spoke, Jesus Christ the Savior of lost men. At least many seemed anxious to know more about him, and inquired particularly respecting the place of his birth, the time of his appearing among men, the character of his works, etc. Having answered these inquiries in a general manner, I desired them to read the books which I would give them, from which they would obtain more particular information in regard to these things. But this did not satisfy them; they must learn all from me.

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### Western Africa.

ANNUAL REPORT OF THE MISSION,  
DATED 28TH DEC. 1840.

#### *Station at Fishtown—Preaching—Schools —Kindness and Honesty of the People.*

We regard it as a special favor at the hands of our Heavenly Father that we have been permitted during the year to establish a new station at Fishtown, where the people were totally destitute of the blessings of education and religion, and were equally ignorant of the value of the one and the infinite importance of the other. Doct. and Mrs. Wilson established themselves at Fishtown in the early part of last September. They were accompanied to that place by an assistant teacher and his wife, and by one of the pupils of our seminary, who has acted as Doct. Wilson's interpreter and teacher in Grebo, and who has recently been united in marriage to one of the pupils of the female department of the seminary. The preaching of the gospel among that people was commenced by Doct. Wilson almost simultaneously with the commencement of the station, and has been steadily continued up to the present time. The attendance on the part of the people has been uniformly good. Until very recently Doct. Wilson has had to use his dwelling-house as a place of worship, and most of the time more people have come out than could get into the house. For some weeks past the school-house has been occupied, and the attendance there also has been good. Doct. W. has spent his time chiefly in the study of the language and visiting the people from house to house

during the week, for the purpose of imparting religious instruction. Early after their arrival at that place, a day school was organized under the superintendence of Mrs. Wilson. The number of pupils, inclusive of three or four boarding-scholars who live in the family, is between twenty and twenty-five.

This is the first school which has been organized among the Grebo people which could be strictly regarded as a day school. The people have not yet appreciated the advantages of education sufficiently to realize that missionaries confer an important benefit upon the children by teaching them to read and write. On the other hand, the feeling is very general that they impose a weighty obligation upon the missionaries by giving their children up to them to be taught; and the least the missionaries can be expected to do, by way of cancelling the obligation, is to feed and clothe the children. The school at Fishtown was commenced with the knowledge of this state of feeling, and serious fears were entertained for its ultimate success. Up to the present time, however, the school has been continued without any serious difficulties, and the hope is confidently entertained that we shall be able, even at this stage of our operations, to maintain a day school strictly as such. A small premium is given to the parents, amounting in the year to something more than one dollar for each child. But even this we hope may be done away with in the course of a few years. Fishtown (the native name Wah) is situated immediately on the sea-shore, twelve miles to the windward of Cape Palmas. The situation of the town is beautiful and healthful. The settlement is made up of four compact villages, the most distant of which are not more than a quarter of a mile apart. The number of houses in all is between five and six hundred, and the number of inhabitants probably between two and three thousand. The place has a beautiful bay and excellent landing. The people are subject to no foreign control and up to the present time the members of the mission family have been treated with more kindness than could be reasonably expected of most heathen communities in similar circumstances.

One circumstance connected with the establishment of this station deserves notice, both because it confirms a fact well known to those who are conversant with the character of the native inhabitants of Western Africa, and likewise because it affords encouragement for the

multiplication of similar stations. The fact alluded to, is that the people, where they are confided in, almost uniformly prove true to their trust. In the establishment of a station like this, to have expected entire exemption from the effects of the pilfering habits of the natives, (a habit that is almost universal,) without a knowledge of the above well known trait of character, would have been unreasonable. Up to the present time, however, it is not known that the value of one cent has been stolen from any members of the mission. Such may not always continue to be the case; but that it should have continued four months, where their cupidity must have been acted upon by extraordinary circumstances, and where they, as a people, were amenable to no human tribunal, is very remarkable indeed, and is a cause of sincere gratitude to God, who holds the hearts of all men in his hands and restrains all of their passions.

*Congregation at Fair Hope—Renunciation of Greegrees—Seminary.*

During the year, preaching has been continued at Fair Hope every Sabbath, embracing one sermon in English, one in Grebo, and a lecture in the evening in one of the native towns, also in Grebo. Besides this two weekly evening prayer-meetings have been held in the native towns. The service in English is designed for the benefit of the members of the mission and the more advanced pupils of the seminary. The attendance upon Grebo preaching for the most part of the year has been poor, the audience being composed almost entirely of the pupils of the seminary. There has been a gradual improvement, however, in this respect during the last four months. The night meetings have been attended with better success, and they are, we trust, silently exerting a good and salutary influence, and will be productive of much good. At three out-stations, viz. Rocktown, intermediate between Cape Palmas and Fishtown, Middletown, half way between Rocktown and Fishtown, and Sarekeh, twelve miles in the interior, occasional preaching has been maintained, and we hope may be productive of good.

The number of communicants belonging to the mission church is twenty-three, of whom twelve are natives, and all in some way or other connected with the mission. One of the pupils of the seminary we hope experienced a change of heart a short time since, but we have thought it prudent to defer for a while his admission

to the church. It is difficult for us to determine how far the minds of the natives generally have been influenced by the religious truths which we have inculcated among them. We have the satisfaction to know that many of them have treasured up in their memories a considerable amount of religious knowledge, and that the subject of religion has become a theme of frequent discussion. Many of them have discarded altogether their greegrees. Perhaps one third of the influential men of the country have no greegrees now, either about their persons or in their houses, which was by no means the case six years ago. Many of them would be ashamed to acknowledge their belief in the power of greegrees, and those who have discarded them have no hesitation in avowing the fact, and in some instances it is made a subject of boast.

The power of the doctors (feteishmen) over the minds of the people is obviously becoming less. They are regarded by many as mere nuisances, and are not unfrequently denounced, even to their face, as liars, impostors, etc. At one of our out-stations the people made a very bold and unprecedented advance towards ridding themselves of a large number of this clan. It is universally believed among them that if a doctor falls or is thrown into salt water, that his devil will forsake him; and as a class, they are always careful to keep themselves at a due distance from the surf. At the place referred to, however, they excited the displeasure of the people, and eight of them at the same time were conducted to the surf, and in the midst of tremendous shouts and exultations, were plunged into the salt water. The thing was hailed with general exultation throughout the country, and every doctor who misdeems himself is threatened with similar treatment.

Notwithstanding these and some other interesting indications of a similar nature, we have still to deplore the apathy and indifference of the people to the subject of religion, and sometimes feel exceedingly discouraged. If their loss of interest in their greegrees, and their want of confidence in their doctors were balanced by a corresponding interest in the overtures of mercy which are tendered to them, it would be the source of much encouragement. But such is not the case. We preach the gospel, however, plainly and faithfully to them, and rely entirely upon the grace of God for any success which we may be permitted to realize.



S. E. DROWN

FAIR HOPE.



The operations of the seminary have continued during the year without any interruptions whatever. The number of pupils in steady attendance, exclusive of four or five children belonging to the colony, is about fifty; the number of males thirty-five and females fifteen. The progress of the pupils in learning has been as good as could reasonably be expected. The first class are about to enter upon the studies of the last year, and will be qualified, if their lives are spared, in the course of one year more, to become efficient teachers. Whether the means of employing them as such will be placed at our disposal, will depend upon the liberality of the American churches. Six of our native pupils are now in active employment; and their efforts and success have been such, as to inspire us with high hopes of those who are in a course of preparatory study.

Our dependence for the dissemination of education and religion must be mainly upon such native agency as we shall rear up in our schools and seminary, and considered in this light, we think they have strong claims upon our time and attention.

*Schools at Rocktown and Sarekeh—  
Night Schools—Total of Pupils.*

The day school at Rocktown has been continued through the year without any material interruption, but it is much to be lamented that that people do not enjoy the preaching of the gospel more regularly. It is a larger community of natives than that either at Cape Palmas or Fishtown. Probably the amount of inhabitants does not fall short of four thousand; so that the influence of one school and one teacher over such a community cannot be very considerable. The labors of one missionary, to say the least, might be fully and advantageously employed in preaching the gospel to that people, and they would gladly receive one.

The school at Sarekeh is taught by one of our native pupils. The number of pupils male and female is fifteen, all of whom are provided with food by their parents. The influence of this teacher, though he is young and inexperienced, over the people among whom he lives, is very considerable. His house is thrown open at morning and evening prayers for all who may choose to come in and join with them, and not unfrequently the house is filled with people, the most of whom are attracted to the place by their

love of singing. On Sabbath he conducts a Sabbath school and a religious meeting for such as he may be able to assemble. They are always much entertained in hearing stories from the Bible. The story of Joseph is familiar to almost every individual in the community, and the rehearsal of it and of stories of kindred nature, has become a pastime among them. A considerable number of them, the teacher thinks, have commenced the habit of praying morning and evening, and there is one man who has for some time past manifested a decided concern for the salvation of his soul. We might mention in this connection that this habit of praying is not confined to Sarekeh, but is practised more or less in every community where the gospel has been preached, and not unfrequently by men who manifest no desire to conform to any other requirements of the word of God. There are other respects too in which the influence of this school manifests itself. The cause of education is decidedly popular at that place, so much so that we find it far easier to procure female pupils at that place, than at any place on the sea-coast. This we ascribe to the influence of the teacher's wife, who has been a member of our female seminary, and whom we regard as a pious and energetic Christian.

One other circumstance connected with this school may be mentioned, as it confirms the same fact. There was a boy residing in the town who was impressed with the importance of learning, and made an application to join the school, but was prevented by his father, who needed his services on his farm. Recently, when one of the missionaries visited that place, the boy thought of applying for admission to the seminary, but was informed that he could not be admitted without the consent of his father. He determined to run away and go to the Cape, and lest he should be driven back he did not show himself until he got within a mile or two of the end of the journey; and when told that he must procure the consent of his father, he determined to go to the seminary, and remained there until he was driven away by force. The boy is now a member of the seminary and is a promising youth.

In addition to the day-school already mentioned, we may add that we have a night school at Cape Palmas, embracing fifteen or twenty children, all of whom are taught by one of the pupils of the seminary. The children who receive



C. B. - Own.

ROCKTOWN.

night instruction are such as have to work the greater part of the year on the farms and have no time to receive instruction except at night. It is a cheering fact, however, that their desire for learning is so great as to prompt them to receive it in this way.

Some of them, from the instruction they have received in this way and from the Sabbath school, in which capacity they were first assembled, are enabled to read with ease, and have committed hymns and portions of the Scriptures to memory. Besides this there is a night school for adults both at Cape Palmas and Fishtown. The number in attendance is not considerable, but is made up of men who promise to be very useful to their countrymen. One of these pupils is between twenty-five and thirty years of age, another between thirty and forty, and none below twenty years.

At all of the stations and out-stations there are Sabbath schools, made up, however, chiefly and almost exclusively of children who receive daily instruction.

The entire number of pupils which we have under instruction is about one hundred and twenty-five. Their instruction is mainly of a religious character and is designed, as its chief end, to lead them to Jesus Christ the Savior of mankind. To spend money and time to educate these children for any other purpose, that is, for any other than that of securing their own salvation and making them useful to their fellow-men seems to us would be a perversion and misapplication of both.

We could double, nay treble or quadruple the present number of our pupils, but for the want of money. We trust, however, the time is not far distant when we shall be enabled to exert our influence to its utmost, and shall no more feel the influence of pecuniary restraints.

#### *Printing—The Grebo Language—Importance of reinforcing the Mission.*

The printing executed at the mission-press at Fair Hope, Cape Palmas, embraces sixteen separate publications, among which are a dictionary, the Ten Commandments, Bible History, two volumes, Life of Christ, reading and spelling-books for the schools, hymn-books, etc.; of which the missionaries give the following summary account.

The number of pages of different subject matter is 556, the number of volumes 25,000, and the entire number of pages

is 1,028,800. Of which there is in the Grebo language, 470 pages of different matter, 20,000 volumes, and the whole number of pages 942,000. The remainder in English and the Basa languages.

The Grebo language is taught in the seminary and in most of the schools—in one of them exclusively. Perhaps we have between fifty and one hundred pupils who read it intelligibly. Native children, however, much prefer to learn English, which they regard as a desirable accomplishment; and in many cases we cannot induce them to study Grebo without teaching them English at the same time. They can acquire a sufficient knowledge of Grebo in a short time to read it with profit and interest, though they often spend years at English and acquire the art of reading without comprehending any thing, or but very little of what they read.

It may be remarked of this language that it is not even yet thoroughly mastered by any missionary on the ground, and there are frequent occasions for slight alterations in the orthography of our books. The difficulties of reducing a language like this to system and order without any essential helps, are known only to those who have made the experiment. We have had to form our orthography from a constantly varying and fluctuating standard; and all the grammatical principles at which we have arrived, have been deduced from a series of almost endless comparisons. There being no one individual in the community who could be followed as the guide in pronunciation, or as a correct standard in relation to the grammatical principles of the language. The constant inquiries which are being made by different missionaries is daily shedding more light on the subject, and we trust that it will not be long before all of its principles will be evolved and be thoroughly understood. The language is as copious, perhaps, as most other barbarous and uncultivated dialects. It is entirely wanting in all the terms pertaining to religion, moral and physical science, etc., but foreign words may easily be grafted upon it, and the knowledge of these words will be acquired by the people in connection with the subjects which they explain and teach.

We cannot conclude this report without once more expressing our most earnest desire for more laborers. Contemplating the prospects of our mission, they are cheering in all respects, except this one, the difficulty of procuring laborers. We need, imperatively need, one or two



missionaries to strengthen the mission in this vicinity. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow-beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

And there is another consideration too, connected with the operations and prospects of this mission, about which, however, while we acknowledge that we should not give ourselves too much concern, nevertheless frequently awakens in our hearts the most serious anxiety. If one of our little band should be removed by death, we should inevitably be compelled to abandon ground already occupied, and our plans, as now pursued, would be entirely deranged.

*Openings for 100 Missionaries—Dangers of the Climate overrated.*

But the want of an additional reinforcement for this station is but a small item, a mere fraction, in comparison with the great wants of Central and Western Africa. That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave-trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, are enterprising and industrious, compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part

of the coast are some of the most populous on the sea-shore of Western Africa; and if we may judge of the industry, enterprise, and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm-oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

The field thus to be laid open will afford ample scope for the uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country. And may we not expect the American Board to direct some of her energies to this quarter of the world?

Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. One or two to strengthen this mission, three to found a new station on the Ivory coast, and at least three for the country bordering on the Niger. We specify this number,

not because we think it all or the half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been, and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners is greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the missionary take his place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country.

We conclude this report by expressing the ardent and prayerful hope that the time is not far distant when our hearts will be cheered by large accessions to our present number, and that many, very many benighted Africans will be made to rejoice at the glad tidings which they shall hear.

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### Sandwich Islands.

LETTER FROM MR. BISHOP, EWA, OAHU,  
7TH DEC. 1840.

### *Effects of Romanism and Intoxicating Drinks.*

Although alone at the station, still we can hardly say we are lonely, so long as we find our hands full of duties, and health and prosperity continue to attend our steps. Still we are waiting in hope that some efficient helper may be ere long sent to us at Ewa. I much need some one to take off the burden of superintending the schools in the districts of Ewa and Waianae. For want of such a helper the schools have languished, and must, I fear, continue to languish until such aid arrives. Had I nothing else but the care of the church upon my hands, I might be able, with the divine blessing, to devote more time to superintending schools; but upon me devolves the labor of revising the Scriptures for a new edition, and of reading the proofs as they go through the press.

Since the triumph of the French over the Sandwich Islands government, in July 1839, the moral aspect of things at the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of

things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by commodore Wilkes, his officers, and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

It was some time in July last, when we saw the threatening clouds gathering over our horizon in the quiet district of Ewa. It began in a papal neighborhood about five miles from this station. Presently I learned that several individuals of my church had been induced to drink to intoxication at Honolulu. One or two upon whom it had been proved were disciplined for the offence. In looking about me, I found by diligent inquiry that great numbers of the people in the district, not connected with the church, had begun to manufacture intoxicating drinks from various saccharine vegetables, which the island affords in great abundance. Meanwhile we received information that in those parts of the island remote from our stations, the people had given themselves up to drunkenness and revelry.

In this alarming state of things, our church set apart a day of humiliation and prayer, to implore the divine presence to avert the threatening danger. We met, and it was a good day to us all. I had previously prepared a paper, containing a solemn confession of our sins and the renewal of our covenant vows, specifying the particular sins of which we were guilty, and to which we were peculiarly exposed. It also contained a temperance pledge for the whole church, on the total abstinence principle. It was read during one of our meetings on that occasion, and unanimously adopted. At the close of the evening service, we all stood up in the presence of God, and I read the covenant, sentence by sentence, to them, and the church with one voice repeated it after me in the same manner. We also appointed our best men to go out two by two into every house in the district, and visit every family and indi-

vidual, exhort them and pray with them. This they faithfully fulfilled. They also collected them together in neighborhoods, and addressed them on the subject of temperance not only, but also on the great concerns of the soul.

From that day, it became evident that the Spirit of God was among us. The house of God again was filled, a solemn stillness and attention rested on the countenances of the hearers. Many backsliders returned to their duty, with tears and hopeful repentance, and many who had appeared hopeful seekers after the Lord during the late revival, and had afterward gone back to the world, were again revived. Prayer meetings were established in every neighborhood, and were well attended. Since that time my study has been daily visited and often thronged by persons desirous of conversing with me on the subject of religion. It has been a still, but refreshing season to us all. I have said or written but little concerning it to others, being desirous in the first place to ascertain its real fruits. This refreshing shower has now passed over, and the excitement of the season has gone, but its fragrance remains in several hopeful cases of conversion, and in the awakening of many more from spiritual apathy.

The immediate fruits of this divine visit, were seen in the entire stop put to the progress of drunkenness and other vices beginning to prevail among us, in the bringing out to the house of God on the Sabbath great multitudes who had long neglected divine worship, and the return of many backsliders to their duty to God and their own souls. The more remote fruits I hope may yet appear in considerable accessions to the church, of such as shall be saved.

Still we are not without our trials. Romanism has been and is still making considerable progress among us. Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive



the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them. I have already held two public discussions with one of their priests. The opportunity was sought by him, and not avoided by myself. In both instances the dispute was conducted with mutual courtesy, and I think was productive of good to the cause of truth. I attacked his strong holds, and required him to produce scripture to prove his assertions, which he failed to do. The discussions were in the native language, before large auditories. There is only one light in which I can view the introduction of Romanism here as favorable, and that is, it will do good by contrast. It will bring truth and error into collision, and thus elicit many important facts in the divine economy, before the minds of this people, which otherwise might have remained hidden from their view. Controversy, conducted with a proper spirit, has this tendency. Those who embrace the truth will hold it with a more firm and enlightened tenacity. Those also who are pleased with error, will go over and embrace it. Thus our churches will be purified, and we be relieved of some who have hitherto been like an incubus upon us. This has already been the fact in several instances. The dissatisfied and worldly have some of them already left our communion, and embraced the papal faith. On the other hand, numbers of their own adherents have left them and returned to our meetings. In every other respect, I can only look upon the introduction of that faith among us, as an untold calamity upon this people.

LETTER FROM MR. SMITH, DATED HONOLULU, 7TH DEC. 1841.

*Romanism—Church—Schools—Contributions—Exploring Squadron.*

For the last eighteen months the leaven of Romanism has been at work, and has apparently, though perhaps not in reality, checked the good work of grace among us. It has obviously been the means of developing character, and of drawing a dividing line between those who love and fear God, and those who love and choose to indulge in sin. Very few,

however, who have given evidence of a desire for truth and holiness, have, as yet, gone after the false prophet. And I presume that not less than a hundred on this island (Oahu,) who at first rushed thoughtlessly and ignorantly to see the pictures, witness the performances, and listen to the mummery of papacy, have returned again to our congregations. The priests, however, spare no pains to make proselytes, by casting contempt upon all that has been done by the American missionaries. One of them has made his boast that he intends to uproot protestantism at these islands in five years. Their most efficient coadjutor is alcohol; under the names of brandy, rum, gin, wine, etc. This is the spirit which accompanies them to these islands, and this is the spirit which aids them in their work of converting the natives. Judge then of the character of their converts.

No affliction can be desirable in itself; and yet sanctified afflictions prove in the end to be great blessings. It may be well to have our characters tried and sifted and purged in this way. Those who stand the test will shine the brighter; while those who are not fit for the kingdom of heaven will join those of like views and feelings with themselves.

But with all the trying and counter-acting obstacles of Romanism and intemperance during the last eighteen months, this church has more than held its own in point of numbers. At our communion in March we received 171 persons on profession, and in June fourteen, and yesterday 101; making in all 286 since I wrote you last. We have had occasion to discipline during the last three years over a hundred of our members. We number over thirteen hundred in all. About one third of those disciplined have been restored again to the fellowship of the church. Most of the 286 received this year are the fruits of the great and good work of grace among us two years ago. And there are still others who may be received a few months hence.

Intemperance threatens again to ruin this nation. A few months ago and the prospect was fair that this deadly evil was about to be exterminated from the Sandwich Islands. But since the outrageous conduct of captain La Place, in July 1839, this monster has stalked abroad through these streets day and night. Then there were not more than two or three grog-shops in all this village. Now there are between twenty and thirty, and their number is still increasing. I think, however, that there is

less intemperance among the natives these days, than there was a few months ago.

Our schools for children have been more prosperous for the last six months, than for any other given period since the embarrassment of the Board, and the retrenchment of the funds of this mission. Recently the king has published some laws, requiring all the children between the ages of four and fourteen to go to school five days in the week. The consequence is that the number of children has nearly doubled in all our schools. The law also makes some provision for the support of native teachers. A piece of land is to be set apart in each school district for the support of the teacher, and is to be cultivated by the parents as follows;—each man is to work three days annually for the king, three days for the head-man under the king, and three days of their own time; which equals nine days a year each man. This is the school-tax. It looks very well in print, and perhaps it will operate well in practice. I apprehend, however, that the papists will refuse to comply with the law, and perhaps will make difficulty.

We are not backward in laboring to enlist this church and congregation in the cause of benevolence. We commence, however, on the principle that charity begins at home. During the last three years, they have built a dobie school-house, and a dobie meeting-house. Their contributions in money, labor, and produce, for these two buildings, amount to three thousand dollars. They have also contributed to the amount of \$150 in building a bridge across the stream of water which passes near the meeting-house. They have also contributed in cash, sugar-bags, and fire-wood to the amount of one hundred dollars for the support of school-teachers the present year.

The Macedonian cry for native helpers, has recently reached us from the Rocky Mountains. On laying the subject before this church, six active, enterprising native men arose and volunteered to go. One pair only being called for, we selected the most promising, and they are making preparations to go the first opportunity. We expect to take up a contribution to-day to aid them in their outfit.

The United States exploring squadron have been in this port for seventy days, and have just left. Their influence on the whole, I think, has been very beneficial to this mission. Commodore Wilks has set his face as a flint against intem-

perance and the rash doings of captain La Place. He has also taken a lively interest in the education of the young chiefs, and also of the youth generally. Captain Hudson is a pious man, and has done great good. The same is true also of many of the scientific gentlemen. They have contributed pretty liberally to aid our schools. Rev. Mr. Elliott, the chaplain, made it his home in our family during their stay at this place. He usually preached twice on the Sabbath in the Seamen's Chapel. For several months Mr. Bingham and I had preached alternately there Sabbath evenings. A humble, faithful, devoted chaplain is needed here very much. The contrast between our American men-of-war and those of the French nation is so great that even these half civilized Hawaiians cannot but see the difference. The one comes here to do them good, both in a political and moral point of view; the other to oppress and enslave. The one has left sixty-two thousand dollars to enrich the government and the foreign residents; the other has robbed the government of twenty thousand dollars, and entailed upon the nation the deadly curse of intemperance.

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### Syria and the Holy Land.

#### JOURNAL OF MR. THOMSON IN NORTHERN SYRIA.

[Continued from p. 242.]

THE former portions of Mr. Thomson's journal were inserted at pages 36, 107, and 233. It will be borne in mind that the object of the tour of which it gives an account was undertaken for the purpose of ascertaining by personal examination what were the most eligible places to be occupied as missionary stations in that part of Syria, and also of becoming acquainted with the condition and character of the several classes of the population in that quarter, and the manner in which christian knowledge could be most effectually introduced among them. As much of the country had not before been traversed by the mission, and its features were so peculiar, it furnished materials for extended statements and remarks.

The portions of the journal heretofore inserted cover the time till Mr. Thomson's departure from Aleppo.

#### *Ancient Ruins—Marks of Depopulation.*

*May 27th, 1840.* After a long and unusually earnest dispute with our mule-

teer, we finally succeeded in loading our animals; and left Aleppo at half past four o'clock, P. M., on our return to Beyroot. We travel the usual road to Hamath, intending to pass from Homs to Balbeck, and from thence over Lebanon. We reached Han Tooman in three hours. The land adjacent to the road is altogether uncultivated, and in fact, is too stony and barren to be tilled with profit, unless a greater supply of water can in some way be secured.

28. We passed a large encampment of Arabs in the desert, and had the best opportunity which I ever enjoyed, to observe their tents and general appearance when they are at home. They were rather uncivil and certainly very inhospitable, for they would not give us a cup of water, though we were very thirsty. This tribe has an immense number of camels, and the whole plain was covered with their flocks. During this whole ride we passed not a single tree or shrub. One can easily understand why so much importance has been attached to trees in these oriental countries. The residence of a great man was often designated by the name of a tree under which he dwelt, and certainly if I had met with a tree to-day, I should have given it my salams with a name and place of remembrance.

29. The wretched village where we slept last night is called Mar Dipsy. It is two hours and a half from Serakib, and is distinguished by a grove of olive trees. I see no reason why the whole plain from Aleppo might not be adorned with these valuable orchards, except what is found in the character of the people.

There are traces of ancient buildings at Mar Dipsy. Some of the arches are very solid and must be very old. The present village in no way merits attention, unless its superlative misery and wretchedness can give it a claim. We found only a few decrepit old women and could not ascertain the reason why there were no men to be seen. In forty minutes ride we reached a ruined town, where there is a strong han constructed like a castle; and in fact these hans are all castles designed to protect the caravans from the Arabs. This one has lately been repaired, and is now inhabited by a few families of peasants. It bears the name of Sibly.

In half an hour farther we came abreast of a large collection of ruined houses and castles, situated on a hill at some distance to the right of the road. They are called Jerrad, and the people told me that they had been deserted from the days of the infidels, which might

mean the ancient Greeks and Romans, the Christians of the lower empire, or the Crusaders. They probably belonged to the latter, though they may be of the same age as those we passed on our way from Antioch to Aleppo. In one hour farther we came to a very extensive ruin on the left of the road. It must have been quite a large city, and of an age anterior to the introduction of Grecian architecture. Plain columns of limestone without capitals, and the cornice, where any could be seen, was in the simplest style. In about one hour and a half from these nameless ruins we reached Maar-rah, where we stopped to spend the heat of the day. This is a poor miserable place, with no remains of antiquity to attract attention and mitigate that disgust which a traveller feels while examining a filthy, modern town, crowded with braying donkeys, dirty faced, impertinent children, and insolent moslems. We saw villages to the west, along the base of the mountains, but the plain was altogether deserted, or only used to pasture flocks. In many places there are great numbers of broken cisterns, and other evidences of former villages; and no doubt the whole country was anciently well cultivated and thickly inhabited, and may be again, as soon as a good government shall afford security to the farmer from the wild Arabs.

The country is beautifully undulating, covered with grass and flowers at this season, but totally destitute of trees. We descended from the elevated plain over which we had travelled all day, and through a gorge entered the valley of the Orontes. Immediately in front of the descent, and as if to command the passage, is a very large mound, nearly a mile in circumference at the base, and surprisingly high. Around the east face of the mound is built the village of Sheihhoon. This place contains at least two thousand inhabitants, and appears to be the head-quarters of all the neighboring villages. The houses are constructed of unburnt bricks and are shaped exactly like large hay-stacks. We pitched our tent near a very large tank of water, which even at this season, is covered with a thick scum of the most intense green. It was with difficulty that we could subdue our rebellious senses so far as to tolerate this odious liquid.

*Sun-rising—Subterranean Village—Hamath and its Water Works.*

30. We were on our horses at four o'clock, and the air from the desert blew



fresh and cool. It is delightful when travelling to witness the gradual opening up of day, and we have had a splendid morning. No wonder that oriental shepherds adored the sun. All nature seems to acknowledge and reverence the coming lord. When he is about to appear, the stars retire and hide themselves in the flood of his glory. Earth too wakes up from her death-like repose, and with ten thousand voices chants her welcome to the king of day. The lark mounts up to meet the earliest dawn, and sings her cheerful matin. Men likewise shake off the heavy shadows of night and go forth refreshed and strong to labor. Even inanimate creation joins in the general homage. The innumerable flowers of the plain all turned their pretty faces to the sun as he rose, threw open their golden cups, and shed forth their sweetest fragrance, as if to entice him from the gilded chambers of the east. And now he comes in matchless majesty, rejoicing in his strength. Wonderful and mighty thou art, great ruler of the day! How infinitely more wonderful He that made thee so!

In a little more than two hours we reached Yenrook, or (as the people here call it) Moorick. This is the first subterranean village I have seen. From the appearance of matters I conclude that the houses now occupied are ancient cisterns, whose roofs have been covered in the rubbish recently cleared away, and the caverns converted into dwelling-houses. There are two large mounds at this village, and many indications of a much greater population in former days.

Three hours from Moorick is Tyaby. This is a large village upon the ruins of a larger one, as many things hereabout testify. At this village we had a proof of what I have frequently heard, that the people were obliged to hide their grain, in order to save enough from the rapacity of government to keep their families alive. We found a company of men drawing up wheat from a deep well, where it had been concealed all the year. Being in the open country, and covered up by grass and brush, it could never have been discovered by the tax-gatherers of the pasha.

In two hours from Tyaby we passed on our left Kumhany, and in fifteen minutes more we reached the Orontes, at about half an hour's distance from Hamath. Having passed Dahareea and one or two small villages on our right, we entered "Great Hamath" about one o'clock. The high hills around the place, and the flinty road reminded one of the

approach to Damascus; and the Orontes with its border of green trees strikingly resembles the Barada. But the country about Hamath is much more fertile than the plains of Damascus; nor are the hills of the former so utterly burnt up and deplorably desolate as these around that grand paradise of Moslems.

Hamath is often mentioned in Scripture and always as an important place. It was the northern limit of the promised possession, and at several times the Israelitish kingdom actually extended to it. There is no reason to doubt that it is the Scripture Hamath, restored to its proper name by the Arabs. It is now a large town built very irregularly in the valley and upon the winding banks of the Orontes. The river runs through the centre of the city, and there are four substantial stone bridges for the convenience of the inhabitants. As there are no gates to cramp and confine the limits of the city, the people have built in the gardens on both sides of the Orontes, and consequently the area of the city is very extensive. The number of inhabitants cannot be less than 30,000, according to the returns of the government. Of this population about 2,500 are Greek Christians, and a few Syrians who have a church and use the Carshuny translation of the Bible. All the rest of the inhabitants are Moslems. Besides the regular population, there are 7,000 soldiers of Ibrahim Pasha, occupying the extensive new barracks on the northwest of the city. Hamath exhibits a very mean and shabby exterior. Most of the houses are one story, whose walls are partly of stone, partly of unburnt bricks, a kind of patch-work, extremely disagreeable to the eye. The town is well supplied with that standing representative of all comfort to an oriental, water; and the wheels by which it is raised from the river to the upper parts of the city, are the greatest curiosities to be seen in Hamath. Burkhart says that the largest is at least seventy feet in diameter. The rim of this enormous wheel is one continued bucket, divided into partitions two or three feet apart. Through an aperture at the top of each partition the water enters as the wheel passes through the stream below, and when it is carried to the top it empties into a stone trough, and is conducted by lofty aqueducts to the different parts of the city. Small paddles are fitted to the rim, and the force of the stream drives the wheel around. Thus a constant supply of water is lifted seventy feet high without any other expense than the wheel, and a low

dam to turn the water upon it with greater power. These wheels are called *naoura* and present a most picturesque appearance, while the loud groaning of their axles is heard at a great distance. I was informed by the governor that within the limits of Hamath there are seventy of these Persian wheels kept in constant motion.

The Orontes is a deep and rapid stream, even at Hamath; and in winter it frequently overflows the bottom or river flat, which is here about one third of a mile wide. This flat is adorned every where with flourishing gardens and orchards, in which are cultivated all the fruits and vegetables used by the inhabitants. The ancient castle occupied a large mound, in the centre of the city, which must have been of extraordinary height and strength; but at present it is used as a pasture field, and was in the possession of a drove of camels when we reached the place.

*Scenery of the Orontes—Classes of the People described.*

The day has been excessively hot, and when we arrived, wishing to make arrangements to spend a quiet Sabbath, we hired a garden on the banks of the Orontes, in which to pitch our tents. Nothing could be more oriental or refreshing after the fatigues of the journey. Above and around us is the shade of the walnut, apricot, plumb, peach, fig, and pomegranate; and along the margin of the river the tall poplars spread their rustling tapestry to shield us from the sun's fierce rays. A bridge of eight arches spans the Orontes, not three rods below our tent. To the right an enormous *naoura* or *nooura* creaks and groans its endless revolutions; and one equally large on the opposite bank responds in dismal symphony to its melancholy music. A flouring mill, which occupies the centre arch of the bridge, with its lively chatter, adds variety to the concert. The houses, mosques, and minarets, in rising ranks on either bank, seem to look down upon the lonely vale of the Orontes with oriental repose and complacency. Nothing could be desired by the eye of an artist, and I really regretted that no one of our company could sketch the fascinating features of this charming spot.

Our station was equally fortunate for another kind of sketch which, however hazardous, I shall attempt to draw. I have passed several hours to-day under the shade of a walnut-tree, on the margin of the river, watching the thousands of

people who constantly passed over the bridge. It was an admirable station to observe eastern character and costume.

That bronze featured man, with a drab colored *aba* long and greasy, and with a rope of rough woollen yarn twisted round his head, is a real Bedouy from the desert. What a keen hardy horse he rides, and how wild and independent is every look and motion. Ye untameable sons of Ishmael, I honor you as the only freeman of the east!

There goes the soldier, with a plain dress of white cotton and a red cap; more animal than man, with what a heavy, careless gait he plods along, as if there was nothing worthy of notice but his bright gun, nothing to interest but the remembrance of his past wrongs and present misery. Yonder is one of them who has just seized the donkey of a poor farmer. See how he cuffs and kicks the reluctant fellah. Poor wretch! there is no redress, submit he must. Down goes the load, and up gets the soldier, while the farmer must follow. Perhaps he was bringing wheat to the mill, and a wife and little children await his return for their bread. But alas! he may be obliged to go to Aleppo or Damascus, and they will neither see nor hear from him for these ten days to come. A thousand such cases occur constantly in every part of this country.

But these are very religious people. Look at that fellow on that raised platform in the very centre of the bridge, standing, kneeling, squatting, bowing down his forehead to the ground. He is a moslem at his prayers by the way side. See how he stops to curse the donkeys at the corner of the platform, and now he goes at it again, as if nothing had happened. There is another washing his feet, and solemnly stroking his beard, and he will soon take his turn at the prayers with the same reverence with which he washed his feet.

Who is this with two grooms running just before his horse's head? The commander of the pasha's troops. How proudly his horse steps! how gaily he is adorned with green velvet saddle, gold trimmings, and long tassels hanging down to the ground.

That old man with a white beard, flowing robes, gold-colored shawl rolled loosely around his head, is the cady. How slow and reverend is his gait; and how earnestly his attendants watch all his motions. He is the very personification of justice, grave, venerable, and thoughtful. Alas, I fear he is revolving how to extort the largest possible bribe

from the last applicant; and those his minions are hungry harpies, which devour all before them.

That poor man upon a sleepy donkey, leading a string of loaded camels, is a farmer from the country carrying the fruits of his hard toil to the feet of his lordly oppressor; and those two soldiers with fixed bayonets are sent to quicken his sluggish will. Poor old man! my heart bleeds for you, and for your half-starved family.

But who are these with long blue shirts and dark turbans, and with silver-mounted ink-horns in their girdles? These are Coptic scribes, government secretaries from Egypt. They have a servile and sinister look about them.

Here comes a company just the reverse. See how neatly their silk gumbaz is girded by their rich sash, their cashmere shawls twisted in fashionable negligence about their heads, mark the true Syrian dandy. See how they swagger along, dashing their arms about to shew their consequence, or the length of their loose sleeves.

Those walking bales of blue and white cloth are the fair bells of Hamath. As you see neither shape nor features, you must be smitten by the mere force of imagination, if smitten at all.

See those shameless boys swimming about in the midst of this promiscuous crowd, and those more shameless soldiers who have taken off their clothes to wash them in the river. No matter, when one is used to it. Nor is it any more matter that this old tanner is washing his filthy skins in the race that conducts the water to the city. Cleanliness is a mere matter of convention. Their lies a dead mule in the corner of the street, left to be devoured by dogs and vultures. It is not best to be particular. Here sits a blind man, "by the way-side," calling for alms *min shan allah*—for God's sake. And in the shade of yonder walnut sits a circle of Turkish gentry. They have spent the whole day in idleness. They have a small fire to light their pipes, and bubbling nargeelies, and the black slave is handing coffee about in small *finjans*. See how the blue smoke curls through their long mustachios, and rises in clouds above their heads. Oh, the sovereign virtues, inexpressible glories of tobacco!

You may know that those are Christians by their dark turbans, and that man with the green is a *sherreef*, a descendant of the false prophet. Yonder is a dervish with his shaggy hair, and long cone-like cap upon his head. That man with a pipe-bearer walking before his

horse is a moslem grandee; and by the way, the bearer understands his business; see how steadily he holds the long pipe, at just the right angle to exhibit its rich amber mouth-piece to the best advantage. That mouth-piece must have cost at least five hundred piastres. Here comes a priest all clothed in black, conning his beads as he walks along, and there are a number of his flock kissing his hand, an indispensable ceremony upon meeting a priest. Yonder comes a lebben merchant with a great many little plates of his sour milk; and there is another with a jar of sherbet, which he sells to the thirsty traveller.

### *Mercenary Character of the People— Volcanic Features of the Country.*

But there is no end to the varying crowd. One thing has always struck me unpleasantly in the east. You never see those happy groups of school children which are every where met with in our own villages and cities. You see no books, you hear no conversation about general topics. If you listen to those who are sitting on their luxuriant divans, you will be sure to hear something about piastres. Men walking the street are ever talking about piastres. Go where you will, to the priest, the prince, or the beggar, on Sunday or Saturday, festa or work-day, you will inevitably find the people engrossed in piastres. This grows almost necessarily out of the unhappy constitution of society. The pasha is a merchant, the governor is a merchant, the cady is a merchant, and the priest, the monk, and the beggar, all are merchants. Money is here the universal deity. It is a notorious fact that whole communities sell their faith for gold; and few indeed are to be found who will not change their religion for a bribe.

We spent as quiet a Sabbath as could be desired, though in the midst of this great city. In the afternoon called upon the leading Greek priest. At this house I met quite an intelligent priest from Homs. He informed me that the Christians in Homs amount to something more than 6,500, and that the entire population is about 23,000. Nearly all the Christians belong to the Greek church, although there are some Syrians and a few Greek papists. We gave him some books which he received very thankfully, as did also the priests of Hamath; and I have no doubt that a judicious and pious native book-distributor would do much good in this region. Our friend Tannoos is so deeply inter-



ested in this matter that he wishes to return with a fresh load as soon as possible after we reach home.

The governor, to whom we had letters and by whom we were treated very politely, sent us one of his horsemen to guide us over the mountains to Hosen, on the road to Tripoli. We had intended to go as far towards Damascus as Homs, and thence to Balbeck, "the cedars," and through Lebanon to Beyroot; but finding that by doing so we should get within the lines of quarantine, established against Damascus, we were compelled reluctantly to abandon the plan, and pass directly to Tripoli. We got an early start, and had a prosperous day. In one hour and three quarters, we reached Keferabone, a large village of Greek Christians, with four priests. In the afternoon we passed many villages and crossed a considerable brook called Hooly, and also Kebeer. Night overtook us at Tyaby, near the foot of the mountains, where we slept, having ridden nine hours, over a level plain, and for the last six and a half hours through endless heaps of lava and green stone. All the villages are built of volcanic stone; and the traveller is amazed at the millions of heaps piled up over the plain by the peasants, extending in every direction as far as the eye can reach.

*June 2.* Started from Tyaby at half past five o'clock, and immediately began to ascend the mountain which is here called Dahar-Kusaia. In three and a half hours we reached the top, having passed but few villages.

The valley of Hosen has a romantic appearance, as seen from the summit of Dahar-Kusaia, nor does the interest decline as one descends along its edge. The whole country indeed is tossed into every variety of shape and contour, which the combined agency of Neptune and Vulcan could produce. The variety of color was as surprising as the shapes were extraordinary. There was black, gray, silver-gray, ash-color, red, orange, dun, brown, chocolate, purple, blue, slate color, pink yellow, straw color, and white, and frequently the whole were mingled together in a single hill. I noticed a vast quantity of globular basalt. In some specimens there appeared to have been a hard nucleus floating in melted lava, which in cooling formed concentric circles around this centre, exactly resembling the growth of a tree. Whenever exposed to the air, these circles peel off like the layers of an onion. I saw some of these globes which were at least three feet in diameter.

As soon as we had passed the Dahar we were within the district of Hosen, and the singular castle was in sight for several hours before we came up with it. Villages now began to appear on every side. The western slope of the mountain is far more fertile and better cultivated than the eastern. The same is true of Lebanon. There are said to be 366 villages under the governor of Hosen. The inhabitants are nearly all of the Greek church, the remainder being Ansaireea, except those of Hosen, who are moslems.

3. Our ride to-day has been about twelve hours. For the first three the road led us along the eastern margin of the great plain of Junia until we had crossed the Nahr el Kebeer, which we passed on a good stone bridge called Jissar-el Aswad. From the bridge the road turned westward, and in three hours and a half brought us to the sea at the river Arka. About an hour from the Nahr el Kebeer, the green stone formation disappeared. The whole of Jebble Akkar is volcanic, so is all the eastern slope of the plain; and the same continues north, through the mountains of the Ansaireea to Banias, and even to the neighborhood of Antioch. We were riding upon lava at least fifty miles, and how great may be its length from north to south I have no means of ascertaining. No wonder, therefore, that all this region has been visited by awful earthquakes. The same fact accounts for the frequency of these alarming phenomena in Lebanon and along the sea-board. Though Lebanon is chiefly composed of lime-stone and new red sand-stone, alternating in stratta many hundred feet thick, yet lava and green stone are protruded in innumerable places. The whole hill upon which Kehaby, Arayoh, and several other villages are built, rests upon a thick stratum of green stone. Shweet is situated on the head of a volcanic hill. Abadeea, which was so severely shaken by the last great earthquake, is in a similar situation. The same continues through Lebanon into the mountains of upper Galilee.

The lake of Tiberias, the valley of the Jordan, the basin of the Dead Sea, and the vast region of the Haouran, and the Ledgah to the south of Damascus are all volcanic. We need not be surprised, therefore, that there never passes a year without some part or other of this region trembling and shaking under the heavings of internal fires.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

THE Missionary Register contains the following account of Abyssinia and the mission to that country, from its commencement, in the year 1829, up to the present time, given by Mr. Isenberg, late one of the missionaries. It is also stated in the same article that the society has decided to revive and strengthen the mission, the laborers having been reduced to one man, the Rev. Mr. Krapf. Two missionaries, Messrs. Muhleisen and Muller, embarked at London to proceed to that country in January last.

#### *Notices of Abyssinia.*

Next to Egypt, Abyssinia is undoubtedly the most interesting country in Africa, for its situation, soil, climate, inhabitants, and history. Its extent is between 39 and 44° east longitude, and 7 to 15° north latitude. It is upward of 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil, which, if it were properly cultivated, would furnish immense riches to its possessors; whereas, at present, owing to the low state of religion and morality, and more especially to the want of industry, those treasures are unenjoyed, the Abyssinians living in great poverty. It is impossible to give the exact amount of the population of Abyssinia, but I shall not be far from the truth, if I state it to be about five millions.

The Abyssinians were brought, during the fourth century, to a profession of Christianity by Trumentius, who was ordained bishop by Athanasius of Alexandria; and the Abyssinian church consequently became dependent upon the patriarch of Alexandria and Cairo, and the Coptic church. When it pleased God to humble the eastern churches, by the power of the false prophet, Abyssinia alone preserved its civil and religious independence, to the beginning of the sixteenth century.

While the national independence of the Abyssinians was preserved, it was not so with the purity of the christian religion, for not only did they never seem to have been thoroughly enlightened by the gospel, human tradition and pagan and Jewish superstitions appearing from the beginning to have been mingled with the word of God among them; but, moreover, from the first arrival of the Portuguese in Abyssinia, Romanism—differing only in unessential points from the religion of the country—endeavored to establish itself by deceit and bloodshed, to such an extent that many thousands of Abyssinians lost their lives, because they would not change their religion. The Jesuits gained the ascendancy in the beginning of the seventeenth century, although only for a short time, as they

were soon afterward defeated, and some of their subsequent attempts have proved quite unsuccessful. From this period, Abyssinia seemed quite forgotten, until the visits of Bruce and Salt drew the attention of protestant Christians to that interesting people.

#### *Brief History of the Mission.*

But it was the Church Missionary Society which made the first effort toward enlightening that fallen church, by the word of God, sending, in the year 1829, the Rev. Messrs. Gobat and Kugler to Abyssinia, who met with a favorable reception from Sebagadis, the then reigning governor of Tigre. To prepare the way for the preaching of the gospel, Mr. Gobat went to Gondar, where he staid six months, and on his return to Tigre, his beloved fellow-laborer, Mr. Kugler, was removed by death. Soon afterward, Sebagadis, the friend and protector of Europeans, was killed in war; when Mr. Gobat was obliged to flee for refuge into an Abyssinian convent, on Debra Damo, and staid there and at Adegrate till the end of the year 1832, when he returned to Europe in order to get assistance from the committee. Having succeeded in this object, he returned in 1834 to Abyssinia, and was joined in Egypt by the Rev. C. W. Isenberg. The missionaries left Cairo in October, 1834, accompanied by their wives, two German artisans, and two Abyssinian pupils; and, after a tedious journey of nearly six months, arrived at Adowa, the chief town of Tigre, where they intended to begin their labors. But Mr. Gobat was soon visited by a serious illness, from which he did not recover during his whole stay at Adowa; and as it was thought necessary for him to return to Europe for the re-establishment of his health, he quitted Tigre in September 1836, and Mr. Isenberg was left alone, with an apparent opening for a great work before him. He was, however, joined in January 1837 by the Rev. C. H. Blumhardt, and in November of the same year by the Rev. J. L. Krapf. They were employed in translating the Scriptures into Tigre, in holding daily services in the Amharic language, as circumstances allowed, in distributing the Bible, and in preaching the gospel, by conversations, to all with whom they came in contact.

During the repeated encampments of Oobieh's army in the neighborhood of Adowa, they were enabled to distribute some thousand copies of different parts of the Amharic and Ethiopic Scriptures, and to hold out the truth as it is in Jesus to large multitudes that came to inquire; and there were also great numbers of priests and doctors, and other more enlightened men, who, after strictly examining into the doctrines which they taught, did not hesitate to confess, that, on the whole, they were superior to, because more scriptural than their own system. But there was one church at Adowa, whose priests from the beginning proved unfriendly to them; and its alaka or superior, a man of great influence, seemed determined, either to make them purchase permission to remove into the country by enormous presents, or to effect their expulsion.

After mentioning how this man, by false reports and by stirring up the prejudices of Oobieh, the prince, had brought the missionaries into danger, Mr. Isenberg adds—

In this state of things two French travellers arrived, attended by a Romish priest, and requested and obtained an interview with Oobieh. This seemed to determine the balance against the missionaries, for, two or three days afterward, they were required to attend the alaka, who told them, in full assembly of the authorities of Adowa, that he was authorised by Oobieh to order them to leave the country, assigning as the reason, that they had spoiled the religion of Abyssinia, and declaring that the missionary premises would fall into the possession of the prince, and of his own church. Remonstrances and appeals were of no use; all that they could obtain, was a declaration on the part of Oobieh, that he himself had wished them to remain, but that he could no longer resist the clamor of their enemy: he promised, however, that they should be protected on the road. The missionaries then left with dejected and sorrowful minds, committing the precious seed, which they had sown in tears, to Him that still is able to carry on his work, even in the midst of human perverseness. The Romish church, however, had no reason to triumph in her temporary success; for, according to some recent accounts, it appears that her emissaries have likewise been expelled from Oobieh's dominions, because they had mingled with the political concerns of the country. After the missionaries had left Tigre, Mr. Krapf and Mr. Isenberg determined to accept an invitation which they had received from the king of Shoa, and, after a tedious journey, arrived in his territories, at the end of May, in the year 1839. They were favorably received by him, and permitted to begin the work of evangelization in his country. They first established a school, which was attended by from thirty to forty scholars, of different ages. As, however, they were in want of printed school-materials, it was necessary for Mr. Isenberg to leave, after a six months' stay at Shoa, and to come to this country, in order to carry through the press several school-books which he had prepared.

*Apparent Opening for Preaching the Gospel among the Gallas.*

The continuance and success of this mission is of vast importance, as it has for its object not only, nor primarily, a reformation of the fallen church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla nation—a nation which surrounds Shoa, and widely extends itself into Central Africa. Many of those tribes are subject, others are tributary, to the king of Shoa; and under his protection we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a supreme being, whom they call Wak, whose priests, called kalitshas, are sorcerers, gainsayers, and physicians. They also go on pilgrimages to a large tree called wodonabe, in the Joddo country, on the banks of the Kawash, and address themselves, for the object they desire, to that tree, believing it to be able to help them in every distress. These are the only occasions on which the many different tribes of

Gallas meet together. They believe in the immortality of the soul, and in future rewards and punishments; but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do. They offer sacrifices on many occasions, and from an inspection of the fat of the slaughtered animals their priests predict prosperity or adversity to those that offer the sacrifice. The relation of the Gallas to their neighbors is hostile. The Abyssinian Christians only visit them for the sake of plunder, and the Mohammedans come among them in order to carry their sons and daughters away, by stealth or by force, into slavery. The Gallas are, therefore, a nation hating all and hated by all. They glory not in the promotion of the glory of their Creator, nor of the happiness of their fellow-creatures, neither in the enjoyment of happiness or the possession of wealth; but they glory in the murder of men that are not of their nation. The Abyssinians indeed have attempted, by force and by persuasion, to bring them over to a profession of Christianity; but, except in a few instances, quite in vain, as Abyssinian Christianity is as unable to convert a savage nation as the Jewish exorcists at Ephesus were, at the time of St. Paul, to cast out the devil from the demoniac, whom they adured by Jesus whom St. Paul preached. Many an Abyssinian monk has shared the same fate among the Gallas as did the exorcists at Ephesus; and some have fared even worse than the sons of Skeva, for they have lost their lives by their exorcisms. The Abyssinian Christians know little of the sweetness of the love of God in Christ Jesus. They begin by imposing on their converts heavy burdens of outward observances, under which they themselves are groaning; whilst in their conduct they rank but little above their pagan neighbors. At the same time those Abyssinians who had a little insight into the doctrines taught by Mr. Isenberg and Mr. Krapf thought it likely that the Gallas would embrace Christianity; and one of their scholars expressed a great desire to assist Mr. Krapf in his work of evangelization among the Gallas. When Mr. Krapf accompanied the king of Shoa on an expedition against the Metcha Gallas, he met with the son of queen Ithame, who governs the tributary tribe of the Mulefallada Gallas; and that young prince expressed a great desire for instruction for himself and for his people. Mr. Krapf also mentions two other Galla tribes, among whom it seemed probable the work might be favorably commenced.

*Slave Trade among the Gallas.*

The people of Tadjurra, whose situation favors them more than that of the Abyssinians for commerce, have their grain from Lahadj, in the neighborhood of Aden, as well as from Aussa and Shoa. They deal chiefly in slaves, which they purchase on the eastern frontier of Shoa, and sell them at Berbera and Mocha. The price of slaves is, at the Shoa frontier, from eight to twenty dollars; at Berbera and Mocha from thirty to sixty. They are natives of Gurgue, and of various Galla tribes. From what we have seen ourselves, and from the information we have received as to the slave-trade carried on in that country, I think the annual amount of slaves exported from Tadjurra to be about 2,000.

When I returned from Shoa, the caravan with which I went had 132 slaves with it, most



of them girls, varying in age from eight to twenty years. It was a heart-rending sight, to see all those children (for most of them were so) carried away from their homes, and driven on at the rate of the camel's pace. They went all on foot, each carrying her water in a jar made of an excavated melon; and besides this, they carried each a small supporter for the head, which serves, in all those countries, for a cushion to sleep upon. When any of them were over-fatigued, or had their feet torn, or were sick, they were driven on by scolding and beating: in fact, the merchants paid far more regard to their camels than to their slaves; and it was fortunate for the latter that the former could not move quicker, else we should have seen many of these unhappy creatures dying on the road. Those slaves that are taken out as nominal Christians have to renounce Christianity, together with their liberty. A favorable circumstance at present for preparing the way for the abolition of the slave-trade among them, is the rise of their value on the Shoa frontier, which is not correspondent at Mocha or Berbera. Mohammed Ali told me, that if he had any prospect of a better success in carrying out mules or horses from Shoa, he would give up the slave-trade. Nor do I think that he alone was thus minded; and they want but a little encouragement, on the part of the British government, to relinquish that abominable traffic altogether.

#### ANNIVERSARY OF THE PARIS EVANGELICAL MISSIONARY SOCIETY.

THE seventeenth general meeting was held 27th April in the Taibout chapel, admiral count Ver Huell, the president, in the chair. The annual report was read by the director of the Mission-House, giving an account of the present condition of each of the stations under the care of the society.

At the five stations in Southern Africa, 97 adults and 88 infants have been baptized during the past year, a number nearly equal to that of all who had been baptized in the preceding eight years, and the number of those awakened to serious inquiry about Christianity is nearly equal to the number of the baptized. The negroes at Wagon-Maker's Valley have subscribed 550 francs to the society, some giving as many as 25 fr. At Beersheba they gave more than 2,000 fr.

The missionary seminary contains eight pupils.—The number of missionaries in Southern Africa is fourteen, eleven of them having wives; the number of laborers is twenty-five.

The balance in the treasury from last year was 40,094 fr., and the receipts for the year 71,118 fr. The disbursements were 79,086 fr.

### DOMESTIC.

#### REPORT OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

THE 27th annual meeting of the board was held in connection with the meeting of the

Triennial Convention, in the city of Baltimore, beginning 28th April, 1841. William B. Johnson was elected president of the convention, Rufus Babcock, Jr., secretary, and James B. Taylor assistant secretary.

From the report it appears that five preachers and six female assistant missionaries have been sent forth to the missions during the year. The following is an enumeration of the missions under the care of the board.

Within the United States and territory adjacent:—

- To the Ojibwas, near Lake Superior;
  - To the Ottawas, in the state of Michigan;
  - To the Oneidas, etc., in the state of New York;
  - To the Shawanoes, including Delawares, Putawatomies, and Western Ottawas, in the Indian territory;
  - To the Otoes, near the junction of Missouri and Platte rivers;
  - And to the Cherokees, Creeks, and Choctaws, in the Indian territory.
- In West Africa:—
- To the Basas, in Liberia, including the projected mission to the banks of the Niger.
- In Europe:—
- To France, Germany, and Greece.
- And in Asia:—
- To Burmah and the Karens, Siam and China, Arracan, Asam, and the Telooagoos.
- The whole number of missions is twenty.

#### Summary View of the Missions:—

The number of Indian missions is 8, stations and out-stations 14, missionaries and assistant missionaries 28, native assistants 11, churches 12, baptisms reported the last year 182, present number of church-members 800, schools 6, scholars 159.

The number of European missions is 3, stations and out-stations 21, missionaries and assistant missionaries 7, native preachers and assistants 19, churches 25, baptisms the past year 90, church-members 414.

In the mission to West Africa, there are 3 stations, 6 missionaries and assistant missionaries, 1 native assistant, 1 church of 15 members, and 3 schools containing 78 scholars.

The number of the Asiatic missions is 8, stations and out-stations 41, missionaries and assistant missionaries 56, native assistants 71, churches 30, baptisms the past year 214, church-members 1,600, schools 35, scholars 635.

Making a total of 20 missions, 80 stations and out-stations, 97 missionaries and assistant missionaries, 102 native preachers and assistants, 68 churches, 487 baptisms the past year, more than 2,900 members of mission churches, 44 schools, and 872 scholars.

The number of missionaries and assistant missionaries sent abroad the past year is ten:—four to Africa, two to Greece, one to Siam, two to the Otoes, and one to Shawanoe. The number of native preachers and assistants has been increased by seven. One assistant missionary has returned from the Otee mission, two from the mission to the Oneidas, etc., one assistant missionary from Siam, and two assistant missionaries (one of them a printer), from Tavoy.

One missionary and four assistant missionaries have died.

A printing establishment has been commenced at Edina for the use of the Basa mission, and

ounts of type in Cherokee, and in Burman and Karen of a reduced size, have been added to the establishments at Shawanoe and in Burmah. About 13,350,000 pages of the Scriptures and tracts have been printed during the year, chiefly at Maulmain, Tavoy, and Bankok.

The receipts of the Board for the past year, exclusive of appropriations from other institutions and of loans, were \$56,948.42; and the expenditures for the same period \$61,860.27. Excess of expenditures above the receipts \$4,911.85; appropriations from other institutions \$24,100.

#### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE statements and remarks that follow are gathered from the fourth annual report.

The receipts for the year ending on the 1st of May, 1841, from different sources, as mentioned in the treasurer's report, and deducting discounts, have been \$63,743.97; from the unavailable funds of last year \$3,337.61; total \$67,081.58. The expenditures for the same time have been \$64,344.16; balance due the treasury as per last annual report \$2,460.66; total \$66,804.82: leaving a balance in the hands of the treasurer of \$276.76.

During the year sixteen missionaries and assistant missionaries have been sent to the following fields of labor:—

To *North India*, Rev. William H. McAuley and Mrs. McAuley, Rev. John C. Rankin and Mrs. Rankin, Rev. Joseph Owen, and Miss Jane Vanderveer.

To *Western Africa*, Rev. Oren K. Canfield and Mrs. Canfield, Rev. Jonathan P. Alward and Mrs. Alward, Abraham Miller, a colored native teacher, and Cecilia Van Tyne, a colored teacher.

To *Siam*, Dr. James C. Hepburn and Mrs. Hepburn.

To *Singapore*, Etam Apping, a native Chinese teacher.

To the *Chippewa and Ottawa Indians*, Mrs. Dougherty, wife of the Rev. Peter Dougherty.

The missions of the Board are the following:—

*Iowa and Sac Indians*—one station, one missionary, two male and three female assistant missionaries.

*Chippewa and Ottawa Indians*—one missionary and his wife.

*Texas*—one missionary and his wife.

*Western Africa*, Kroos—two missionaries and their wives, and a male and female colored teacher.

*Chinese*, Singapore—two missionaries and their wives, and two native assistants.

*Siam*—one missionary, one physician, and their wives.

*Northern India*, Lodiana—3 stations, 6 missionaries, 3 male and 7 female assistant missionaries, and 2 native catechists.

Allahabad—1 station, 5 missionaries and their wives, and 2 country-born helpers.

Furrukhabad—1 station, 4 missionaries and their wives, 1 female assistant, and 1 native helper.

Alluding to the inadequacy of the pecuniary resources, it is remarked—

Were the means afforded to meet the wants here stated, the enlargement of the foreign missionary enterprise of the church would be truly encouraging. But the question very properly occurs, Is the church able to increase her contributions? This question should be fairly examined, because a church like an individual is only required to do what she can. "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not."

Leaving out the 400 churches in the three southern synods, there are in the other synods 1,037 churches under the care of pastors or stated supplies. Of these, 489 have contributed, leaving 548 churches enjoying the stated ministry of the gospel, which for the last year have done nothing. Of 405 vacant churches, 33 have contributed. The average of the collections of 100 churches is less than five dollars each and the average of one half of the whole number is less than nine dollars each. Comparing the receipts of the three southern synods with the number of their churches and members, the results would be about the same. The average contribution of each member of the whole church is 36 cents; but if 16 churches, contributing each five hundred dollars or upwards, be deducted, the average donation of each member would be less than 25 cents.

*Summary.*—The church has now under her care in the foreign field, fifty-seven laborers sent from her own bosom, twenty-three of whom are ministers of the gospel; besides eight native assistants, some of them men of learning, all of them hopefully pious, and in different stages of preparation and trial for the missionary work among their own benighted people. Through the mission stations occupied by these brethren, the church is brought in direct contact with five different heathen nations, containing two thirds of the whole human race.

#### ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF (DOMESTIC) MISSIONS.

THE following extracts give the most important facts relative to the operations of the Board.

The whole number of missionaries and agents employed, or aided by the board, during the year, has been 272.

The number of congregations and missionary districts, which have been supplied by your missionaries, is not less than 700.

Of the missionaries reported, 152 were in commission at the commencement of the year, and 120 have been new appointments during the year.

There has been an increase since the last year both in the number of missionaries employed, and in the extent of their fields of labor. The number of feeble churches aided, and of missionary districts supplied, exceeds any former year by nearly 100. A very large field has been occupied, and a considerable proportion of the missionaries have performed the labors of itinerants.

The missionaries have labored in 25 of our states and territories; and the amount of labor performed has exceeded 200 years, or the labors of 200 ministers for a single year.

During the year, the additions to the churches have been:—on examination about 1,800; by certificate 1,300: total 3,100.

The whole number of church-members reported exceeds 20,000.

Not less than 50 new churches have been organized, and more than 60 houses for worship have been erected, or are now building.

The number of Sabbath-schools reported, is about 500, with 3,000 teachers, and more than 20,000 scholars.

About 300 Bible and catechetical classes have been reported, with more than 6,000 learners.

The receipts for the year, with the balance on hand, amounted to \$35,455.76; and the disbursements to \$31,628.24.

#### ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF EDUCATION.

In the report it is stated—

The whole number under the care of the board and its auxiliaries during the last year, has been 218.

Of these there were students of theology 84, in colleges 94, in academies 29, teaching 11.

We have ascertained that twenty of those under our care have graduated during the year, and nineteen have been licensed and finished their studies. No doubt a number more of those reported the preceding year, and who have not been reported to us the last year, have also been licensed.

Three have been discontinued for want of talents, one transferred his connection to the new school, and the patronage of the board was withdrawn from one for refusing to conform to the rules of the board, and three declined receiving further aid.

Only thirty-eight new beneficiaries have been received during the year.

Of the beneficiaries 84 are prosecuting their theological studies, and 94 are in college. During the year 38 beneficiaries have been received.

The receipts were \$19,777.95; and the payments \$18,948.71.

## American Board of Commissioners for Foreign Missions.

#### THE CALL FOR STRENGTHENING AND ENLARGING THE MISSIONS.

FAITHFULNESS to the missionaries, and to the benighted tribes among whom they are laboring, and perhaps not less to the christian community in behalf of whom the Board acts, seems to require the Prudential Committee to make a statement respecting the urgent necessity there is of immediately and greatly strengthening some of the missions. As a medium of communication between the missionaries and the heathen, on the one hand, and the christian community in this land, on the other, the aim of the Committee must be to keep the circumstances and claims of the former as clearly as possible before the latter, so that they may act, in every emergency, just as a full and correct view of the state of things would move them to do.

Communications received of late from a number of the missions show that the state of the missions and of the unevangelized population in contact with them is peculiar, and urgently requires attention. There has been a growth in the missionary work to be done at the several stations—an opening and expansion of the sphere of labor, in connection with books, presses, seminaries, native helpers, and native churches,—to secure the advantages of which and to render them available in carrying forward the work of christianization, require a steady and very considerable augmentation of the number of laborers, and of pecuniary resources. No adequate reinforcements have been sent forth during the last five years, and the missionaries are therefore over-tasked, and

in danger of sinking under their burdens. At no former period have the people in connection with a number of the missions been in so promising and hopeful a state. God is not only opening free access to them, but opening their hearts to desire and ask for christian instruction. The cry, Come and help us, is actually and literally brought to our ears; and God, after removing all obstacles, seems to be, in a very peculiar manner, laying on us the responsibility of saying whether they shall have the means of salvation or not.

The people in connection with the missions are exposed to imminent dangers. Those in Syria, at Constantinople, among the Nestorians, and at the Sandwich Islands are assaulted with peculiar violence by the papists; while those in India are in scarcely less danger from infidelity.

There seems to be in the awakened state of the friends of missions, in the prompt and vigorous opposition of the enemies of the cause, and in the highly susceptible and docile state of the heathen mind, indications that some important crisis in the condition of the unevangelized nations is hastening on, which the church ought to be prepared to meet; and by these very indications an affecting appeal is made to the christian sympathy and zeal and enlarged expectations of all who love Christ and the souls of men.

Is not such an appeal made by the sight of Druze villages coming by their delegates, and sometimes almost in a body, to the door of the missionary and begging for missionaries and schools, that they may be instructed in christian



truth and taught to read the word of God? What is the missionary, and what are the Committee to do in such a case? There is no missionary on the ground to go, and no funds with which to send one forth. The missionaries can obtain native teachers, but if they attempt to establish and support a school, they exceed the sum allowed the mission, which was before inadequate to meet previous engagements. Shall the missionary give what, by the blessing of God, may issue in their salvation; or withhold and leave them to perish? What shall the Committee decide when urged by such a view of the case to reinforce a mission and increase the annual sum allowed to it? What would the patrons of the Board say if the responsibility of deciding were devolved on them?

Listen to the appeals of the missionaries—

In our brief stay on the mountains we found the Druzes as accessible as ever, as willing to receive us among them, and as ready to listen to our instruction. We know of no people more entirely accessible than these. \* \* \*

Nor should it be forgotten that there are multitudes who will never be taught to read at all, unless in the schools conducted by missionaries. Here they all have the word of God put into their hands, and are taught to read and understand it. \* \* \*

Ought then, we ask, the mission to be prevented by the want of funds from establishing among these perishing people just as many schools as can be properly controlled and inspected? We think not. And we think the christian friends in America, who support this mission, will return the same answer. \* \* \*

On this subject we feel as if it was scarcely possible to speak too earnestly; and so apparently unbounded is this theatre of labor, that we scarcely know how to estimate aright or appreciate fully the cheering prospects held out to this mission. Neither you nor the churches in America can be in much danger of forming exaggerated opinions in relation to the openings for missionary enterprise in and around Beyroot. \* \* \*

If the nation should say—what the very highest rulers declare that they are ready to say—We want schools and chapels in all our central villages, and books and teachers and missionaries; and if those who have the power in the country should, as those best qualified to speak have assured me they will, say, Go on and open just as many schools as you please, and you and they shall be undisturbed,—must we, after having gone so far, turn round to the Druzes and say, We have not one dollar to open a single school or to do any thing else for you?

At Constantinople, at Broosa, at Nicomedia, and at other places in that quarter there is, to a great extent, a strong and increasing desire to obtain a knowledge of the gospel—an awakened and docile state of mind in the people, which calls for a great increase of pastoral visitation and instruction, altogether beyond what the present number of missionaries can supply.

See the enlightened inquirers at Nicomedia, when visited by the missionary, spending eight

or ten hours a day seeking and receiving instruction about christian truth and duty. Shall a missionary be sent to such a people to satisfy this hunger for the bread of life; or shall they, when they are aware of their condition, and importunately call for a supply, be left to famish?

Go with the missionary into the family circles and small Sabbath assemblies in Constantinople and see with what a teachable and earnest mind they inquire and listen. Shall the number of missionaries be doubled, and light be poured on these benighted Armenians, as they are groping their way out of the superstitious and errors of ages; or shall they be left unaided to go back and slumber on in their darkness?

Among the Nestorians it would seem that almost every church on the plain of Ooroomiah and among the mountains of Koordistan was open for the missionaries, if they could multiply themselves so as to occupy them. The native priesthood, aware that they are themselves incompetent to preach, will open their churches to the missionary, will introduce him to the people, exert their influence to gather congregations, aid him in the services, and stand by his side and countenance him while he unfolds and applies the word of life. So desirous are the people to hear, that already the largest churches are filled with companies of from 200 to more than 300 persons, manifesting an interest and a docility that cannot be satisfied with the scanty portion which the divided labors of the missionaries can supply. Why, when the people are eager to hear, should the preaching be limited to eight churches? Why should the reading of the Scriptures be taught in only seventeen schools, when numerous and earnest applications for schools in other villages remain unanswered?

In Ceylon, if we consider the number of books in the native language, the extent and success of the school-system introduced, the number of native helpers prepared for usefulness in the higher seminaries for both sexes, the number of revivals of religion with which the mission has been blessed, and the general influence which the mission has exerted on the popular heathen mind,—there seems to be the best preparation, perhaps, in the world, and a most urgent demand for a vigorous and general onset upon heathen institutions. Yet we find, for the last five years, the effective force of the mission actually diminishing, by deaths, sickness, and removals, until the several departments of labor can with difficulty be carried forward. Having mentioned at successive periods, that four, then six, and then eight additional missionaries were needed, the missionaries say, "Unless Varany and Batticotta be soon supplied, we fear the worst consequences will ensue, the very thought

of which now weakens us in the way. It will not be practicable to abstract for the destitute stations the labors now applied to the others."

In Madura in Southern India, where the same language is spoken as in Ceylon, and where the field, though newer and less cultivated, is more extensive, and scarcely less promising, the demand for enlarging and strengthening the mission is equally solemn and urgent. In a recent report of that mission, the missionaries remark.

When we look over this broad field and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields.

The removal of one of our number at the close of the last year to Jaffna prevented our occupying Maloor, a large and thriving village in a populous district eighteen miles from Madura, where we had already selected a site and purchased a piece of ground for the purpose of erecting a house. The temporary removal of another, on account of sickness in his family, has weakened us still more; so that now we are reduced to the last extremity, having barely men enough, under the most favorable circumstances, to carry on efficiently what we have already begun.

Any casualty that should remove another of our number would be attended, we have too much reason to fear, with disastrous effects to the best interests of the mission.

We not only hope that we shall never be reduced to the painful necessity of beholding any of our stations robbed of a missionary, but we sincerely deprecate the thought of seeing the many populous villages scattered throughout these plains left destitute of a man of God.

From Western Africa the missionaries write in language equally urgent. In a recent report they say—

Contemplating the prospects of our mission, they are cheering in all respects, except this one, the difficulty of procuring laborers. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow-beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. One or two to strengthen this mission, three to found a new station on the Ivory coast, and at least three for the country bordering on the Niger. We specify this number, not because we think it all or

the half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin.

In some of the missions to the North American Indians the need of reinforcement is very urgent. In that to the Cherokees the number of preachers has in five years been reduced from seven to three, and the number of male assistants from ten to three; or the whole number of male laborers from seventeen to six, a reduction of about two thirds.

In the Choctaw mission the number of preachers has, in the same time, been reduced from six to four, and the number of male assistants from four to one; or the whole number of male laborers from ten to five, or just one half.

If the numbers in both of these missions should not be fully restored to what they were five years ago, there should, at least, be two preachers and two male assistant missionaries sent to each.

The mission to the Pawnees was commenced seven years ago. The missionary and one lay associate have wandered with the Indians, secured their confidence, become able to speak their language, and now for two years the Indians have manifested a desire to till the ground and lead a settled life. But though one layman has been added to the mission, it has not strength sufficient to go forward on such a scale as to afford the Indians adequate encouragement and aid in changing their manner of life. The missionaries are therefore spending their time in comparatively unprofitable labors, till both they and the Indians are in great danger of becoming disheartened, simply for want of men and pecuniary means to make a vigorous beginning.

Taking into view the missions now adverted to, and others which greatly need to be strengthened and enlarged, it would be highly desirable, if the pecuniary means for their support could be safely counted on, that to the one hundred and forty missionaries now in the field, a hundred more, with a suitable number of assistant missionaries, should be sent forth during the next twelve months. The openings and exigencies in connection with the established missions of the Board call for them. They might be immediately located at important posts, and have a fair prospect of being as usefully employed as

those now in the field. Justice and kindness to our brethren abroad require no small part of this number to relieve them of unreasonable cares and burdens, or help them gather the ripening harvest which they have been sowing and cultivating.

In the foregoing remarks nothing is said of establishing new missions in other fields to which the providence of God has been preparing access, and to which it is now pointing and inviting this Board to approach.

Nor has any thing been said of the importance of making provision for carrying into effect the proposal for raising up, at the missions, on a large scale, an educated native ministry—a measure demanded by the circumstances of the unevangelized nations, by the greatness and the pressing urgency of the work to be done, and by the inability of christian nations to furnish the men or the pecuniary means required to accomplish the work in any other manner.

In all the communities where the missions of the Board are established there are now but fifteen native preachers. How small a beginning towards providing for those communities a competent native ministry, on which they may permanently depend! Why should not the Board be enabled to make immediate preparations to bring forward a *thousand* candidates, at the several missions, with arrangements for a steady annual increase, and with some reasonable expectation, at no distant day, of meeting the wants of these tribes and nations?

This ten years' work ought long since to have been begun and now to be far in progress. Such a ministry is needed, this hour, all equipped for their work. The Sandwich Islands, the Tamul, and the Nestorian communities are suffering, and the fruits of previous toil are perishing on the field for want of this company of reapers. Yet to this hour this ten years' work is scarcely begun. And yet no great progress, comparatively, can probably be made in evangelizing the nations until the influence of a numerous and competent native ministry shall be brought to bear upon the heathen world.

Of this proposal of the Committee, made four months ago, very general approbation has been expressed. But if there is to be no other response, in what manner is the work to be accomplished? To carry this plan into effect will require additional missionaries and pecuniary resources. It cannot be commenced efficiently, unless the annual receipts of the Board shall amount to \$300,000.

At a recent meeting the Committee took into consideration the reinforcements and the appropriations for supporting the missions for the year 1842. Placing the number of missionaries to be sent out, not at a *hundred*, a number

which is really called for; but at only *sixteen*, the lowest number consistent with sustaining the missions and relieving the over-burdened missionaries, they could not bring the aggregate of the allowances to the missions, together with the other necessary expenditures of the Board, below the sum of \$276,000. This estimate does not take into view enlargement or advance. It makes no provisions for any decided effort to train native preachers, much as that is demanded. It simply aims to keep up a healthful vital action in the missions, in the ordinary departments of labor, and to save the missionaries from sinking under discouragement. Yet this sum is \$35,000 more than was received to the treasury last year.

These statements the Committee conclude by simply remarking that God in his providence is giving free access to the heathen; at many of the missions he is by his Spirit in a peculiar manner opening their hearts to listen to instruction; and he seems to be waiting to see whether his people will do their part to give them the word of life and raise them to holiness and heaven.

*Missionary House, July 12th, 1841.*

#### RECENT INTELLIGENCE.

**SANDWICH ISLANDS.**—*Decease of Mrs. Castle.*—Mr. Chamberlain writes from Honolulu, March 11th, 1841.

You have been informed of Mrs. Castle's illness, which was consumption. For about a year and a half her health gradually declined, though for most of the time she was able to ride out daily. The last fortnight she was confined to her room, and it was a period of great suffering and distress. But she was sustained by the hand of her Savior, and enable to rejoice in the prospect of death, as being a release, not only from the pains of the body, but from all sin, and the introduction into the blissful presence of her Lord and Redeemer. This event took place on the 5th instant. She was supported in her last moments by the gracious Savior, whose name was precious to her; and the last articulation of her lips was, "Precious! precious!" as uttered in relation to him. Her remains were interred on the 6th, on which occasion an appropriate sermon was preached by Mr. Armstrong.

Mrs. Castle was a deservedly valued sister, much beloved for her gentleness and sincerity, and her memory is embalmed in the affections of her associates. Her death is a great loss, not only to her bereaved husband and motherless child, but also to the mission.

Respecting the state of the congregations, Mr. Chamberlain remarks—

The brethren of most of the stations on this island have recently held protracted meetings in their respective districts, and the result has been an increase of numbers in their congregations, and of seriousness in the hearers. Some who had been suspended for irregular conduct have been restored; and many who had wan-



dered out of the way have manifested a disposition to return, and not a few who have been indifferent in times past to the subject of religion are solicitous to be admitted to the church. The desire, however, to enter the church may exist, and that strongly too, without any real disposition to obey the precepts of the gospel. Of this we have very painful evidence on the part of great numbers in those churches which have been hastily filled up.

CONSTANTINOPLE.—Doct. Grant was at Constantinople May 17th, and writes that Messrs. Hinsdale and Mitchell and their wives, and Mr. and Mrs. Beadle started from Beyroot for Aleppo 22d April. Doct. G. was expecting to proceed to Aleppo by way of Sansoom, Tocat, and Sivas, hoping to start May 21st, and to arrive there the last of May or 1st of June, and get through Mesopotamia before the hot wind should begin.

In the present aspect of things at Constantinople, Broosa, and Trebizond, there was much that was encouraging, while still, throughout the Turkish empire there were indications that the faith of the missionaries might be brought to a severe test, and they be made to feel that in God alone is their hope of success.

SINGAPORE.—REV. JOSEPH S. TRAVELLI, of the mission at Singapore, and Doct. W. B. Diver, of the mission to China, left Singapore 4th March, on board the ship St. Paul, captain Pierce, and reached Salem, Mass., July 6th, a voyage to the United States having been rendered necessary for the restoration of their health.

### Donations,

#### RECEIVED IN JUNE.

#### Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	1,445 50
New York, Collegiate Ref. D. chh. la. 241; Market-st. do. 28,50; South do. Murray-st. do. 33,75; a special dona. for Mr. Abel, China,	303 25-1,748 75
Barnstable co. Ms. Aux. So. W. Crocker, Tr.	
East Falmouth, Mr. Lewis's so.	18 00
Berkshire co. Ms. Aux. So. Rev. H. N. Brinsmade, Tr.	
Canaan Four Corners, A. bal.	50
Great Barrington, Coll.	75 00
Hinsdale, Coll. (of which to constitute Rev. J. W. BANISTER an Hon. Mem. 50;)	135 27
Lee, Gent. 257,42; la. 93,08; mon. con. 40,20;	390 70
New Marlboro' North, Coll.	76 91
New Marlboro' South, do.	27 37
Peru, Coll. and mon. con.	77 58
Pittsfield, Gent. 216,65; la. 226,43; mon. con. 267,17;	710 25
Richmond, Coll. 78,45; mon. con. 30,39;	108 84
South Adams, Cong. so.	20 06
South Egremont, Coll. 41,50; la. 29; to constitute Rev. JOHN GODDARD an Hon. Mem.	70 50
Stockbridge, Coll. (of which for Ceylon miss. 5;)	140 91

Tyringham South, Gent. 8,62; la. 11,38;	20 00
Washington, Coll.	3 76
Windsor, Gent. 18,48; la. 26,91;	45 39
	1,913 04
Ded. c. note, 3; uncur. do. 2,56; 5 56-1,897 48	
Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. a friend, 20; a fem. friend, for <i>Augusta Kehoe</i> , Ceylon, 20; Miss M. C. Ford, 10;)	209 72
Brookfield Assn. Ms. A. Newell, Tr.	
Barre, Young la. sew. so. for <i>John F. Stone</i> , Ceylon,	12 00
Buffalo and vic. N. Y. By J. Crocker, Agent, West Aurora, Chh.	8 47
Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.	
Peacham, Cong. chh.	8 90
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Acworth, A friend,	3 00
Alstead, 1st chh. mon. con.	27 00
Chesterfield, Mon. con.	6 16
Dublin, Trin. chh. 8; mon. con. 2; a friend, 50c.	10 50
Keene, Mon. con. 30,15; a friend, 2;	32 15
Marlboro', Mon. con.	7 84
New Alstead, do. 12; fem. so. of ind. 2,50;	14 50
Rindge, C. H. B.	30 00
Roxbury, Charity box,	9 76
Sullivan, Chh. and so.	20 00
Surry, Mon. con.	13 47
Swansey, do.	24 22
Troy, do.	9 30
Walpole, do.	13 00
	220 90
Ded. c. note,	5 00—215 90
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.	
Freeport, Gent. 32,50; la. 55,95; mon. con. 44; to constitute ENOCH HARRINGTON an Hon. Mem.	132 45
Gorham, Benev. so.	25 25
Portland, Indian's friend so. for Oregon miss. 30; High-st. chh. class cir. for <i>Mary C. Ozard</i> , Ceylon, 14,75; la. 54,66;	99 41—257 11
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
East Haverhill, Mon. con. in Mr. Cushing's so.	15 57
Newburyport, Mr. Stearns's so. mon. con. 85,82; Dr. Dana's so. 16,86; gent. in Mr. Dimmick's so. 23,10;	125 78
West Amesbury, Gent. and la. 32,22; mon. con. 30;	62 22
West Newbury, Mr. Edgell's so.	46 20—249 77
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Marblehead, Mon. con.	15 00
Salem, Crombie-st. chh. and so. 42,84; united mon. con. in do. 14,27; Howard-st. chh. gent. 41,25; la. 21;	119 36—134 36
Geneva and vic. N. Y. By C. A. Cook, Agent, Addison, Presb. chh.	15 00
Canoga, do.	5 29
Geneva, La. so.	7 00
Hector, Presb. chh.	14 12
Hopewell, do.	10 50
Howard, do.	15 00
Ovid, do.	25 74
Penn Yan, Presb. miss. so. 20,50; sab. sch. for <i>Ira Gould</i> and <i>Margaret Lock</i> , Ceylon, 28,50;	49 00
Prattsburg, Mon. con. 11,48; E. B. 10;	21 48
Pultney, Presb. chh.	9 46
Seneca Falls, Presb. chh. (of which for <i>Daniel W. Forman</i> and <i>Betsy King</i> , Ceylon, 40;)	88 49
Vernon Centre, Cong. chh.	20 50
	281 58
Ded. loss on unc. bills,	6 00—275 58

<b>Grafton co. N. H. Aux. So. W. Green, Tr.</b>		<b>Oriskany Falls, Rev. P. Field,</b>	<b>35 00</b>
Campton, Dea. Burbeck,	6 00	Paris Hill, Cong. chh.	12 71
East Hanover, Mon. con.	69 06	Redfield, A. Johnson,	15 00
Enfield, Mon. con.	13 00	Utica, Welsh cong. chh.	20 00—192 23
Groton, D. Cummings,	2 00	<b>Orange co. Vt. Aux. So. H. Hale, Tr.</b>	
Hanover, Daitmouth coll. mon. con.	210 99	Braintree, Cong. so.	11 00
Littleton, Mon. con. 89,25; gent. 46,94; la. 27,06;	163 25	Chelsea, Cong. so. mon. con.	21 73—32 73
Plymouth, Gent. 23; la. 33,20; mon. con. 90;	146 20—610 50	<b>Orleans co. Vt. Confer. of chhs. S. S. Clark, Tr.</b>	
<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>		Brownington, Mon. con.	14 00
Catskill, H. Whittelsey,	20 00	Derby, do.	6 25—20 25
<b>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</b>		<b>Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</b>	
Grafton, OLIVER H. BRIGHAM, which constitutes him an Hon. Mem.	100 00	Exeter,	48 55
<b>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</b>		Worcester,	20 02—68 57
Bath, Mon. con. in Mr. Ellingwood's so. semi ann. 50; hea. sch. for John W. Ellingwood, Ceylon, 20;	70 00	<b>Palestine Miss. So. Ms. E. Alden, Tr.</b>	
<b>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</b>		Abington, 1st par. mon. con.	
Lowell, John-st. chh. 200; Indian miss. so. in do. for sup. of Mr. Wheeler, 90; 290 00		14,55; la. 53; S. par. mon. con. 5; a friend, 10; E. par. gent. 21,25; la. 20;	123 80
<b>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</b>		Braintree, S. par. gent. and la. 26,72; mon. con. 15;	41 72
Boscawen, W. par. cong. so.	36 55	Bridgewater, Trin. cong. so. mon. con. 18,25; gent. and la. 10,75;	29 00
27,27; E. par. 9,28;	32 61	East and West Bridgewater, Evan. so. mon. con.	32 05
Concord, S. chh. mon. con.	3 35	Hanover, Mon. con. 15; gent. 7; la. 10;	32 00
Dunbarton, Mon. con.	3 35	Hanson, Gent. and la. 15,56; mon. con. 11,44;	27 00
Henniker, Gent. 4, la. 3,25; young la. Mahratta so. for Mary E. Darling, Bombay, 15;	22 25	North Bridgewater, 1st par. gent. 66,24; mon. con. 3,25; S. par. gent. 10,07; la. 11,02; benev. so. 8,67; mon. con. 8,24;	107 49
Hopkinton, A gent. 1; a la. 1;	2 00	North Weymouth, Cong. chh. 73,81; mon. con. 23,71;	97 52
Warner, Cong. chh. mon. con.	13 00	Randolph, 1st par. gent. 72,56; la. 35,80; la. benev. so. 15; a friend, to constitute Rev. CALVIN HITCHCOCK an Hon. Mem. 50; E. par. mon. con. 18,91;	192 27
Wilnot, Mon. con.	5 00	Weymouth and Braintree, Union so. gent. 18,50; mon. con. 26,91;	45 41—723 26
	114 76	<b>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</b>	
Ded. am't paid by aux. so. for printing,	2 25—112 51	Bangor, Hammond-st. cong. chh.	23 38
<b>Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.</b>		Brewer, 1st cong. chh. 4,13; John Pope, dec'd, 20;	24 13
Concord, Mon. con. (which and prev. dona. constitute Mrs. ELIZABETH P. MEANS an Hon. Mem.) 39,28;	50 65	East Brewer, \$15 ackn. in Dec. as fr. Brewer, Miss. asso. (which and prev. dona. constitute Rev. JOSEPH R. MUNSSELL an Hon. Mem.)	22 95
Juv. miss. so. 11,37;	15 00	Foxcroft, Mon. con.	7 50
<b>Middlesex Asso. Ct. H. C. Sanford, Tr.</b>		Monson, do.	14 00—91 96
North Lyme, Fem. so.	15 00	<b>Pilgrim Association, Ms.</b>	
<b>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</b>		Carver, Gent. and la.	39 00
New Haven, United chhs. mon. con. 26,24; Church-st. do. 24,21; Yale coll. do. 16,20; 3d chh. do. 5; B. Griswold, 10;	81 65	Halifax, Mon. con.	2 75
<b>New Haven co. Ct. Western Conso.</b>		Pembroke, Miss H. Ford, dec'd, for Hannah Ford, Ceylon,	20 00—61 75
A. Townsend, Jr. Tr.		<b>Richmond and vic. Va. Aux. So. S. Reeve, Tr.</b>	
Waterbury, Sab. sch. for H. N. Day, Ceylon,	20 00	Ded. loss on rem.	25 00—515 00
Woodbridge, Mon. con.	7 41—27 41	<b>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</b>	
<b>New London and vic. Ct. Aux. So. C. Chew, Tr.</b>		Pawlet, Cong. chh. and so.	114 66
Groton, Cong. chh. mon. con.	15 00	Rutland, Cong. chh. and so. mon. con.	4 54—119 20
Ledyard, Cong. chh.	20 00	<b>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</b>	
New London, 2d cong. chh. mon. con. 40,41; la. sew. so. 20; 60 41—95 41		Gilmanton, Theolog. sem. so. of inq. 14; sub. 10;	24 00
<b>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</b>		<b>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</b>	
(Of which fr. A. G. Phelps of Mercer-st. chh. for miss. to W. Africa and to constitute JAMES STOKES, WILLIAM E. DODGE, DANIEL JAMES, CHARLES F. POND and ANSON G. PHELPS, Jr. Hon. Mem. 500; R. Hunt, Village chh. for Ralph Hunt, Ceylon, 20; a few young men. of Brick chh. for Mr. Whittelsey, 34; two lads fr. Brainerd chh. for schs. in Hindostan, 4,25;)	2,462 01	Acworth, Mon. con.	15 00
<b>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</b>		<b>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</b>	
Brookline, Kingsbury sew. so.	20 00	Attleboro', 2d cong. chh. and la. to constitute Mrs. ANNA H. CRANE an Hon. Mem. 102,29; sab. sch. for schs. in Syria, 20;	122 29
Franklin, Mrs. IRENE FISHER, which constitutes her an Hon. Mem.	100 00	Rehoboth, Cong. chh. and so. (which and prev. dona. constitute Rev. JOHN C. FAINE an Hon. Mem.)	20 00—142 29
Roxbury, Eliot chh. and so. gent. 20; mon. con. 14,65;	34 65—154 65	<b>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</b>	
<b>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</b>		Ded. loss on rem.	47 50—500 09
Fairhaven, Cong. chh. and so.	150 00	<b>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</b>	
Middleboro', 1st par. gent. 12,98; la. 53,82;	66 80	Brattleboro', W. par. mon. con.	23 66
Rochester Centre, La.	48 00—264 80	Jamaica, Rev. Mr. Patton,	8 00
<b>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</b>		Putney, Mr. Foster's chh.	20 53—52 19
Deerfield, Presb. so.	22 15		
East Lincklaen, Cong. so.	8 00		
New York Mills, Presb. chh. for miss. sem. at Sandw. Isl.	79 37		

<i>Windsor co. Vt. Confer. of Chhs. J. Francis and E. C. Tracy, Trs.</i>	
<i>Perkinsville, Mon. con.</i>	10 00
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i>	
<i>Sanford, Chh. and so.</i>	5 00
<i>Total from the above sources,</i>	\$11,969 06

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend, To constitute ARCHIBALD BURGESS of Hancock, N. H. an Hon. Mem. 100; do 10; a lady, for Joan Maine, Ceylon, 20;</i>	130 00
<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Athens, Pa. Presb. chh. mon. con.</i>	19 49
<i>Augusta, Ga. Young ladies, for the Armenian Magazine,</i>	50 00
<i>Barrington, R. I. Mon. con. 12,62; la. benev. asso. 16;</i>	28 62
<i>Belfast, Me. Cong. chh. la.</i>	13 10
<i>Bluehill, Me. Cong. so.</i>	20 00
<i>Bombay, India Hon. JOHN DUNLOP, which constitutes him an Hon. Mem.</i>	175 00
<i>Brighton, Ms. La. miss. asso.</i>	17 25
<i>Bucksport, Me. Mon. con.</i>	65 00
<i>Cash, A special dona. for Mr. Ward, Madura, C. E. Dana, Ceylon,</i>	10 00
<i>Charleston, S. C. Mrs. M. S. B. Dana, for C. E. Dana, Ceylon,</i>	25 00
<i>Charlton, N. Y. Presb. chh. mon. con.</i>	17 78
<i>Clinton, N. Y. Rev. W. G. 2,50; Miss J. M. I;</i>	3 50
<i>Conkling, N. Y. Cent. so. 8,50; mon. con. 3,61;</i>	12 31
<i>Crawfordsville, Ia. Prof. Mills and la.</i>	20 00
<i>Dorset, Vt. Mon. con.</i>	6 50
<i>Dunkirk, N. Y. N. Isham,</i>	2 50
<i>East Troy, Wis. Ter. Chh.</i>	6 50
<i>Elizabethport, N. J. 1st cong. chh. mon. con.</i>	1 00
<i>Elizabethtown, N. J. 2d presb. chh. to constitute Rev. JOHN T. HALSEY an Hon. Mem. 140,94; Rev. J. T. Halsey, for Rev. G. W. Wood, 25;</i>	165 94
<i>Evans, N. Y. 2d cong. chh.</i>	7 96
<i>Fort Gaines, Ga. Mon. con.</i>	7 00
<i>Fort Gratiot, Mich. J. Gardner, U. S. A. 5; Mrs. A. B. 50c.</i>	5 50
<i>Fort Ticonderoga, Ark. Mon. con.</i>	7 00
<i>Frankfort, Me. Mr. Tappan's chh.</i>	4 50
<i>Georgia, A lady,</i>	10 00
<i>Green River, N. Y. Austerlitz miss. so.</i>	11 00
<i>Greensburg, Ind. P. Riggs,</i>	5 00
<i>Hudson, N. Y. 1st presb. chh. gent. asso.</i>	12 81
<i>Ithaca, N. Y. 1st presb. chh.</i>	140 00
<i>Jaffna, Ceylon, Rev. G. H. Apthorp, for Isaac Paul, Eliza Brend, Amelia Coleman, Harriet Abbott, Mary H. Green, Ann Rice, Jane Wilson, Charlotte C. Armstrong, and Mary Elizabeth Tumben, Ceylon,</i>	215 00
<i>Keesville, N. Y. Chil. of mater. asso. for Abraham Brinckherhuuff, Ceylon,</i>	17 00
<i>London, Eng. J. Symm, for Ceylon miss.</i>	20 00
<i>Marblehead, O. Miss. so. 18,75; less dis. 1,50;</i>	17 25
<i>Mattewan, N. Y. Presb. chh. mon. con.</i>	19 65
<i>Milton, N. Y. Presb. chh.</i>	12 00
<i>Newark, N. J. 1st cong. chh. young people's miss. so. 100; J. P. Jackson, 20;</i>	120 00
<i>New Lebanon, N. Y., R. Woodworth, a rev. pensioner,</i>	50 00
<i>New Vernon, N. Y. Presb. chh.</i>	38 00
<i>North Andover, Ms. Trin. cong. sab. sch. evan. miss. so. for Jesse Page, Ceylon,</i>	20 00
<i>Northern Missionary Society, Av. of land, in part,</i>	193 74
<i>Patchogue, N. Y.</i>	3 00
<i>Puterson, N. J. 2d presb. chh.</i>	12 00
<i>Philadelphia, Pa. Youth's miss. so. of 1st Indep. chh. 25; do. for Helen Chambers, South India, 25; sab. sch. of 10th presb. chh. for H. A. Boardman, A. W. Mitchell, W. Shippin, W. Sargent, and I. E. Negus, Cape Palmas, 25; less dis. 2,62;</i>	72 38
<i>Pittsfield, Ill. Rev. W. Carter,</i>	5 00
<i>Providence, R. I., Z. Z. A.</i>	109 00
<i>Rochester, N. Y. 3d presb. chh.</i>	100 00
<i>Rupert, Vt. Cong. coll. 10,12; la. asso. 9,60; mon. con. 2,38;</i>	22 10

<i>Salem, Pa. Presb. chh. mon. con.</i>	9 00
<i>Sandwich Islands, Miss M. C. Ogden, 123; less dis. 4,30;</i>	118 70
<i>Sheridan, N. Y. 2d cong. chh.</i>	13 83
<i>Southold, U. C. Mrs. E. D. Johnston,</i>	20 00
<i>Springfield, N. Y. Presb. chh. mon. con.</i>	5 50
<i>Stoneham, Ms. Gent. and la. to constitute Rev. JOHN HAVEN an Hon. Mem.</i>	53 54
<i>Troy, N. Y. 2d presb. chh. (of which fr. CHARLES LYMAN, which constitutes him an Hon. Mem. 100; sab. sch. for Erastus Hopkins and Stephen W. Dana, Ceylon, 40;) 212; Troy nail factory, 11;</i>	223 00
<i>Troy, Pa. S. W. Paine,</i>	5 00
<i>Troy, W. T. Chh.</i>	8 62
<i>Tuscaloosa, Ala. Rev. W. Williams, 28; Mrs. M. W. D. Wood, 20; for fem. sch. at Broosa, Miss C. Farley, 20; Mrs. A. L. W. 10; Miss C. M. G. 10; Mrs. M. B. S. 10;</i>	90 00
<i>Unknown, A friend,</i>	10 00
<i>West Chester, Pa. A friend, (of which for. press, 5c.)</i>	10 00
<i>Western New York, Asso.</i>	47 00
<i>Woburn, Ms. S. cong. chh. and so. to constitute Rev. GEORGE P. SMITH an Hon. Mem. 50; la. asso. 1;</i>	51 00
<i>Worcester, N. Y., C. Chapman,</i>	1 00
<i>Wythe and Pulaski, Va. Fem. tract so.</i>	1 00
	\$14,723 63

## LEGACIES.

<i>Hadley, Ms. Mrs. Jerusha Austin, by John Hopkins, Ex'r,</i>	1,335 84
<i>Medfield, Ms. Artemas Woodward, by E. F. Woodward, Ex'r, (prev. ack. \$100;)</i>	100 00
<i>Northampton, Ms. Lemuel Clark, by Hiram Ferry, Ex'r, (prev. ack. \$300;)</i>	100 00
<i>Union co. Pa. Andrew McClenahan, by J. Merrill, 526,89; less. dis. 18,35; for coll. 2,63;</i>	505 91
<i>Worcester, Ms. William McFarland, by Cyrus Gale, Ex'r,</i>	500 00
	\$2,541 75

*Amount of donations and legacies acknowledged in the preceding lists, \$17,265 38. Total from August 1st, to June 30th, \$220,868 63.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Amherst, Ms. 12 Hitchcock's Geology, fr. J. S. and C. Adams, for Mr. Hebard, Syria,</i>	15 00
<i>Cambridge, Ms. Cloth, fr. S. Greenleaf and other indiv. for Sandw. Isl. boys.</i>	
<i>Cambridgeport, Vt. A box, fr. ladies, for Indian miss.</i>	
<i>Flatbush, N. Y., A box, fr. la. of Ref. Dutch chh. for Borneo.</i>	
<i>Geneva, N. Y., A box, fr. fem. miss. so.</i>	117 00
<i>Great Barrington, Ms. A box, fr. fem. benev. so. for Mr. Eells, Oregon miss.</i>	139 59
<i>New York City, A box, fr. Mrs. Scudder, for Mr. Pohliman.</i>	
<i>South Braintree, Ms. A bundle, fr. la. sew. cir.</i>	12 00
<i>Swanton, Vt. A box, fr. la. benev. so.</i>	45 94
<i>Westfield, N. Y., A barrel, fr. fem. benev. asso. and juv. so.</i>	84 41
<i>Westford, Ms. A box, fr. juv. asso. in Mr. Luce's so. for Mr. Spaulding, Ceylon,</i>	31 27
<i>Unknown, A box, for Mrs. Apthorp, Ceylon.</i>	

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quilts, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.



THE  
MISSIONARY HERALD.

VOL. XXXVII.

SEPTEMBER, 1841.

No. 9.

American Board of Commissioners for Foreign Missions.

Constantinople.

JOURNAL OF MR. GOODELL.

*Kindness to an American Seaman—An Armenian Beggar.*

August 20th, 1840. Went down to Galata to see a poor American sailor, whom some of our brethren picked up a short time ago in the streets, apparently dying of the cholera; and whom they have visited, and with whom they have conversed and prayed several times since. He ran away from his Father's house, and from his own account, has been a great profligate. To-day I found him bowed down under the weight of his sins, and perishing in a foreign land, and I urged him to arise without delay and go with all his rags to his father, and confess to him his sins, and accept of eternal life at the hands of his son.

24. Conversed and prayed again with the poor sailor. He has some hope that the heart of stone is taken away, and a heart of flesh given, for the grace of God begins to melt it. This is another instance of God's marvellous grace within a few days; for our friend — has also begun to breathe the breath of spiritual life, and, like one born from above, to cry, Abba Father.

September 9. The sailor, whom I continue to visit, has so far recovered as to be able to walk up from Galata to my house, and I had to-day a season of conversation and prayer with him in my study. He gives increasing evidence from day to day of having been taken from "the horrible pit" of sin and ruin, and I love to bless God with him for his wonderful love to us, miserable sinners. As the poor sailor boy acknowledges his obligations to Mr. Hebard, who is now

with us, and was very faithful to him, so he himself, in the midst of opposition and scorn, is very faithful to those around him, lends them the books we lend him, and lays right hold of them with both hands, thinking, in the simplicity of his heart, and in the warmth of his "first love," that it is very easy to translate them all from the kingdom of darkness into the kingdom of God's dear Son.

18. Called this evening on our friend — and found —, another friend whom the Lord has recently sent to us in company with him. They spend two or three evenings together every week, in reading the Scriptures and conversing on the great things which are unseen and eternal. This is altogether a new thing in our circle, and it seems like life from the dead. May it be but the beginning of good things in this great and wicked city! When God is near, with what earnestness and penitence should we seek his face! May we all "have an unction from the Holy One!" And may "the Lord add to us daily of such as shall be saved!"

22. Walked out with the children to the great burying-ground, and found there a poor blind Armenian beggar, whom I have seen before, and into whose ear I have occasionally dropped a few words on eternal things. He became blind from the small-pox, at the age of two years; but, till the great fire, nine years ago, when he was burnt out, and with him also the friends who had hitherto helped him, and all reduced to one common poverty, he had not been a street beggar. He is much more intelligent than is usual for this class of persons, and always appears cleanly; but his shoes are worn out, and his clothes have undergone so many repairs, that it is difficult to conjecture of what cloth or

color they were originally composed. I learned from him that he had a wife and three children, and he complained of his hard lot, saying the most he was able to procure by begging was merely the coarsest fare from day to day. I inquired, Have you faith in Christ?

"Yes, but I am poor, and I want temporal comforts."

If you believe on the Son of God you will have eternal comfort.

"That is very true, but I am in distress now; I must have some relief now; I want shoes now."

Then go and tell him of your situation now, for no good thing will he withhold from those who walk uprightly. He is ready to do for you exceeding abundantly above all you can ask or think,—to give you infinitely greater blessings than clothes or shoes. He will take care of you forever, if you will permit him; and will he not, then, supply your temporal wants, if you will ask him?

Having thus endeavored to raise his thoughts to Christ, and to inspire him with confidence in his infinite power and goodness, I gave him wherewith to purchase a pair of shoes, and left him praying aloud, giving thanks to Christ in the presence of Turks and Christians, who had gathered round, wondering what in the world a Frank could find to say to a poor blind beggar.

23. Went out in search of the blind beggar, and had a still longer conversation with him than yesterday, on the necessity of faith in Christ and preparation for his blessed kingdom. Oh that I may be the means of elevating his mind from things below to things above, from the perishing objects of time and sense to the amazing riches of eternity! Why should a beggar be carnally minded, which is death? Why should he seek his portion here, and lose his inheritance in heaven? Why should he be worldly and thus miserable forever, when he may rise above the world and be an heir of God, walking abroad as a member of the royal family, and living for eternity?

24. Took a boat and went up the Bosphorus several miles to visit an afflicted sister, and hastened my return to take charge of the Thursday evening prayer-meeting. This meeting was established immediately on our arrival at Beyroot in 1823. From that place we brought it with us to this, and from this it has been carried to all the missions and stations beyond us. This meeting has, I doubt not, been a great blessing to us in promoting the life of God in our own souls; nor do I remember more than

two or three instances, either at Beyroot or Constantinople, in which I have been prevented by business or ill health from attending; nor do I recollect even so many instances, when I was too late to be present at the opening of the meeting. May I not at last find myself too late to join the general assembly and church of the first-born!

After the meeting this evening our friend — came over and knocked at my study door, being so cut down by the sword of the Spirit, that he despaired even of life. With him I conversed and prayed, commending him to the care of the great and good Physician, who, I doubt not, has already undertaken his cure and will make him whole.

25. As I love to lay hold of an individual, and give him line upon line, and offer for him prayer upon prayer, I went out to-day to give another look after the poor blind beggar. He already knows me, from a question I have long been accustomed to put to him as I place a few paras in his hand, viz. Are you still away from home, and needing something to keep you along?—understanding from my question, that his home should be in heaven, and that his heart should be directed thither. To-day I said to him, You complain of your want of bread to nourish your body; but your soul is famishing and I hear no complaint. You say you must have clothing for your body; but you have no dress for eternity, and this is of infinite consequence, while the other is comparatively a trifle. Why will you not let go your hold of this world, and lay hold on eternal life? If you truly come to Christ, and really believe on him, he will see that you are provided for, both for soul and body, both for time and eternity. Every good gift comes from him. You say you are in want of a garment. Did you ever ask him for it? Do you ever tell him of your wants? Do you tell him every day? Do you tell him with confidence, expecting an answer? If you ask him properly, and he sees it best, he will certainly give it you. There is no doubt about it. And there is no need the whole world should rise up and be responsible for it. This would be an everlasting dishonor to him; for his bare word is worth more than all the promises and oaths and most solemn engagements of the whole world. Another beggar was present, and the passers by, the travellers upon the high road, stopt to listen; and I said, You may be rich forever. Do you wish it? You may wear a crown of life. Will you have it? Instead of being a beggar,

covered with dust, and sitting on the ground, you may walk in white robes, and live in a palace, and sit on a throne, and be a king and a priest unto God. Shall it be so?—or will you turn away and perish?

October 9. Went out again, praying as I went, Lord, teach me, that I may teach this poor blind man. Help me that I may help him. And may the Holy Spirit take the things of Christ and show unto both of us, that we may see his glory.—I said to him to-day, Have you any faith in Christ? Have you learnt to confide in him, as you would confide in the word of a rich and kind neighbor? You cannot look upon the world, or see any of its objects; but you can look to Christ, and see his glory as well as though you were not blind. None of your friends will come and sit with you here in the dust, but he will come and sit with you all day long. Those who pass by never condescend to say a word to you, though some of them may drop into your hand a para; but he will stay, and talk with you, and refresh your soul from morning till night, if you will let him. You can speak to him, and hear of him, and have the best of company all the time. Pray that the eyes of your understanding may be enlightened by him, otherwise you will be blind forever. Prepare for his kingdom now, to-day, before tomorrow. Who knows but you will bless God forever that you were blind from your youth and poor all your days?

17. Another talk with the blind man. He said he had been greatly comforted by my conversations, and wished to see me much oftener. He inquired about another man, who, he said, came out there sometimes with his little boys, and conversed with him in Armenian instead of Turkish. I told him it was my brother in Christ. "I thought so," said he, with a smile, "for you talk alike."

30. Our christian brother H. brought with him to-day N. Aga, a man of high standing in society, but who has obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ. Before they left, our afflicted sister, who has not been able to walk for many months, was removed to our house, and I introduced her to this new disciple as one who never expected to walk again until she walked the streets of the New Jerusalem, nor to enjoy another well day till she arrived at that world, where the inhabitants never say, I am sick. He was much struck as well as gratified with this kind of introduc-

tion, and repeatedly mentioned it afterwards to some of his friends. It seemed to increase his confidence in Christ, and to bring his glorious kingdom down into our very neighborhood. The people of these countries never speak of the other world in the hearing of the sick, lest it should alarm them.

November 8. Another good talk with the blind beggar. As the autumnal storms come on, I meet with him much less often than in my walks heretofore. But may it not be in vain that the kingdom of God has been brought nigh unto him! He seems to be less full of worldly anxiety than he formerly was, and to understand something of what is meant by faith in Christ, that is, trusting him for body and soul, if not experimentally, at least speculatively. A new and upward direction has been given to the current of his thoughts, which may prove to be more than temporary. To-day I put into his hands the garment he needed, which was prepared expressly for him by the hands of my own children, and I said, Receive this as a present from heaven; receive it as from the hands of Christ, as a token of his favor, of his kind regards, of his special remembrance of you, and of his readiness to take all care of you forever.

#### *Conversation with enlightened Armenians.*

20. Our christian brethren here live much scattered, being in some instances separated from one another a distance of from three to ten miles. Yesterday H. and A., with S. Aga and N. Aga, met by agreement at my house, and spent much of the day with us. One of them had become much discouraged during the late persecution, but has again waxed bold, and in the recent wonderful changes in our favor can see the hand of Christ most clearly. I told him, We must trust Christ in the night as well as in the day, in the darkness as well as in the light, in things incomprehensible as well as in things easily understood. Our children have to submit to us and to have confidence in us, whether they comprehend our reasons or not. And we are children, often incapable of judging. Indeed we shall never understand all the works of God, not even in eternity. We shall have to trust him in the world to come, as well as in this world. The angels will trust him forever, and so must we. But we must begin now. Christ tries all his people now, to see if they can trust him or not. He has done it in every age of the church, and he will



always do it, that they may know, for their humiliation, how little faith and patience and strength they have.

In justice to our native brethren, I ought to say that they have, in general, appeared exceeding well during all these trying times. Indeed, I have frequently thought that they might be held up as an example to our christian friends in America. The church at home might reasonably be expected to have much more faith and patience than these babes in Christ. But is it not an alarming fact that the church becomes very easily discouraged; and when the dark cloud passes over us, instead of strengthening our hands and encouraging our hearts, does she not almost immediately give way to despondency, and feel that nothing is doing. Had I the privilege of addressing the churches of Christ in my beloved country, I would certainly lift up my hands with my voice, and say with all the energy I could command, My brethren, these things ought not so to be.

#### *Translation of the Scriptures into Armeno-Turkish.*

December 31. In translating the word of God into Armeno-Turkish, I have proceeded in course as far as Jeremiah; and in printing, as far as Job. This is a great and difficult work, and it employs nearly all my strength and time. It is not like a missionary's giving the Scriptures to the heathen, who are entirely destitute of them, where haste is required, and where the idiom, not being supposed to be perfectly understood, a more critical examination of difficult passages may be reserved for a future edition, when the language itself will have to be revised and made more idiomatical. Nor is it like giving the Scriptures to the ignorant, who will never of themselves find out any of those mistakes or defects which the translator can himself correct in future editions, when more time may be devoted to the work, more experience acquired in it, and better helps obtained for it. But it is preparing the Scriptures for those who are comparatively enlightened, who, as a nation, have access to them in at least two languages already, though neither of them generally understood, and the learned and influential of whom have, in many cases, become great pedants in criticism and captious beyond endurance, being much more fond of comparing for the sake of finding discrepancies, than of reading with a prayerful desire to understand the meaning and

be guided into all truth. The comparatively great multiplication of books in their language within a few years, and the efforts at improvement in their schools have also tended to produce this same result,—in this respect it being true, that

A little learning is a dangerous thing.

But as multitudes can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was urged upon me by Mr. Fisk, one of your first missionaries to Palestine. I have had my eye on it ever since. Providence has furnished me with the means, and I spare no pains or labor to have it as perfect as possible, otherwise I might have completed it long ago. It is not a version, or a revision of a former translation, for no such ever existed, though the reports of the Board have sometimes spoken of it in that way. I have been assisted by Kieffer's Turkish Bible, and still more by Mr. Leeves' Greco-Turkish one, and have made use of all other helps within my reach. The whole shape of the translation is taken fresh from the Hebrew, and in some instances I spend more time in the examination of a single passage, than I should feel justified in employing on a whole chapter, if I were throwing it out upon a starving population, who had never yet tasted this bread of Life.

One great advantage not yet mentioned, which I hope from this translation, is, that it may render it less difficult, at some future time, to bring back their ancient Armenian Scriptures to the original Hebrew, from which they have more or less widely departed. It is preparing the way for this in so far as it makes them familiar with a translation professedly of this character. I am happy to inform you that the Pentateuch is already to some extent in the hands of those for whose benefit it was designed, and that it meets with favor and acceptance. Indeed, (except in one instance, where copies were returned through one individual's denouncing them as a Smyrna publication,) I hear of no objection or opposition to it from any quarter; and my heart feels encouraged to hope and pray, that it "may have free course, run and be glorified."

Some few notices I have received of the work I here subjoin; for though they savor of egotism in me to communicate them, yet the Committee certainly have a right to expect them,

S. Aga told me that he was reading the work with great pleasure; and that, in his opinion, the style was neither too vulgar nor too much elevated, but just right to be both pleasing and intelligible.

Heard that an Armenian from the interior, who was spending a few weeks at Smyrna, though he was too poor to give more than four piastres for the work, yet purchased, saying he did so, "because he liked it; because it would do him good; and because it would keep him from bad company;"—three capital reasons.

A letter from Broosa under date of October 7th says, "Mr. — wishes you to send by the first opportunity thirty more copies of the Pentateuch. There are now no more on hand, and there are still demands for it. The Armenian bishop has seen it, and spoke well of it. He was told that you translated it. To this he made no reply, but soon remarked, that whoever wished might buy and read it. Eight copies of the Pentateuch, and eighteen of the Child's Book on the Soul, were carried on Saturday last to a distant village by an Armenian priest! to let the people in that region see what books could be sent to them if more were desired."

Another letter, under date of October 26th, says, "If when you receive this, the bundle of thirty Armeno-Turkish Pentateuchs has not yet been sent on, please add twenty more, and make it fifty. If it has gone on, make up another thirty, and send to me. You have great reason to be encouraged, dear brother, in regard to this work. It meets with universal acceptance here and in this region. We sent ten copies to a considerable place near Muhalitch, called Kermash, and they were immediately all sold; and there is no end to the number of those who still ask for it, according to the eastern style of our informant. I presented a copy to the Armenian bishop of this place, and he expressed himself highly gratified with it."

It will not be inferred from these extracts that the work is called for by thousands, or even by hundreds of copies; but it is certainly matter of both thankfulness and encouragement, that it is called for at all; and that it is not objected to on account of its style, or on account of its being professedly from the Hebrew. A second portion, viz. from Joshua to Esther inclusive, will soon be bound up by itself and sent out on the same mission. And may that same Spirit go forth with it, under whose inspiration the Scriptures were first written.

## Nestorians.

### JOURNAL OF MR. PERKINS AT OOROO-MAH.

#### *Arrival of the Press and Commencement of Printing.*

November 7th, 1840. Our printer, Mr. Breath, arrived. His coming with the press is, we believe, the dawn of a new era on the Nestorians. We have long been anxiously waiting for this great and important auxiliary in our missionary labors, and we trust that our anticipations of aid from it will be fully realized.

9. We took the press from the boxes in which it was brought and set it up. It appears like an exotic in this dark and distant land, and, at the same time, like a familiar old acquaintance, whose arrival is inexpressibly welcome to us.

15. Preached in the church in the Nestorian quarter of the city. The church was nearly filled, and the audience was quite attentive. The attendance at this meeting is becoming more and more numerous and encouraging; and there is great reason to hope that the good seed sown there will not all be as water spilled on the ground. The Nestorians suppose that this church, which they call St. Mary's, was built by the "wise men from the east," who, guided by the star, came to worship the infant Redeemer. They suppose them to have been natives of Ooroomiah, who, having become real believers, on their return reared this church as a token of their devotion to the Savior. Their graves are still pointed out in the porches of the church. This account savors, perhaps, rather too much of legendary tradition, readily to command protestant belief. There is, however, no strong reason to doubt that this church may have been reared in apostolic times.

16. The chief rabbi of the Jews of this city called, requesting a Bible, from which to instruct his little son. I inquired whether he would not prefer a New Testament. "Oh no," he replied, "I prefer the Old Testament, but would be pleased with both." I accordingly gave him both, with which he seemed much gratified.

21. We put our press in operation by printing, on small scraps, a few copies of the Lord's prayer in ancient Syriac, merely to gratify the curiosity of the natives, who have never before witnessed any thing of the kind. The press is now

the lion here. Numbers call daily to visit it. The Nestorians are greatly delighted with it, alike as a curiosity, and as holding out a pledge of important aid and benefit to their people. The Mohammedans, equally delighted with the curiosity, earnestly inquire, "Are you not going to make books for us also?" We have no Persian type, is the reply by which we now waive this inquiry; but how long they will rest satisfied to have us work the press for their Nestorian subjects, and do nothing in the line of printing for them, is a point which justly excites in us a degree of solicitude. We may ultimately find it expedient and necessary to print some in the Persian, as well as much in the Nestorian language.

#### *Commencement of Preaching at Ardishai.*

28. Went to Ardishai, accompanied by Dr. Wright, to spend the Sabbath and attempt the commencement of religious services there in the Nestorian church. We have, from the first, justly regarded Ardishai as one of the most difficult, and, at the same time, important points in our missionary field. The village (the largest Nestorian village in this province) contains a population of about one thousand souls. It is the residence of the unstable young bishop, mar Gabriel, who has a large diocese and much influence in this province. The people are proverbially among the most rude, reckless, and irreligious, in the district of Ooroomiah; owing, probably, not a little to the character of their bishop. And the papists, who have had a small footing there for many years, have of late made most strenuous efforts to secure the whole ground. But since the commencement of our school there, more than a year ago, things have assumed a somewhat encouraging aspect. Priest Yohannan, whom we sent there as principal teacher, has been faithful to his trust and exerted himself to do good. It was at his instance that we were led to attempt Sabbath services at this distance (fifteen miles) from the city, and he had successfully importuned the volatile young bishop to second and encourage such an arrangement.

We reached Ardishai about dark. In the evening we sat down with the bishop and priest and two deacons who are engaged in teaching the school, and read and explained a chapter in the New Testament, in the manner of a Bible class. Such social exercises are among

the most hopeful means of interesting and benefitting this worldly bishop, as well as his people.

29. The holy Sabbath. The weather was rainy and seemed quite unfavorable to the commencement of our meetings in the church; and another obstacle, apparently still more formidable, was the celebration of a seven days' wedding in the village, which had commenced the evening before, and the festivities of which were not interrupted by the Sabbath. As this wedding was celebrated (by a different family) in a part of the house occupied by priest Yohannan, and as we had the evening before been invited to attend as guests, the bishop and priest recommended that we should go in and take breakfast with the party, and invite them in turn to go with us to meeting at the church, as the only means by which we could probably secure a congregation in existing circumstances. As considerable seemed to be at stake, it being very desirable that our attempt to preach in the village should not prove a failure at the commencement, we concluded to accede to the proposition of the bishop and priest. We found nearly one hundred persons at the wedding, who, on our entering the room, rose and welcomed us, and observed great stillness and decorum during the time we were present. While we were at breakfast, priest Yohannan, at my suggestion, repeated to the congregation the parable of the marriage of the king's son, which was naturally suggested by our circumstances. All listened to it with interest, and marvelled at the unreasonableness of the excuses which were made by different classes of persons, when they had received an invitation to such a wedding. I then applied the subject to them, in few words, by remarking that in the name of our Lord I invited them all to be guests at that marriage feast, and that, in order that they might be prepared for it, by having on the wedding garment, the nature of which I explained to them, I invited them to suspend their festivities and go to the meeting at the church, suggesting that the reception which they should give this invitation might probably be a pretty good test of their wish to secure a place at the marriage supper of the Lamb. The remarks were very kindly received, and the proposition to go with us to the meeting was accepted by acclamation. We soon entered the church, where about sixty adults and some children were present, who listened with deep interest and attention about an hour, while I expounded to them the



eighteenth chapter of Luke, which the bishop first translated from the ancient into the modern language. The priest also occasionally interspersed a few very practical remarks. At the close of the meeting a venerable old man called out, "If we can have such meetings as this, we will come and listen twice a day." The bishop replied that the American gentlemen would come and attend meeting with them every Sabbath, which I qualified by saying that we should feel great pleasure in coming as often as practicable, and all seemed much gratified with the prospect.

Thus did the Lord smile upon our attempt to commence meetings at Ardishai much more propitiously than I had dared to expect, and I felt that we had new occasion to set up our Ebenezer and inscribe upon it, Hitherto hath the Lord helped us. The good influence of our school is already quite obvious, even on that hard and apparently unpromising soil.

In the afternoon several very fine boys, belonging to the school, called at the house of the bishop, where we were staying, and read to us from the gospel. An old papal priest also called to make our acquaintance, and priest Yohannan constrained him to engage with us in reading the gospel, to his great confusion, as he knew hardly enough of his own language to enable him to read it.

*Interest manifested in the Press by Nestorians and Mohammedans.*

30. We commenced printing the Psalms, in the ancient Syriac language, in a form adapted to the Nestorian church service. The people are very anxious, that we print the captions, etc. with red ink, according to their own style of illuminating their books with the pen. This would considerably augment the labor, but the increased acceptance with which this portion of the Scriptures would meet, particularly in their church services, seems to render the undertaking quite desirable, if we can find materials for ink to do it. We are also printing this edition of the Psalms with references, with which the Nestorians are greatly delighted, (calling them witnesses,) possessing as they do no concordance, and never before having had any thing in the form of references. Those who read English, use our reference Bibles with great satisfaction, and we trust this humble beginning of providing like facilities in their own language, will contribute

materially to promote the study of the Scriptures among them.

December 3. Our Mohammedan meerza has been very importunate, ever since the arrival of our press, that his brother, who is also a meerza, should be put to work at it and learn to print; and whatever objections we have raised to the proposition to discourage him, he has contrived to obviate, until we feel constrained to yield to his importunities and allow his brother a place among the Nestorian apprentices. His object is merely to learn to print. But it is interesting to us and deeply so to the Nestorians, to behold a respectable Mohammedan engaged thus with the native Christians in publishing the christian Scriptures. A brother of the patriarch and his designated successor, who is now with us, was in the printing-office to-day; and on observing the meerza at work among the Nestorians, expressed deep interest in the fact, and repeated the words of the prophet Joel, "And it shall come to pass that I will pour out my Spirit upon all flesh," regarding the scene before him as affording an earnest of the turning of the Mohammedans to the acknowledgment of the truth of the gospel.

11. The patriarch's brother came into my study to hear my Hebrew recitation, and was so much interested that he has resolved on studying that language himself. He is a good scholar in his own language and has fine natural talents, and will no doubt easily acquire a good knowledge of the Hebrew, which so nearly resembles his native tongue. It is interesting to see this ancient language, in which so much of the Scriptures was originally written, studied in these latter days, by this remnant of the oldest of christian sects. It augurs favorably for the revival of scriptural knowledge and pure religion among them.

25. The patriarch's brother has joined my Hebrew class and is succeeding well in the acquisition of that language. I trust his studying it will tell advantageously on the welfare of his people.

*Another Sabbath at Ardishai.*

January 2d, 1841. In the afternoon, accompanied by Mr. Breath, I rode to Ardishai to attend meeting tomorrow. We went to the house of the bishop as usual, which we regard as our regular quarters when we visit the village. A deacon, who assists in teaching our

school, soon called and invited us to take lodgings with him, and requested the bishop and priest Yohannan to go and sup with us. We all accepted the invitation. In the evening a few of the villagers assembled, and priest Yohannan entertained them by reading to them portions of Daniel and Job. He and the bishop read also the epistle to the Collossians, while I interspersed occasional remarks. Priest Yohannan is truly a workman in reading and expounding the Scriptures, that needs not be ashamed. The evening was, on the whole, agreeably, and, I trust, profitably passed.

3. Early in the morning we went to the church to attend the regular daily prayers. But few were present. The weather was severely cold; the services were hurried over in a heartless manner, and the whole scene was indescribably cheerless.

From morning prayers we went home with the bishop, we repaired to his *meena*, that is, one end of the stable, in the form of a room, which is elevated a few feet and separated from the rest by a railing. This place is always kept warm in the winter by the accumulated breath of the animals in the stable. Two or three of the most wealthy individuals in each village usually have a *meena*, attached to their stables, and thither the male inhabitants of the village are accustomed to resort to warm themselves and enjoy social interchange. It is, on the whole, the most comfortable place in winter that we find among the peasants in these villages.

In the *meena* of the bishop, on entering it, we found a few persons; and the villagers soon assembled there to the number of sixty or seventy. The apartment was in fact crowded to overflowing. I suggested to the bishop that our Lord was accustomed to teach and preach on all occasions, sometimes sitting and sometimes standing, sometimes in the synagogue and sometimes by the wayside. The priest heard the suggestion, and sent immediately to the church for his Bible, which was soon brought. And it was truly interesting to observe how ingeniously he gained the attention of this huddled concourse to the reading of the Scriptures. In conversation, allusion had been made to the prince-governor, some saying that he was soon to arrive and others that he had gone to appear before the king. Said the priest, "You have been speaking of the king and prince. Now listen to something about the kingdom of heaven." All uncovered their heads and listened in a most re-

spectful manner to the priest, while he read and expounded to them, in a very engaging and impressive way, the two last chapters of the Revelation. Two papists were present, who also gave good attention. Without assailing them directly, in reading the awful denunciations in the eighth verse of the twenty-first chapter, the priest gave an emphasis to the word idolators (in the Syriac, idol or image-worshippers,) which must have arrested their attention. This whole scene was one of truly deep and lively interest.

The bishop next invited us into his house to take breakfast. After breakfast we repaired to the church to hold the religious meeting which we had come especially to attend. It was still very cold. Hardly an individual preceded us, and as we entered the door Mr. Breath remarked to me, we should see very few here to-day; that we had better held our meeting in that stable. The small windows of the church were open. Half of the earth floor of the church was naked, the other half being covered with rude rush mats, and the scene was indeed dreary. Soon, however, the old lady who lights the church came in with a bundle of sticks, which she kindled on the floor in the middle of the church, there being no fire-place. The building was soon filled with smoke, and the edge of the cold was blunted. My feelings were much tried by the levity of those present, while they were engaged in kindling the fire, the bishop among the rest taking his turn in blowing it up, and indulging in humorous remarks.

Meanwhile, however, the people were assembling, and they continued to assemble until the body of the church seemed almost full, 150 and probably more being present in those unpromising circumstances. They all listened with profound attention, while the bishop read the third chapter of Collossians, which the priest and myself, speaking alternately, expounded for at least an hour. The listening crowd before me made me forget the smoke and the cold and rendered the season one of the most delightful I have enjoyed among the Nestorians. On the hard soil of Ardishai there is surely encouragement to sow the good seed.

Soon after meeting we started for Geog Tapa, where I preached to a goodly congregation in the afternoon; and at evening we rode home, feeling thankful for the door of access which is thrown open to us more and more widely by the hand of the great Master of the field, for

scattering the seed of the bread of life among this famishing people.

6. Priests Abraham and Moses and a young khan in our Mussulman school have of late been trying their skill in map-drawing; and their success is truly interesting. The rapidity and accuracy with which they are able to sketch and fill out any map, are quite surprising. The Nestorians, as well as the Persians, possess in a wonderful degree the talent of imitation. And this may, by the blessing of God, turn to most important account, in our efforts for their civilization and salvation.

*Visit from Jews—Preaching at Geog Tapa and Ardishai.*

9. Was visited by several Jews, who frequently call on me for religious discussion. Our Nestorian bishops and priests all came to my study, as soon as they heard that the Jews were there, and engaged in earnest conversation with them, in which they continued about three hours. Both the Old and New Testaments were freely referred to in this discussion. The members of my Hebrew class, who were present, showed themselves about as fluent in that language, as the Jews themselves. Much truth was presented and pressed home to these poor children of "the fathers;" but their appearance spoke more of a disposition to cavil, than to receive the truth in the love of it. On leaving, Daniel, the principal Jew in the company, requested of me a New Testament, which I gave him on his promising carefully to read it. I hope these free conversations with the most intelligent of that class in this city and their reading the gospel may not be lost upon them. They appear to manifest a somewhat unusual interest on the subject of religion at the present time, though they are obviously blinded and hardened.

17. Preached at Geog Tapa. The weather was quite cold, and to warm the large church the people kindled three fires on the earth floor, which filled the house so full of smoke as to drive out most of the congregation for some time. At length, however, the smoke passed away through the small open windows, and the people returned, and the audience being large, perhaps 250, and unusually serious and attentive, our meeting was quite interesting. The uncomfortable state of the Nestorian churches, with open windows and no convenience for warming them, is quite an obstacle to

their attendance at devotions in winter. At their morning and evening prayers few are usually present, save the officiating ecclesiastics. And the large attendance at our meetings, in such uninviting places, is an encouraging indication of the interest of the people in religious instruction, when communicated in a language which they can understand.

23. Rode to Ardishai, to preach on the morrow.

24. Attended morning prayers early in the church. After returning to my lodgings in the bishop's stable, not only the meena, (the elevated apartment in the stable,) but much of the great stable itself was also filled with the villagers, evidently awaiting to hear the word of God, though no call or notice of a meeting had previously been given. At my suggestion the bishop directed priest Yohannan to read to the waiting assembly. There were at least 150 persons present, crowded shoulder to shoulder. The priest read two chapters, one selected by myself, and the other by the bishop, interspersing brief practical comments. The audience listened with deep and solemn interest, crowded as they were, (and many of them standing among the cattle,) more than an hour.

I am more and more impressed with priest Yohannan's peculiar powers, as a popular native preacher. His figures are often quite striking. Some of them might indeed seem puerile to an American audience; but to these simple-hearted orientals they are frequently very vivid and impressive. As a specimen, in explaining the nature and importance of humility, as presented in James i: 9, "Let the brother of low degree rejoice in that he is exalted, but the rich, in that he is made low," etc. "Have you not often seen the stars," he inquired, "and noticed how high God has placed them in the heavens? Well, look into a vessel of water, at night, and see how low they cast their shadows. Again, have you never observed smoke, that image of vanity itself, how it puffs and throws itself up, but follow it a little and you see it fall of its own weight to the ground. So true are the words of our Lord, 'He that humbleth himself shall be exalted; while he that exalteth himself shall be abased.'" Priest Yohannan has also, we trust, a yet more important ingredient than fluency and imagination, to render him an eloquent preacher, viz. a pious heart. And his preaching is usually practical and spiritual, and often, pungent and powerful.



We had scarcely closed our deeply interesting service in the stable, when it was announced that the people were already assembling in the church, to listen to us there, in our public meeting; and thither we also soon repaired. The church, though warmed as before, by a fire in the centre on the floor, was less uncomfortable than usual, as the fire had been earlier kindled. Large as the church is, it was crowded almost to overflowing by a more attentive and serious congregation than I have ever before addressed, among the Nestorians. My heart melted in gratitude for the privilege of speaking to such an audience, especially in the church at Ardishai. As we passed out of the church, the old ladies came up to me and implored many blessings to rest upon me for coming to preach to them the words of life, and one of them declared that if it had not been for us, (the missionaries,) one half of the village would ere this have become papists; which would quite probably have been the case. The attendance and attention, at our meetings at Ardishai, far surpass any thing which I had dared to anticipate. The way seems to be prepared; and now what wait we for, O Lord, but thy blessing!

After this meeting at the church, we retired to the bishop's and took breakfast, after which priest Yohannan and myself rode to Alkai, a village distant two miles from Ardishai, to hold a meeting there. This is only the third Sabbath since meetings were commenced in that village. The congregation is large, considering the size of the village, and appearances are encouraging; though being little accustomed to the solemnity proper to be observed in religious services, it was rather difficult to keep them from conversing with each other during our worship, which was also the case, to some extent, at first, in the other villages. It is, however, interesting to observe in such a case, how forcibly religious truth strikes them when first presented to them, which subsequently, by becoming familiar, may lose much of its interest. As I was to-day giving some account of the nature and enjoyments of heaven, as presented in the 21st chapter of the Revelation, the feelings of the audience rose and moved on with the description, until they reached a high pitch of interest, when one old gentleman involuntarily exclaimed, "What must we do to secure a part in that kingdom?" I paused, and answered him in the words of Paul to the jailer, for his inquiry was in substance, "What must I do to be saved?" Oh that

multitudes may be speedily led to make to us this momentous inquiry!

After the meeting I dined with the priests (father and son) of the village. Several of the villagers came in and implored many blessings to rest upon us, for coming to preach to them. "You," said the priests, addressing themselves to the villagers, "have been accustomed to cast the blame on us, telling us that the fault of your sins was not your own, but ours, because you had nobody to teach you properly the will of God and your duty, which indeed was but too true. But you can say this no longer. The door is now open for you to hear the gospel every Sabbath. Listen to it and be saved."

Priest Yohannan had also enjoined on the audience, in the church, their obligation to attend meeting, by telling them, "This gentleman," referring to me, "came from the city to Ardishai in the cold and darkness of last evening; he reached the village just as I was going to bed; it was a difficult task; and he came not for himself, but for you, and will you not come from your houses a few steps to the church, and spend an hour to hear the gospel for yourselves? Again, these gentlemen, the missionaries, have come from distant America, forsaking father and mother and all things, not for themselves, but to preach to you; and will you not come to the church every Sabbath and hear for your own salvation?" The audience seemed deeply to feel the force of this appeal; but how long they will regard it remains to be seen.

In addition to the meetings in these two villages, we intend, as soon as the days shall become a little longer, to add another in a village still further distant from Ardishai, at which we have been importuned to attend meetings. Messrs. Holladay and Stocking and myself alternate in attending the meetings on this part of the plain, one of us attending them each Sabbath, while the other two attend the several meetings at the city and in the villages nearer to it. There need be no other limit to the number of interesting congregations of Nestorians, assembled in their churches to listen to the gospel from members of our mission, on different parts of the plain, than our own ability to attend their meetings and address them. According to our present arrangement, many hundreds, usually more than a thousand souls hear the gospel from our lips every Sabbath; and among these are most of the ecclesiastics of influence, in this province, who themselves stand at our sides, like Aaron and

Hur, to stay up our hands. May the Lord mature an early and precious harvest from the seed thus sown, though it be sown in so much weakness and unworthiness. What motives and encouragements have we and the churches at home to pray for a revival of religion among this people!

*Corban Byram—British Influence in Persia.*

30. A camel, gorgeously covered over with a shawl and other trappings, was led into our yard, accompanied by drums and bugles, and a large throng of people, and stationed before my study window. A messenger was sent to me to say that the camel was the harbinger of the *corban byram*, a sacrificial festival, which is an annual festival of the Mohammedans in commemoration of Abraham's offering up Isaac, on which occasion animals are slain and distributed among the poor. The rich are accustomed to slay camels, and those in humbler life slay calves and sheep, as their circumstances may enable them. The gorgeously arrayed camel just mentioned belonged to the prince. It was probably his intended offering, which his servants were conducting to the doors of those to whom they wish to show special respect, and from whom they regard themselves entitled in return to a small present, as a prerogative of the servants of the chief magistrate. The Mohammedans, as well as the Nestorians, claim Abraham as their father. Oh that they might become the children of the faithful patriarch in deed and in truth; and instead of mocking his memory by an empty ceremony, look away to that great sacrifice, once offered for sin, as their only hope of eternal life and salvation.

February 1. Dr. Riach, our kind English friend, is back again in Persia, having been sent by his government on a special mission to the shah, for the adjustment of the difficulties between England and Persia. He has just gone on to Teheran, and in writing me from Tabreez, expressed his strong hope and expectation that his agency would be successful.

We have great reason for overflowing gratitude to God, that he has watched over us during these difficulties, while no English embassy has been in this country, and permitted us to prosecute our labors without interruption. Enough of mercy and favor have we experienced during these troubles, to inspire in us confidence in God and the full belief that the cause

in which we are engaged is dear to him as the apple of his eye. Humanly speaking, however, there is no doubt that it is very important that English influence should again be established in this country, and the near prospect of this is matter of devout thanksgiving.

JOURNAL OF MR. STOCKING AT OOROO-MIAH.

*Preaching at Geog Tapa—Priest Abraham—A Funeral.*

November 22d, 1840. The Sabbath exercise at Geog Tapa has been continued during the past summer by priest Abraham and myself, and conducted occasionally by Messrs. Perkins and Holladay. The number of attendants has varied with the season from one hundred to three hundred. Two priests and three deacons, residing in the village and employed as teachers or assistants in the two village schools, have rendered important assistance by their example and influence in bringing the people to church on the Sabbath. This meeting, which was originally a Sabbath school, commenced in the school-room, and consisting of few besides the members of the schools, has gradually changed its character to that of a congregation and preaching assembly. The uniform interest and attention with which they listen to the instructions of God's word, encourage our hopes that many of them will be savingly benefitted through the influences of the Holy Spirit. The light of truth, which has hitherto been greatly concealed by ignorance and an unknown tongue, is now shining forth upon them. The gospel is faithfully preached by at least one of their own ecclesiastics, and in a language which they all understand. Priest Abraham, whom we have all, for many months, regarded as a true Christian, is evidently growing in grace, and in the knowledge of our Lord Jesus Christ. When he stands up before his people to preach, it is manifest that his heart is deeply interested in his subject, and in the eternal welfare of his hearers. He reproves them boldly for their sins, shows them the inconsistency of cherishing the hopes of eternal life while they violate the plain commands of God, by their love of the world, their desecration of the holy Sabbath, and their neglect of the means of grace. The work of divine grace upon his heart, his increase in knowledge, and his practice in preaching, have wonderfully augmented his ability

and readiness in proclaiming the gospel to his people. The meeting is opened by a prayer read by one of the ecclesiastics. After this the chapter or passage of Scripture on which remarks are to be made is translated. Then each verse is read separately in turn by different persons, and repeated again by priest Abraham, when remarks are made by one or both of us, adapted to the sentiments of the verse or portion of Scripture. At the close a psalm is translated and sung, the congregation all standing. The exercise is then closed with a prayer in the spoken language and the usual benediction.

*December 7.* Instead of the usual meeting in the church on Sabbath morning, I accompanied priest Abraham to the funeral of the mother of one of the teachers of our village school, who had died during the night. We found a large company of females sitting around the remains of the departed, weeping. The services commenced by reading or chanting, in the ancient language, large portions of their book of prayers, adapted to such occasions. Preparations for the interment having been completed, the priest continued the service by reading and remarking with great propriety on the fourth chapter of first Thessalonians. Concerning them that are asleep we are not to sorrow as those who have no hope. He remarked with great discrimination on the character of those who die in hope. "They are not," said he, "those who are Christians in name merely, who have received the ordinances of the gospel, as baptism and the Lord's supper; but those who are Christians in works, whose lives bear testimony to the reality of their piety. They who die without giving evidence by their works that they are indeed the children of God, die without hope and perish in hell. For such we may well weep. Let us see to it that we are not found among such." He also remarked appropriately on the grounds of hope, as the sufferings and death of our Lord Jesus Christ, and what it cost him to purchase our salvation, and referred his hearers to the passage of Scripture relating to his agony in the garden, which was the subject considered in the Bible-class the previous evening. It is not possible to convey an adequate idea of the propriety and pathos with which this priest preaches to his people. I cannot but feel he is raised up of God to be an apostle to his people, in instructing them and bringing them back to the simplicity and purity of the gospel. He possesses a sound judgment,

zeal, discretion, much christian knowledge, and an unexceptionable christian character. He remarked to me with much interest on the change which has taken place in his own village since the commencement of our labors there. "Formerly," he observed, "the Sabbath was comparatively neglected and the two priests and malek (head-man of the village) were at enmity with each other; but now they are united as brethren, and our people are consequently united."

*Schools in Salmas and the Mountains—  
Preaching in various Villages.*

15. Accompanied by mar Yohannan, I set off to visit the school in the province of Salmas. Reached Gavalan at dusk, where we spent the night. The next morning we left for Oolah, where we arrived in the afternoon in season to examine the school. While there received a special message from mar Shimon, the patriarch, (through his nephew, a young deacon who had just come to Salmas,) on the subject of opening schools.

23. The mission, in compliance with the patriarch's proposition have decided to authorize him to open four or five schools in the mountains on the same terms on which we sustain schools here, until Doct. Grant or other help shall come from America. The mission also recommended to the patriarch to send, if it is his pleasure, one of his brothers whom he shall designate, to reside with us and aid us in our operations here and in reference to those which may be commenced in the mountains. By this link we hope to strengthen the confidence which the patriarch already feels in us and our labors, and remove any unjust apprehensions which catholics or other opposers may attempt to raise against us.

*January 9th, 1841.* Rode to Geog Tapa with priest Abraham, met the priests and deacons in the evening, and had an interesting Bible-class with them from the first chapter of John. In the morning met the people in the church and addressed them from the third of John, on the spirituality, necessity, and evidence of the new-birth, and on Christ the sacrifice for sin, and the great love of God in giving his Son for a sinful world. These truths were dwelt upon and listened to with interest, unfolding, as they do, so much of the gospel scheme of our salvation. I have often been deeply interested in the readiness with which the ecclesiastics enter into and



enforce the spiritual nature of regeneration. Baptism, as they often explain it, amounts to no more than an external rite, which cannot supply the place of the work of the Holy Spirit. At the close of this meeting rode for Degalee. On my way thither stopped at the village of Vaserowa, where mar Elias had just assembled the people in the church. The bishop is accustomed, unattended by any one, to go to this village every Sabbath and preach to the people. I found about fifty in the church and the bishop addressing them from the sixth of Luke. At his request I added some remarks on the practical duties enjoined in the chapter. At the close of this meeting, and accompanied by the bishop, I proceeded to Degalee. When at considerable distance from the village, the bishop directed my attention to the sound of the *nakoshum*, (a thick piece of board perforated with holes and beaten with a mallet,) calling the people to church in anticipation of our coming. We met a good congregation, who listened with seriousness to the instructions given. Surely a wide and acceptable door is opened to preach the gospel to this people. With hearts tenderly affected we cannot but raise them in prayer to the Lord of the harvest, that he would glorify his great and holy name in gathering this people into his fold.

13. Commenced a Bible-class in the seminary, to be held daily at evening prayers, half an hour previous to the closing of the school. It is intended as a practical religious exercise, and to promote a more thorough and familiar acquaintance with the Scriptures.

14. The mission to-day have assigned to me the work of preparing an arithmetic in the Syriac language, according to the notation recently introduced into the seminary. Our schools are entirely destitute of any system of reckoning, except that of the arithmeticon and a few cards adapted to the youngest scholars.

16. Rode to Ardishai, a distance of fifteen miles, to attend the regular Sabbath exercise in that village. In the morning met a congregation of sixty or seventy. The number was less than usual, owing to there being two funerals and a wedding in the village. After this meeting, in company with priest Yohannan, I went to Alkai and met the people in the church to the number of a hundred or more.

24. Attended the meeting in the church in the Nestorian part of the city. Mar Yohannan, mar Yoosuph, and several priests were present. The room,

which was not large, was closely filled, and all appeared attentive and interested. In the afternoon rode to Degalee and met a good congregation. The priest and deacon of the village were present. Never witnessed more attention and apparent seriousness among them. Of all the villages the people here appear to be the most hopeful in a religious point of view.

31. Priest Abraham being unwell, mar Elias accompanied me to the villages of Geog Tapa, Vaserowa, and Degalee. At the former place the church, which is one of the largest of the Nestorian churches I have seen, was completely filled, there being upwards of three hundred persons present. At Vaserowa, a small village, we met upwards of fifty in the church. At Degalee we met an interesting congregation of about two hundred, the church being full. In the three churches there were not far from six hundred, who have heard the truth declared to them. The Sabbath to us thus becomes one of the most interesting and laborious days of the week. Though there are always more or less of their own ecclesiastics present, both they and the people expect me to take a prominent part in instructing them. I am always favored with fixed, and often with apparently solemn attention. How solemn the responsibility of standing before such congregations, from Sabbath to Sabbath, as a teacher of the way of life and salvation.

February 7. Ardishai. Sabbath. Rose early and attended the morning prayers in the church. I was agreeably surprised to find a hundred and upwards of people present. Among others was the bishop mar Khannan Eeshoo, from the mountain district of Gawer, a man somewhat advanced in years and much esteemed by his people as a man of piety. This is his first visit into this province since the mission was established. The priest, at the close of their prayers, read and expounded from the second chapter of Acts. He afterwards remarked to me, with much apparent satisfaction, on the change which had taken place since we commenced holding meetings there on the Sabbath. "Formerly," he said, "there were not more than five or six regular attendants at their daily prayers in the church. Now," said he, "there is a large number, and I preach to them morning and evening." "The bishop, mar Gabriel," he also observed, "is much more interested than formerly in the religious improvement of his people." We met again at the usual time for assembling in the church.

The house, which we suppose to contain three hundred persons, was completely filled. By a special request from the bishop and priest I occupied most of the time in addressing the congregation. The house was entirely still, and all present seemed seriously attentive to what was said to them. At the close of this meeting I proceeded, in company with priest Yohannan, to Alkai, a village about two miles westward. On entering it we heard the sound of the bass-drum and other instruments of music and presently saw a large collection in the street and about twenty locked arm in arm dancing in a rude manner. These were the accompaniments of a wedding in the village. We soon after went to the church attended by the priests of the village, where, after some time, seventy or eighty persons assembled, many of whom appeared to have drunk freely of wine. We addressed them from the parable of the rich man and Lazarus, and warned them of the consequences of living in pleasure and sin, careless of God and the world to come.

*Seminary—Female Boarding School—  
Summary of the Schools.*

10. The seminary has been reorganized and improved, with a view to elevate its character and render it more worthy of the name it bears. This has been done by raising the qualifications for admission, introducing a better system of instruction, and by adding some branches of study to which the pupils have formerly paid but little or no attention. The two teachers are deacons from the mountains, and are among the best scholars the nation affords. The primary department has been excluded, and none are admitted to the seminary but those prepared to commence translating the ancient into the modern language. The study of the ancient Syriac is one of the most prominent branches attended to in the seminary. The holy Scriptures, both of the Old and New Testaments, exist in that language, and so also does all their church liturgy. It is also their medium of written correspondence with each other. The analogy between the ancient and modern Syriac is so strong, that a scholar, under a good teacher, may soon acquire a knowledge of the former.

Another branch to which the Nestorians have formerly paid no attention as a science is arithmetic. And well they could not. For numbers in Syriac have always been expressed by the letters of

the alphabet, each of which, from the first to the twenty-second, represents abstract numbers. Thus the first nine letters of the alphabet express units, the second nine, tens, and the last four, hundreds. By combining these letters, high numbers can be expressed, but operations in the fundamental rules of arithmetic, and much less of mixed numbers could not easily be performed. I have recently succeeded in discovering a method by which the whole science of numbers is brought within their reach without introducing our figures, which are not easily made with their pen in writing from the right to the left. By using the first nine letters of their alphabet, which correspond to the nine digits, and introducing a dash for a cypher, the numbers are perfected, and every operation can now be as easily performed by the aid of these ten characters, as can be done by our numbers. The natives have expressed themselves much interested in this use of figures. The scholars have learned the five principal rules of arithmetic, and are becoming skilful in applying them to practical purposes.

Another branch of study attended to is geography. It is taught orally, in the form of lectures, aided by the use of globes and the black-board. The progress of knowledge must necessarily be slow in a language where there are no books. The Scriptures are the only book of which the school has a supply, and these are chiefly in the Jacobite character. We hope that since our press has been put into operation all the readers in our schools will soon be supplied with at least one book in their own character and language.

The female boarding-school consists of twenty-three Nestorian girls instructed by a priest and deacon. Some of the ladies of the mission devote a portion of their time to instructing in it. Nine of these girls read and translate the ancient into the modern Syriac, and are learning geography and arithmetic. Their improved appearance presents a pleasing contrast to that of the females generally around us.

Mr. Stocking gives the following summary of the schools.

The mission now sustains seventeen village schools in sixteen villages. The whole number of scholars attending these schools at the present time is four hundred and fourteen, of whom about twenty-five are females. Including the members of our seminary and of the girls'

boarding-school, there are four hundred and seventy-six Nestorians receiving instruction. Each school, in general, has two teachers, who are ecclesiastics, residing in the villages where the schools are taught. The whole number of teachers is thirty-four, of whom eighteen are priest and sixteen deacons. The schools have been visited twice a month during a part of the year. In consequence, however, of their increased number and the multiplied duties of the superintendent in the mission, they have been visited but once a month for the last five months. One of the schools is situated in the province of Salmas, fifty-two miles distant, and three are in Tengavuer, an adjacent district of the Koordish mountains. An application has been made for a school in Merbashoo, where are several large villages of Nestorians under the government of the Koords. One is about to be opened in Suldoos, to the south of Ooroomiah, where is a considerable number of Nestorians, interspersed among the Koords and Armenians. There are six other places from which applications have been made, and where, if we had the means, schools might be commenced. These schools are so many lights in the midst of thick moral darkness, and they form centres around which to gather congregations on the Sabbath. Six out of the seven churches in which is preaching on the Sabbath, are in villages where there are schools.

There has been a commendable improvement in the schools during the past year, considering the great disadvantages arising from a want of books. This deficiency we hope soon to supply.

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### *Syria and the Holy Land.*

GENERAL LETTER FROM THE MISSION,  
DATED BEYROOT, 24TH APRIL, 1841.

#### *Providential Goodness experienced—Occupation of New Stations.*

In addressing you our annual letter, we feel called upon, first of all, to testify our gratitude to God for his wonderful goodness to our mission. The past year has been to it a season of unprecedented excitement, distress, and danger, and it has experienced unequalled and gracious deliverances. We have been sustained in fatigue and alarm, been protected in peril, been recovered from sickness and prostration, and have met again with our

circle unbroken. The Lord's name be praised!

After mentioning that the brethren of the mission had decided to commence a new station at Aleppo, and that Mr. Beadle was about to proceed to it, to be followed by Doct. Van Dyck, they go on to remark on other places open before them and in which they were called to labor.

Another inviting field to which our attention has been called is Bethlehem. The brethren at Jerusalem, and indeed all of us are persuaded that the time has come when something ought to be done for the inhabitants of that ancient town, the birth-place of David and of David's Son and Lord. And we have unanimously recommended that one of the missionaries at Jerusalem fix his residence there, though not with a view of making it an independent station. Apart from the reasons stated in another place, in favor of Bethlehem as a place of resort during the summer heats, it is proper to state here that the village contains a population of about three thousand souls, almost all of whom are Christians of the Greek and Latin churches. The Bethlehemites are a bold, enterprising, hardy set of men, who, if brought under the power of the gospel, would be likely to bear persecution with a fearless spirit; and as they are acquainted with the people in all parts of the mountains of Jerusalem and Hebron, they may become very efficient helpers in the missionary work. A mile or two west of Bethlehem is Beit Jalah, another christian village, nearly as large; and a third village, whose inhabitants are also Christians, lies within half an hour's walk, on the east. These three villages contain together a population about as large as the christian population of Jerusalem; and they are so situated that a missionary living at Bethlehem could easily and frequently visit the other two places, with very little loss of time. With many of the people of these villages the brethren have long been acquainted. They are very friendly; some of them often attend our service at Jerusalem; they receive and read our books; and have many times earnestly requested that schools might be opened in their villages. And schools in each of the three places could be established and easily and efficiently superintended by a missionary residing in Bethlehem. Moreover, the Bethlehemites are exceedingly desirous to have one of our missionaries reside among them. And there is reason to



believe that a congregation could be immediately gathered, larger than that which exists in Jerusalem.

It is proper to add that the establishing of one of the families at Bethlehem will involve little, if any, additional expense; while it will open a new and promising field of effort, at least as large and inviting as that to which their labors are now principally confined in the holy city.

#### *Inadequate Pecuniary Means—Proposed Extension of the Mission.*

The representations made below bring to view a state of things, which seems deserving of the solemn consideration of the friends of missions.

Straitened as we are for pecuniary means, you will hardly anticipate an appeal for men. And we wish it to be understood that we neither expect nor desire an accession to our number, until we have received a much larger accession to our funds. But it is right that the churches should know that we are not straitened in God; and that his providence is opening before us new and promising fields, while the want of adequate support jeopardises our continuance in those which we have already entered. It is the well-understood plan of the Board, to establish its missionaries in the central and commanding stations, with the expectation of training up a native agency to occupy the other places as out-stations. A select number of men, energetically sustained at chosen points of influence is believed to be its true line of policy.

Looking over our field, with this principle in view, we should propose the following assignment. (1.) Jerusalem and Bethlehem, three missionaries. By them we should leave to be reached, Gaza, Jaffa, Ramlah, Nazareth, and other places, in some of which the brethren at Jerusalem have been invited to locate themselves, and from which they are now receiving applications to establish schools. The district committed to this station comprises almost the whole of Palestine. (2.) Sidon, two missionaries. This station, like Beyroot, would be a winter residence, and would have especial reference to the Druses, who dwell principally in the mountain district above it, and to whom it furnishes a most convenient access. In connection with the Beyroot station, almost that whole community might thus be brought into direct contact with the mission. After what

we have heretofore written respecting this peculiar people, we feel that no additional remarks are here necessary. (3.) Beyroot, seven missionaries. This would include a physician, a printer, and a lay teacher for the preparatory school, allow two men for the seminary, and two more for preaching and pastoral duties and the superintendence of the press. We speak of their labors distinctly, though for some objects demands would of course be made occasionally upon all. A great amount of incidental labor naturally devolves upon this station, and as the seat of the seminary and the press, its important relations to the country are known and appreciated. (4.) Damascus, two missionaries. This, besides being the capital of the country and its most populous city, is the point from which the large district of the Hauran can be most effectively reached. It, moreover, communicates directly with Bagdad and the region of which that is the principal mart. (5.) Tripoli, two missionaries. (6.) Ladikiyeh, two missionaries. (7.) Homs and Hamath, each one missionary. (9.) Aleppo, three missionaries, one of them a physician. Respecting the places last named, we refer you to the recent journals of our exploring committee. You will find in them satisfactory reasons for the assignments made, and will see what large places and districts unassigned would fall within the province of the different stations.

We annex a summary view of the subject as now presented, showing the present number and the proposed number of missionaries.

<i>Stations.</i>	<i>Present number.</i>	<i>Proposed number.</i>
Jerusalem,	2	2
Bethlehem,	1	1
Sidon,	0	2
Beyroot,	7	7
Damascus,	1	2
Tripoli,	0	2
Ladikiyeh,	0	2
Homs,	0	1
Hamath,	0	1
Aleppo,	1	3
Total,	12	23

We have assigned to the new stations a number barely sufficient to commence them, not forgetting that their occupancy would probably create additional openings and claims. We have allowed to the old stations a number merely sufficient to carry on their operations, not un mindful of the interruptions to which all are liable from absence, sickness, and death. In this connection we gladly respond to your remarks on the importance

of supplying each mission with a force sufficient to fill its vacancies as they occur. When an individual is taken away from his post, a year or two must elapse before his successor can reach the field, if the call for him be promptly answered, and two or three more, before he will be at all competent to assume the duties of his station. Thus are the most vital operations liable to be for four or five years suspended by a singly death, while a crushing accumulation of labor is thrown upon the survivors. On this point the experience of our mission constrains us to take up a lamentation.

Of the importance of the press and its promising condition the missionaries remark—

Mr. Hurter arrived on the 15th instant, bringing with him the new fount of Arabic type in good condition. We rejoice that this great work is thus happily consummated, and that our press will go into speedy operation, under a printer who has the important advantage of some previous acquaintance with the language. We are in urgent need of books, both for the use of the mission and for distribution among the people, and trust that this essential branch of our operations will be adequately sustained.

### Southern India.

#### JOURNAL OF MR. LAWRENCE AT DINDIGUL.

#### *An Inquirer—Donations for a Chapel—A Gooroo.*

May 16th, 1840. Returned home from an examination of a school and found Aroolappen and his wife waiting for me, they having walked from Punjampurty, four or five miles, though much reduced by fever, which he says left him three days since, after he had, during the night, wept and made supplication, and confessed his sins, his ignorance, and his helplessness before God. He is one of the men who connected themselves with us, soon after our arrival in Dindigul. He desires the Lord's supper, also to be instructed more perfectly in the right way. These requests formed his errand, though before leaving he asked for a little money to buy some nourishing food. This he received, for he really needed it. I invited them into my study and after endeavoring to show plainly some of the

leading doctrines of revelation, especially repentance toward God and faith in our Lord Jesus Christ, which consist in something more than alarm in a time of sickness, and prayer for deliverance, to which they paid good attention, I prayed with and for them, and sent them away. The Lord lead them in the way of life everlasting.

17. Sabbath. Preached from the Scripture, "I am the light of the world," illustrated by Jesus restoring sight to the man born blind, John ix.

23. To-day a sloth was brought for sale. Its general appearance is very much that of a young and small monkey, with the exception of its head, which is more like that of a racoon. It differs from the two species described in books, in having its fore-feet fashioned precisely like human hands. The hind-feet are deeply cleft, and each division shuts different ways upon the branch to which it clings. The thumb of the hind foot only was distinguished by a claw, the other fingers being terminated with perfect nails. Its grey, crisped, and gritty hair was very close and short, its fore arms twice or thrice as long as above the elbow.

Mr. Dwight mentions that R. Davidson, Esq. and G. C. Mowbray, Esq., have each given a hundred rupees for the erection of a mission chapel at Dindigul. A brahmin also has manifested no small interest in the work, made estimates for the mason-work, the roof, etc., and also subscribed and paid ten rupees, nearly five dollars, to aid in the erection, which is well regarded as no small donation for a brahmin, who has brahmins for his advisers and priests.

The great gooroo or priest from Mysore sent his message this morning, expressing a wish to call upon us. He came after one or two hours, mounted on an elephant, seated in a howdah, which was covered with silver, as he would have it, probably a kind of tin foil, and a large umbrella over his head, himself a short, thick-set, ordinary-looking person, having a cap sitting close to his head, inwrought with gold, and adorned with beads, or perhaps precious stones, and topped with a golden bulb. This elephant was preceded by an English fife and two or three drums, and followed by another elephant, on which were two huge native drums and as many persons making sad discord. The throng attracted by such a pageant was quite numerous. When the gooroo dismounted, the elephant settled back so as to bring his

dignified freight some two or three feet nearer the ground, and then his ear, shoulder, and knee formed the ladder of descent. The priest then came into the room with a broad metal plate of fruit and three or four lotus flowers (a large species of the water-lily, but of a beautiful pink color,) after presenting which he took a chair. Some time was consumed to very little purpose, unless it be of importance to talk much of the favor of great men and thus show one's own importance. I called in the children as soon as I could, and allowed them to repeat some of their lessons, and he heard the account of the creation, the story of Adam and Eve, and the like for a few minutes. He was slipping through his fingers nearly all the time a string of the sacred beads, one by one, and muttering over to himself his orisons. The beads were beautifully trimmed with silver. When I inquired into the advantages of such unceasing ceremony, he gave me to understand it was an act of piety, and he seemed to wish I would not notice it. I said some of his own people had declared the vanity of such acts, and quoted the verse, "How many incantations in vain have I uttered and finished. Again, How many," etc., which evidently made him uneasy. I gave him some of my views of the duty of a priest or teacher, and signified that in my opinion it would be the greater charity for him to go back to the king of Mysore, (from whose territory and under whose patronage he roams,) and establish schools, introduce such books as those from which the children had just been reciting, etc.; but as that would be a work, and not a display, it did not strike him favorably. When I spoke of salvation by Christ Jesus, and him alone, he replied, "Christians too worship images," and stretching out both arms as far as he could, pointed with his fingers to the centre of the hands where our Savior's were pierced, and said, "Such is their worship at Pondicherry;" and reclining his head, as if through languor and fainting, he gave a most melancholy caricature, of what may be supposed to have been the agonized appearance of the Lord of Glory, when he hung bleeding and dying upon the cross. I told him that Christianity required an entire renunciation of all idolatry, and that persons who could make an idolatrous display of the scenes of Calvary could not be even called Christians. He spent perhaps an hour and took leave, going off with the jargon of good music spoiled by the great tom-toms, and leaving behind his herald, to

speak of the gifts great men had made him. I gave him a copy of the Psalms of David, assuring him it was one of the best of all gifts. After this herald had gone out, he summoned resolution enough to send back a request by another for wine or brandy "for a sick elephant." But as both the elephants had been to see me, and had just left in good spirits, I declined, and the man went off.

September 11. A day or two since, while returning from one of the out-schools, I met some of my scholars in the north quarter of the town, and went with them to their houses. The parents seemed to welcome me cordially, and after I had looked into their houses and made some inquiries about their domestic comforts and habits, as I was in the principal room of one of the houses, I was asked to pray by one of the children. I said they might call in their neighbors. They did so, and we had a very pleasing and to me novel meeting.

Visited the out-schools and found much to dishearten and somewhat to encourage. It is the season of the annual festival, in which all classes do homage to their implements—the boys to their book, the tailor to his needle and scissors, the carpenter to his chisel, adze, etc., the farmer to his plough, etc., in which they (some classes) offer bloody sacrifices. (See Habakkuk i: 16.) This festival has carried away the multitude, and, except in the obscurer villages, the fasting and feasting and phrenzy precludes applications for books, and we can expect little more than that the scholars should retain former lessons. At Mungamanoottoo the old Roman Catholic pandarum is repainting and adorning the images, and as our school is in the porch of their temple, the lessons of the children are poorly got, either from this or some other cause. Many of the children have been out gathering the flying ants for food, after the rains.

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### Singapore.

REPORT OF THE MISSION, DATED FEB.  
1st, 1841.

#### *Girls' School—Printing—Boys' School.*

THE girls' school contains ten pupils who are bound to the mission for the term of four or five years, in order to secure their attendance for such a length of time as shall enable them to be benefitted by their knowledge. The mission feed and clothe the pupils. The following ac-



count gives some insight into the domestic habits of the Chinese of Singapore.

It is no uncommon thing for Chinese parents to sell their children. The price of a child varies according to its age; a very young child, as we are told, is worth more than one of eight or nine years. One very young, they say, soon forgets its natural parents, and will consider its owners as its own parents. Geng was sold for fifteen dollars. She had been sold once before, as we were informed, for thirty dollars, but the purchaser, when she found that Geng was bound to us for five years, refused to take her. In all cases the Chinese who buy children in this way treat them as their own children.

After giving some account of the studies pursued in the school, and the useful kinds of labor which were taught the pupils, the missionaries proceed—

All the children, when they first came, spoke the Malay language only. After they had been with us about six weeks, they were required to use the Chinese only. They found it difficult at first to leave off their mother tongue, and were quite mute for a week or two. But now they are not at all wanting in that chit-chat so common among children, and almost all their intercourse with us, and all with their Chinese teacher is through the Chinese language. It is very rarely that we hear a single Malay word from any one of them.

The meetings for the religious instruction of the Chinese are attended by from six to fifteen hearers, besides the girls of the school. Of one of the hearers it is said—

I would here remark that the old block-cutter, to whom an allusion was made in our last report, has been a constant attendant upon both of these meetings. Although he sleeps on the hill, a mile and a quarter from the mission premises, he has not failed to be present but a single time, either in the morning or at night; and not unfrequently the nights have been dark and rainy, and the roads muddy. He takes a part in the exercises of the prayer-meeting. He has not yet made up his mind to receive baptism, which, by the way, may be considered as one of the best tests of piety among the Chinamen; yet he has no doubt very serious thoughts, at times, upon this subject. Not long since I asked the Hokien teacher, just after the old man (he speaks

the Canton dialect) had led the meeting in prayer, what he had been saying. He replied that the old teacher had been saying, "My heart desires to pray, and does not desire to pray; my heart wishes to receive baptism, and does not wish to receive baptism. My heart is very bad."

These meetings have been useful, I am persuaded, to the converts; their views upon the subject of religion have been enlarged, and very evidently a more fervent spirit of prayer has been cultivated.

Besides attending these meetings, the girls, early on Sunday mornings, attend a Malay service in the London Mission chapel, and an English service at five, P. M., at the same place. They are always present at family prayers morning and evening. Before going to bed they kneel and repeat a short prayer which they have learned.

By a reference to the list of Chinese printing, it will be seen that the amount of printing done during this year exceeds that of last year by 694,402 pages. The number of tracts and books issued from the book-room has also been greater than the number for the last year.

The boys' school begun the year with forty pupils, and when this report was written the number was fifty-three. The whole number of boys offered during the last year was thirty, while only nineteen could be taken into the school. The improvement of the pupils has been considerable.

## Siam.

### JOURNAL OF DOCT. BRADLEY AT BANKOK.

THE first extract given below will show how the missionaries feel in view of the deficiency of the receipts of the Board to meet the wants of the missions.

July 25th, 1840. Received a large package of papers and letters from America last evening. These bring the trying intelligence that the Board is yet sadly crippled in her operations by the inadequacy of its pecuniary resources. This information leads me to feel more than ever the necessity and privilege of prayer. Importunate and believing prayer will open and enlarge the hearts of Christians, and lead them to act according to settled principle, and not by excitement. This would speedily relieve the great embarrassments of the missionary Boards, and would make all the mis-

sionary stations prosperous. Oh that these trials might lead me, and all my colleagues, and all missionaries, and all the officers of the missionary Boards to place more confidence in prayer than in all other means united.

As I was returning from my work, in passing through the wat grounds, saw an aged man bow down to worship the pagoda. I felt constrained to ask him why he did it. "Why," said he, "I am accustomed to do so, and therefore I do it." What do you worship there? There is nothing but brick and mortar. God is not in it. He did not build it or direct to have it built. Are you not foolish in worshipping thus? His soul-satisfying reply again was, "It is the custom." This is the reason which all the Siamese give for their worship, when closely interrogated on the subject.

#### *Sabbath Services—Notions about Transmigration.*

The following may be taken as a general description of the manner in which Doct. Bradley spends the Sabbath.

*August 2.* Lord's-day. A day of hard labor. Lectured my household in the morning on the tenth chapter of John, which produced unusual interest. At twelve at noon went to the tract-house and labored till two in the afternoon. An interesting crowd attended me. The presence of the Delhi doctor, with his long beard and heavy turban prevented an uproar and the open scoffs of those who would otherwise have shewed themselves. This doctor is a Mussulman, old and venerable looking. He seems to be desirous to hear me preach, and is generally present. It does not appear that he is prejudiced against the gospel by his former religious tenets. Why may I not hope that he will be converted to Christ? He can understand me quite well in the Siamese tongue.

At half past four in the afternoon held English exercises at my house. Several of the English residents, visitors, and sea-captains, and a good part of a ship's crew were present, besides a majority of all the missionaries.

7. A young Siamese, a frequent visitor at the tract-house, came to see me at my residence. He appears to be inquiring with considerable interest after truth, though he is probably far from being deeply concerned for his soul. There are thousands of persons in Siam just in this state of mind. They are quite interested in reading christian tracts, and

they would like much to have the questions settled in their own minds, What is truth? and, Which is the right way? This young man expressed a decided approbation of many of the doctrines which we teach. But the doctrine that souls do not return from heaven and hell to dwell in human and animal bodies on earth and thus perpetually transmigrate to and from the three worlds, he was not prepared to credit. The prevailing idea of these Boodhists is that the work of creating souls has long since ceased, and that now all that are born into the world come in consequence of transmigration. Consequently it is very difficult to make them realize at all that the creating power of God is displayed in their conception and developement. They say in their hearts, and by all their precepts and practices, that there is no God; that all things in heaven and earth now continue in existence by an inherent power of eternal order of things. I have met with many like this young man, who strongly resist the christian doctrine that one short life is all the probation that man will have; that when once the soul sinks to hell, it is doomed to eternal anguish. So long as they can flatter themselves that if they fail of salvation by the present probation, there is hope of enjoying another, they quiet their consciences and care little about making efforts to become holy. It is not surprising that the Siamese do very generally contend against any innovations of this soporific doctrine of transmigration.

#### *Fear of Opposition—How Honesty in Business is regarded.*

8. Had an interesting season at the tract-house. Did not want at all for hearers, and was favored with freedom in illustrating divine truth. Pawtete, a middle-aged man, and one of the tallest in the kingdom, was present. He was formerly one of the most constant, intelligent, and interesting of my attendants. This Pawtete, I had hoped, was a believer in Jesus. I inquired how he succeeded in practising according to the instructions of Christ while absent. The amount of his answer was as follows: "I often thought of him and tried to serve him, but found it exceedingly difficult in consequence of the pressure of business and the derision of my friends and acquaintances. If they saw me advocating and practising according to the instructions of Jesus, they would call me a fool. They proposed that I should prove the power of Jesus to save me from hell by

setting myself up for a target. If under such circumstances I should escape unhurt, they said they would believe in him. Now, placed as I was, what could I do?" he inquired. Thus the way was opened for me to preach Jesus Christ as a Savior from sin and hell, which I endeavored to improve in the hearing of many souls. Oh that the Holy Spirit would render my feeble agency effectual to the salvation of some souls.

9. Lord's-day. Was almost overwhelmed with a crowd of souls at the tract-house, which quite deprived me of my usual pleasure in conversational preaching.

An occurrence similar to that mentioned below had happened once before, when Doct. Bradley was exchanging dollars for the current coin of Siam, on which occasion the common honesty of the missionaries had called forth expressions of much astonishment.

13. In receiving some thousands ticals from the prince to-day, I found, after returning with it to my house, that his accountant had again made a mistake in my favor of five ticals. I took the sum and returned it immediately, which was received with great applause in the presence of many persons of rank. I am glad of any opportunity to illustrate the blessed gospel. Such to a Siamese appears very striking, for honesty is one of the most rare virtues of this people.

In not a few instances, as Doct. Bradley mentioned in the former parts of his journal, had he met with ridicule and scoffing, similar to what is mentioned below, and at sometimes no little disorder had prevailed.

September 1. Met with much contempt and derision at the tract-house, and also in returning from it. One man, having received a tract, went out into the highway and tore it to pieces before my eyes. It gave me an occasion to speak to those about me of the heinousness of despising the word of God. There were some who appeared to feel it and were solemn. A company of young men and boys followed me in my way to my boat, and said and did many things to excite laughter and derision. Some one or more went before, and with a part of a torn tract made an image of a person hanging on a cross, which they fixed on the end of a stick of bamboo and stuck it up in the way. Contempt of this kind I generally pass by without a word. It is painful to think that the gospel will in all proba-

bility become a savor of death unto death unto thousands of this people.

*A Political Rite—Religious Conversation with Rulers—Use of Opium and Alcohol.*

24. This is the day for all the officers of the Siamese government to renew their pledge of devotion to their king. This is done annually. There has been, as usual, a general turn out to drink the water of the covenant at the palace. This custom furnishes an apt illustration of the sacrament of the Lord's supper and baptism. Those officers who do not observe this custom and present themselves at the palace for the purpose, are looked upon by the king with a suspicious eye. No man is allowed to have an office who will not give this pledge; and none is allowed to retain his office who absents himself without a good excuse. Such illustrations are worth a great deal to the preacher of the gospel.

October 5. Nai Nak, one of the most respectable merchants of this city, called upon me to-day, as he is accustomed to do frequently. I was constrained to deal more faithfully with his soul than I had done before. I reminded him that as he had read the most of our books, and had become quite well acquainted with Jesus, who had suffered and died for him, his sins would be much increased, if he neglected to love and serve him. I labored to shew him the turpitude of his sin in neglecting to save his own soul, and the great probability there was that he would have at last to make his eternal home in hell. He was solemn and evidently felt unhappy. After a little silence he said, "It will be exceedingly difficult for you to make any disciples from among the Siamese." Why do you think so? said I. "Why," said he, "the Siamese will whip them to death." Now I suppose that this reply indicates the fears of hundreds and thousands in Siam. All are in some sense slaves and have their masters whom they fear more than God. There seems at present to be little danger that any Siamese will seek to be admitted to the church of Christ without a radical change of heart, which will lead them much more to regard things that are unseen and eternal than those that are seen and temporal. Oh that the Spirit of God would descend upon them and cause them much more to fear him who is able to destroy both soul and body in hell.

6. Had occasion to visit prince Chou-fah, in company with Mr. P. While



waiting for him to eat his breakfast, I took a part of the time to preach the gospel to his superior wife, as she was surrounded by ten or fifteen inferiors. She excused herself from becoming a disciple of Jesus, on the ground that she had already a religion, and that it would be wicked for her to forsake it. I inquired if she had thoroughly examined the foundation of her religion. "No," she said, "I have not done it; but my father and mother trusted in it, and I follow their example." I asked her if it was safe and wise to believe just as her parents did and make no inquiries touching the foundation of their faith? She said that she was too young when she began to worship in that way to examine the evidences of her religion. But, said I, are you too young now to do it? At this question she was embarrassed and shuffled about to turn the topic of conversation. I spoke of the love of Jesus, and the blessedness of those that trust in him, and the final ruin of all who do not embrace him as their Savior. She inquired if all that do not trust in him will go to hell? I unhesitatingly answered in the affirmative, and labored to shew that her soul was in jeopardy and would be eternally saved or lost according to her conduct in the present life.

23. Have just prepared a tract on the effects of opium-eating and smoking upon the bodies and souls of men, and the distress and ruin it brings upon families, communities, and nations. Notwithstanding the vigorous efforts which the king has made and is still making to rid the country of this curse, it finds its way here somehow, and many still are smoking away their lives with it. This evil is intimately connected with the use of ardent spirits and gambling, each of which I want to handle by the mighty engine of the press. It is but too plain that the use of strong drink is rapidly growing upon the Siamese. When I first came to Siam, a little more than five years since, it was very rare that a drunkard could be found in Bangkok, except among the Indo-Portuguese. But now you may smell the arrak fumes in almost every company of tract-beggars, and see many drunken Siamese any day by watching the crowds that pass the tract-house. The causes of this rapid increase are probably, the increased manufacture of spirits from the refuse molasses of the sugar establishments. The manufacture of sugar is here rapidly increasing, and consequently the means for and the temptations to the manufacture of spirit are increasing in the same

proportion. Many opium-smokers, finding it difficult to procure their wonted comforts, have probably resorted to the use of ardent spirit for a similar object. I tremble in view of the dangers to which the inhabitants of this country are exposed from the use of ardent spirits.

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### Sioux.

#### LETTERS FROM DOCT. WILLIAMSON AT LAC QUI PARLE.

#### *Interest in Instruction—Health—Respecting Increase or Diminution in the Number of the Sioux.*

AFTER remarking that the best time for introducing the gospel to the Sioux is fast passing away, and that temptations and various corrupting influences are increasing upon them, Doct. Williamson proceeds under date of 15th December, 1840—

Indians from near the Mississippi river already begin to bring whiskey into this neighborhood, to the no small detriment of those here. This excepted, our prospects of usefulness here are as favorable as in times past. Mr. Renville is more zealously engaged in giving religious instruction, than at any former time, and thinks the prospect of a great and favorable change among this people better than at any former time. He says that more than a dozen resort to him almost every evening to be catechised and instructed. Some of the principal men here, who have never attended our meetings, have told me that the men will all listen to us before long. I believe they have been all deliberating on the subject, and I think many of them would now be willing to attend our meetings, but for fear of the Indians below.

Mr. Riggs has made and continues to make rapid progress in learning the language. Within a year he has done much in the way of translations and he now speaks the language with fluency and apparent ease. For the last six months I have been engaged much of my time in attending on the sick and giving out medicine. There has been much more sickness, both among the natives and ourselves, than in any former season. In consequence of sickness our schools has been interrupted a little, but we all have pretty good health at present, except Miss Huggins. She is not yet able to teach, having been unwell about two months; but we hope to keep up the school, and, if the Lord gives us health

and strength, to do more in the way of teaching than we have done in any winter heretofore. More of the Indians have already returned to spend the winter in this neighborhood, than I have seen here in the winter before.

I have mentioned that there has been much more sickness here than in years past; there have been also more deaths. Yet the deaths in a year only amount to about one thirtieth of the population, which scarcely, if at all, exceeds the number of births. In previous years I believe the number of births has considerably exceeded that of deaths. I am particular to note these things because I am pained by the reiterated cry that the Indian race is about to become extinct. A cry, which, I believe, is doing the race more injury than all the oppression inflicted on them by the civil government of the United States, and of the several states. Is it not owing to the influence of this cry that the poor wandering Indians are left to perish in their ignorance, while many missionaries are going more than half round the globe to carry the same gospel, which is the power of God to the salvation of Indians as well as others—to carry this gospel, I say, to those who are no more needy, and who will not permit them to proclaim the truth publicly? When I think of the condition of the Indians, the obligations of the Christians of the United States to give them the gospel, how easily they might give it to every tribe in North America in a few years,—and see how, instead of doing this, they are listening and repeating the false cry that the race is destined shortly to become extinct, my heart sickens. If there was clear evidence that the race must become extinct, it would not take away the obligation of the command to preach the gospel to every creature; but as many regard the matter in this light, it is a matter of great importance that a thorough examination of the evidence on which this assertion rests should be made and the result published. Correct answers to the following inquiries would throw much light on this subject and perhaps some one who has access to the proper sources of information can be induced to investigate it. What success has attended missionary labors among the Indo-American race, compared with like labors among other races in modern times, viewed in reference to the years of labor performed by those who were capable of preaching to them in their own tongue? What has been the success in reference to the money expended? Have any

tribes to which the gospel has been preached become extinct? If so, what are their names, and what were their numbers? Has any thing similar occurred in other parts of the world? Taking the several tribes to which the gospel has been preached altogether, have they diminished more than the inhabitants of the Society and Sandwich Islands and of New Zealand have done in the same time? Has a similar wasting away of the inhabitants of South Africa occurred in the same time? Did not a like diminution occur among the inhabitants of Western Asia, Northern Africa, and Southern Europe during the first eight or ten centuries of the christian era? Does history furnish any example of a heathen people living in close contact with Christians, and yet neither embracing the truth nor wasting away? What connection have these things with the declaration, The nation that will not serve thee shall perish?

Writing again, 24th May, and after further opportunity to ascertain the facts and make comparisons, and having given more special attention to the subject, Doct. Williamson is led to confirm what he said in December, relating to the number of deaths among the Sioux, compared with the number of births. He is, of course, prepared to express the opinion that the tribe is rather increasing than decreasing in numbers. The same was clearly ascertained to be true in regard to some other of the largest tribes within the territories of the United States during twenty years preceding the coercive measures employed to remove them.

You will rejoice to hear and know that the manifestations of the Lord's loving kindness and tender mercies towards us are not diminished. In no former year have we had to record more and greater manifestations of his goodness, than in that which is now past. It is true, both we and the people among whom we labor have suffered more from sickness the past year, than in any other since this mission was commenced; but even in this respect our sufferings are small compared with what our brethren in other parts of the world have been called to suffer. Though threatened death has not yet been permitted to enter our dwellings to call away any of ourselves or of our children, among the native population about us the number of deaths has been greater than in previous years; but it very slightly, if at all, exceeds the number of births; and if we take in two years, the number of births exceeds that

of deaths. I have paid more attention to this matter, because so much is said about the wasting away of the Indian population. I am constrained to believe that some things formerly communicated to you by myself, as well as others, in respect to the diminution of the number of the Dakotas, were incorrect. The information was derived from those who were and still are considered good authority, and justly so in most matters. But I find that where large numbers are concerned, men unacquainted with arithmetic, and unaccustomed to writing down their thoughts, must not be very much relied upon. I have recently conversed with some principal men of some of those bands of Dakotas near the Missouri, who were represented to have suffered most from the small-pox some years ago. They pretend to tell exactly the number of men who died of that disease; and though it was considerable, they make it not more than one fourth as great as we were formerly led to believe it to be. During the past winter I have inquired of several of the more intelligent men of my acquaintance, whether the number in this band has increased or diminished since they can remember; and the prevalent opinion of those with whom I have spoken on the subject is that they are on the increase. When Carver visited the Sioux, a little upwards of seventy years ago, he says the number of warriors in all the bands was about 2,000. The lowest estimate of late years make them more than twice that. These things lead me to think that there is good reason to doubt whether, if the bands be all taken together, the Dakotas have at all diminished in numbers within the last fifty years. This is contrary to what has been often published, and what I have myself formerly written. But if I have aided in circulating a false report, there is the more need that I do what I can to correct it. Great injury has been inflicted on the Indians by representing that they are about to become extinct.

#### *Preaching—Church—Schools.*

I shall now proceed to give a brief account of the several departments of our labor.

I think we have heretofore given an account of our manner of conducting our religious services. We occupy the time chiefly in singing, reading such portions of the Scriptures as are translated, and in prayer, all, of course, in the native language. In our meetings at eleven, A. M., on the Lord's-day, a part of the time is

always spent in what is more commonly called preaching, making such exhortations and explanations of the Scriptures as we are able. In twenty-one complete months which have elapsed since my return from Ohio, our average native audience at this meeting has been thirty-eight. The average for the last six months has been forty-eight; which is four more than the average of the corresponding six months of the preceding year. All the members of this mission, when well, always attend this meeting, and if counted, would make the average seven higher. At three o'clock, P. M., we have religious services in English, which of late are usually attended by about half a dozen, besides the members of the mission; but we do not know that any of these understand English enough to be profited by what they hear. At five or six, P. M., we assemble again for singing and prayer in the Dakota language, usually at the house of Mr. Renville. The average attendance at this meeting is not much less than in the forenoon. We have usually also one or two week-day meetings, mostly at the house of some of our native members, for the purpose of further instructing those belonging to the church and those who are desirous of joining us. I have not kept an account of the numbers attending these meetings, but suppose the average to be between eight and ten. In the winter nearly twenty have sometimes attended. Mr. Renville, in the winter, when he is most at leisure, has many meetings at his house, in which he catechises and instructs such as are desirous of being instructed. Were our knowledge of the language more perfect, we might do more in the way of preaching. As it is, I have so much to learn that I still consider the acquisition of the language my principal business.

We are almost daily visited by individuals who do not attend our meetings, and we often spend considerable time in urging these to attend to the gospel.

Since our report a year ago nine individuals, two men and seven women, all full-blooded Dakotas, have been baptized and received to the communion of this church. These are the first full-blooded Dakota men who have had the courage publicly to renounce the superstitions of their ancestors. We hope their example will ere long be followed by others. These two are men between thirty and forty years of age; and though not remarkable for talents or acquirements, they have been counted respectable among their people. They are and will



be much tempted and persecuted, but our gracious Master has promised to keep those who trust in him, as we hope these do. Within the year thirty-two children have been baptized.

It is now nearly six years since the establishment of the mission, and it may be proper briefly to review the Lord's gracious dealings with us and his people.

In the year ending May, 1836, three persons were received on examination as members of this church; in that ending 1837, four; in that ending 1838, nine; in that ending 1839, ten; in that ending 1840, five; and in that ending 1841, nine; forty in all.

Of these, two have been and still are suspended from the privileges of the church. One has died in the Lord, as we trust, three have been dismissed to unite with the church of Christ elsewhere, of whom we have reason to fear one has apostatized. Leaving thirty-four at present in good standing, besides persons connected with the mission.

Of the whole number received only one speaks English and two French. Some of the others understand a little French and English, but cannot be said to speak any language, except Dakota. The one speaking English is no way related to the Indians. All the others are born of Dakota mothers.

Of the whole number received to communion ten had been previously baptized. Thirty adults and eighty children, in all 110, have been baptized here, not including one adult and several children baptized by Mr. Riggs and myself in the neighborhood of Fort Snelling, but including eight children who have no Indian blood born and baptized here. Of the children baptized six have deceased.

For several months in the winter we had a Sunday-school, averaging about twenty scholars. But sugar-making dispersed them, and we have not since collected them. When the time and circumstances shall seem favorable we purpose to try again.

In their endeavors to teach the Dakota men to read, whether by their own efforts or by native teachers sent forth to bands at some distances, the mission had little success last winter, and indeed the men of the tribe seem less inclined to learn than they did some years ago.

The schools at the station have been somewhat interrupted by the ill health of the teacher, but the whole number of names enrolled during the year is males forty-five, females fifty-six—

101 in all. During the winter term the female school averaged daily twenty-one or two, and the boys fourteen or fifteen; in arithmetic thirteen, English eleven, geography three.

There are about twenty females at present who can read so as to understand what they read, which, I suppose, is about twice as many as could read a year ago. Owing to the mildness of the past winter the male scholars attended so irregularly that there is but little apparent progress in the male department, except in arithmetic, in teaching which more has been accomplished than in any preceding winter.

In that most discouraging and fruitless of all our labors, attempting to teach English, I think more has been accomplished the past year than in any that preceded it. Still in that department the results do not answer to our pains.

#### *Spinning, Weaving, and Knitting— Medical Practice and its Effects.*

The females who attend school spend, on an average, at least as much time in learning to spin, sew, knit, etc., as in learning to read and write. Within a year the Indian women, with some aid from Mr. and Miss Huggins, have spun and wove twenty-eight yards of flannel and blanketing, and they have considerable spun but not yet woven. Much of my time for a year past, I suppose more than one third, has been occupied in preparing medicine and administering to the sick. This is more properly missionary labor here, than might at first be supposed; for we cannot persuade the people to listen to the gospel till we convince them that we have as much power over disease, without the idolatrous incantations of the devil over the sick, as they have with them. With most who live in this neighborhood, with the blessing of God on the medicines given, I have succeeded in producing this conviction; and there is scarcely a family in reach, who do not now come to me for medicines, though some still employ the conjurers also. In this and various other ways, promoting the temporal welfare of this people, we are convincing them that we have both the ability and disposition to be useful to them, and thus doing what we can to incline them to listen to the gospel. We think we can see evidence that God has blessed our labors, not only in turning a few of the people to himself, but in causing them generally to think and feel more favorable towards

us and our object. Most of the principal men still refuse to attend our public worship in their language, but we have many opportunities of addressing them personally and they will acknowledge to us that what we say is right and good, and that it would be better to follow it; but because they are afraid of those living elsewhere, they cannot. This, I suppose, is partly flattery, and partly ex-

presses the real state of their minds. Hoping that the time is near when this people generally will be disposed to listen to God's word, we intend, if we can hire assistance, to build a house purposely for meeting and schools, so as to accommodate a considerably larger number than we have hitherto been able to do.

## Proceedings of other Societies.

### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

OF this papal society, whose centre is at Lyons in France, a pretty full account was given in the numbers of this work for January and February last. From the annual report for 1840 are taken the extracts and statements which are found below. Of the amount of its receipts and the sources from which they were drawn the editors of "The Annals," its periodical organ, remark—

The receipts of 1840 amount to nearly 2,500,000 francs, (£100,000—about \$500,000.) The contributions of France form a sum of 1,370,000 francs, (£54,800.) The inundations which have wasted the provinces of the south-east of this country, though they have called for immense assistance to alleviate vast wretchedness, have nowhere arrested the progress of the institution. Piedmont continues to rival France. Tuscany and the Roman states augment their alms; and the kingdom of Naples begins to assume that rank which becomes this rich and pious nation.

The mite which Spain sent us last year has increased a hundred-fold: in the midst of political tempests, notwithstanding the pecuniary exhaustion which they produce, and in spite of the necessities of its churches and clergy, the evangelizing spirit of this great people is not extinguished: they still recollect the glorious time, when their civilizing movement extended from the Antilles to the Philippines, and from California to Chili. They remember that Spanish priests have obtained one half of the crowns which have been won by the churches of Tong-King. Bavaria, in raising its contribution to 207,000 francs, (£8,120.) for a population of four millions, exceeds the other nations in the proportion of its receipts to the number of inhabitants. We must also mention Switzerland, where a village of the lower Valais counts three hundred subscribers among two thousand persons. In Belgium, the yearly tribute has increased in a remarkable manner. In England and its colonies the work suffers no interruption. But above all, we must not omit Ireland: her poor but generous population, for the cause of the Faith, have sent as their alms, £6,549.

We cannot but speak of the interesting source whence our funds are derived: wealth, it is true, makes generous sacrifices; and lately 13,000 francs were given by an Italian nobleman; but the mass of our receipts are the savings of the poor, the little sacrifice which infancy joyfully

offers, the fruits of the privation which the old impose on themselves. In some parishes of the Upper Alps, the mountaineers retrench a part of their frugal meals in order to pay the holy debt. And surely such offerings cannot fail to be pleasing to God. By them the ways which were closed are opened again; and the deserted asylums are re-peopled. The religious of St. Francis resume the way to Arabia, and in another direction, crossing the Himalayas, carry, in the north, the advanced posts of Christianity into the heart of Cachemire. The disciples of St. Dominic restore in Mesopotamia their forsaken missions, and the establishments of the Carmelites receive considerable reinforcements in Syria, Persia, and Malabar.

Thus is the evangelical net cast over the East by the "fishers of men" of our time. Thirteen new missionaries have departed for the Archipelagos of Oceanica, where the liberated church of the Sandwich Islands, and the fifteen thousand catechumens of New Zealand, anxiously await their arrival.

The great effects produced from such small resources enable us to estimate the vastness of the good which might be accomplished with more ample means, and that, however rapid may have been the extension of the association, the future presents a still greater work to complete. The contribution of 2,500,000 francs, (£100,000,) from one hundred and twenty millions of catholics, supposes only one subscriber for every one hundred and twenty inhabitants, and shews what an immense field for labor remains yet before us.

As the society had 802,941 francs on hand at the beginning of the year, the whole sum at its disposal for the year was 3,276,519 francs, or about \$640,000.

The total of expenditures was 2,643,265 fr., or about \$520,000. Of this amount 216,660 fr., about \$41,000, was expended for missions in Europe; 977,384 fr., or about \$194,000, for missions in Asia; 137,374 fr., or \$26,000, for missions to Africa; 320,664 fr., or \$163,000, for missions in America; and 252,666 fr., or \$50,000, for missions in Oceanica, embracing the islands of the Pacific and Indian Oceans. The balance remaining on hand is 633,254 fr., or about \$12,000.

Of their periodical, entitled *The Annals*, the number of copies issued is increased by 30,000, over what it was in 1839. The statement of the editors is given below.

One hundred and twenty thousand copies of the *Annals* are now printed, namely, 63,000 French, 17,000 German, 16,000 English, 12,000 Spanish, 4,000 Flemish, 18,000 Italian, 2,000 Portuguese: this number, published six times a year, gives a total of seven hundred and twenty thousand copies. The number published in the course of the last year has been somewhat less on the average than this: but there must be added, besides, the printing of the *Gleanings*, *Prospectus*, *collectors' sheets*, etc., in all languages, as well as the re-printing of several of the old numbers.

SURVEY OF THE UNITED BRETHREN'S MISSIONS, DEC. 1840.

AFTER gratefully acknowledging the divine goodness shown to the missions during the year, the report proceeds—

The accounts from our Greenland stations have been, generally speaking, of a cheering nature. A large numerical increase is not to be expected in this thinly-peopled region, no heathens being left on the whole west coast. And the few heathen visitors from the east coast, who have occasionally come to Fredericksthal to traffic, have hitherto manifested no disposition to receive the gospel.

Our brethren, in consequence, regard the schools as a most important sphere of usefulness, and hope to be enabled to erect a warm and commodious building for this purpose at each settlement. Favorable testimony was borne at all the stations to the diligence and love of learning evinced by the children; and the annual examinations, at the close of the winter attendance, were very satisfactory.

The same remarks are applicable, to a great extent, to our four Esquimaux stations in Labrador. We would gratefully mention the kind assistance received from the British and Foreign Bible Society and the Tract Society, in printing at their own cost the translations made by our missionaries of portions of the Scriptures, and other useful books, into the Esquimaux language. Similar proofs of cordial interest in our labors have been afforded by the American Tract Society. At Hebron, the northernmost, and most recent of our Labrador settlements, our brethren had the pleasure to welcome several families of heathen Esquimaux, who had come from the north, to place themselves under instruction. At Nain, the intercourse of our Esquimaux with European traders in the south had a prejudicial influence on their spiritual course. At Hopedale, on the contrary, several families, who had been led astray in former years, had returned with every mark of sincere contrition. During their abode amongst their heathen countrymen, they had taught them to read, and a desire to become acquainted with the Word of God was thus excited, which our brethren rejoiced to satisfy.

The facilities for obtaining the means of sustenance in these polar lands vary with the state of the ice and the weather, and scarcely a winter passes in which want is not experienced in one district or other.

The emigration of part of our Delaware congregation in Upper Canada, to the territory beyond the Missouri, appears to have had a beneficial influence, both on the portion remaining at New Fairfield, and on the emigrants themselves,

who have settled at Westfield, on the Konzas river. On the other hand, the hopes cherished by our missionaries among the Cherokees, when following their little flock to the Arkansas, have not as yet been realized. The barren Fork of the Illinois, where they hoped to have found a permanent asylum, has proved an unhealthy situation, and the irritation prevailing between the different parties into which the nation has split, has operated unfavorably to the mission. Our brethren have removed to Beattie's Prairie, with part of their Indians, and have erected a temporary dwelling, intent on prosecuting the work, in reliance on the help of the Lord. They commend themselves, in these circumstances, to the remembrance and prayers of their christian friends.

Of the extensive mission-field in the British West Indies, the portion assigned to our church has shared in the general progress. A new church was solemnly consecrated at Bethany, in Jamaica, on the 7th of May. At Luitz, the new stationed commenced last year in the Savannah, a wide sphere of operation presents itself among the ignorant multitudes of colored people who were destitute of instruction, both in divine and human knowledge, till our brethren visited them, but who now are very diligent in their attendance at church. In Antigua, the two divisions of Popeshead and Five Islands have been partially detached from the large and overgrown congregation at St. John's, which numbered more than 5,000 souls. In Barbadoes, a weekly service has been commenced at the school-house at Clifton-Hill, which is well attended. The churches at Basseterre and Bethel, in St. Kitt's, having long been unable to contain the multitude of hearers, the foundation of a new church was laid, at the former place, September 16th, and a similar erection is in contemplation at Bethel. Our brethren in all the stations, were intent on promoting the work of education to the utmost of their power. Numerous schools have been built in the last few years, the expense of which has far exceeded the sums received for this object.

We noticed in our last year's report, that a new period appeared to be dawning upon the mission in the Danish West Indies, the government having determined to provide christian education for the whole negro youth; while at the same time, the English language was gradually supplanting the Creole.

Towards the end of June, governor-general Von Scholten, the promoter of the new system of education, returned from his visit to Europe, and our missionaries at St. Jan received instructions to commence schools, both for free people, and for the children of the slaves. May the Lord lay his blessing on these beginnings of an improved system, which, under present circumstances, will be attended by a variety of difficulties.

The station at Demarara in British Guiana has been relinquished, owing to a variety of unfavorable circumstances.

In Surinam the work is continually on the increase, and new plantations are from time to time thrown open to the reception of the gospel. As the slaves on these estates are buried in heathenish ignorance, our brethren felt much pleasure on being able to commence a school at Charlottenburg, for a number of negro children, selected from the surrounding plantations, hoping that they may in time help to disseminate the truth among their fellows. A station has been begun at Salem, on the Upper Nickorie.



A church is already building, towards which various friends to missions in Holland have contributed largely. The negroes on the neighboring plantations have full liberty to attend divine service, and manifest great desire for christian instruction. A similar spirit continues to prevail among the free negroes at Ginge, on the Upper Surinam, where some knowledge of the gospel has been preserved and disseminated, by means of several baptized members, who still survive from our early mission in Bombay. Having erected a church, they sent our brethren a pressing request, to come and consecrate it. The church was solemnly opened for divine worship, on March 1st; a large company of negroes from the surrounding district being assembled on the occasion, and the presence of the Lord was powerfully felt. Though brother Schmidt returned from this visit with a severe illness, yet he expressed his perfect readiness to comply with their pressing entreaties, that he would go and reside among them, and they are accordingly engaged in providing him a dwelling-house. To meet this extension of our efforts in various quarters, an additional supply of missionaries became necessary; nor was this effected without a trial of our faith.

Our South African mission has been favored with a period of refreshment, after the various heavy trials of an outward nature, by which its members were so seriously exercised in the preceding year. The Lord gave them a fruitful season, so that even the parched and desolated Enon began again to flourish, and our settlements remained almost entirely free from the virulent small-pox, which had spread through Cape Town and the whole of its vicinity. Nor was the inward progress of our congregations less satisfactory. The number of inhabitants continued to receive large accessions from the emancipated negroes, who not only showed themselves diligent at work, but manifested an eager desire for spiritual food, so that the solemn assemblies on the Lord's-day, and the festivals of the church, were often extremely crowded. On Easter Sunday, thirty-one adults were baptized at Genadendal, the largest number at one time since the foundation of that settlement. The number of out-stations has likewise been increased, and both among whites and blacks, our brethren rejoiced to see that the seed fell upon good ground. The schools at the several stations, and the seminary for training native assistants at Genadendal, were in a prosperous state. On the Zitzikamma, the new Fingoe station, which has received, from his

excellency the governor, the name of Clarkson, was proceeding in blessing. Already were the hardships and privations, sustained by our brethren in the commencement of this station, rewarded by the eagerness of their charge after the Word of Life. They had the joy to see them flocking from all sides to the preaching, which, on account of their number, was held in the open air, whenever the weather would permit, and was often marked by visible emotion on the part of the hearers. On May 12th, the foundation-stone was laid of a building, intended to serve the double purpose of church and school. The situation of the place in a well-watered and richly-wooded valley, and the industry of its hitherto nomadic settlers in agricultural labor, combined with the beneficent support of government, promise success to this new station. At Shiloh, which is now the residence of more than 300 Tambookies, the little flock of the baptized walk worthy of the gospel. Marauding parties still at times disturb the peace of the district; but hitherto the settlement has been graciously secured from harm by the watchful care of God.

Of the 241 missionaries distributed in fifty-three stations at the close of 1839, three brethren and five sisters have departed in the course of the year, and five persons have returned to Europe; on the other hand, eight brethren and six sisters have been called into the service, so that the present number amounts to 242.

The great and increasing call for faithful and qualified laborers for so wide a field, often impels us to prefer the petition which our Lord himself has put into our mouths, "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers unto his harvest;" and all our friends will doubtless join us in this prayer. Our church possesses no missionary college, but our schools have produced numbers of approved laborers in this department, and our ecclesiastical regulations continue to afford many facilities for enkindling and nursing a missionary spirit. The history of our missions affords numerous instances of men, who, without any particular advantages of education, have proved most valuable missionaries. And the services of native assistants will, by degrees, we trust, become more extensively available. In those colonies, where public attention has been directed to the christian education of the rising youth, the time is probably not far distant, when the mission congregations will be assimilated to those of christian lands, and be able to supply teachers from their own body.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

SYRIA.—Mr. Wolcott left Beyroot 2d May and arrived at Damascus the 5th. The city contains about 100,000 inhabitants.

Having completed the arrangements for having his family reside at Damascus, he returned to Beyroot 12th May, and on the 19th was expecting soon to take his family to Damascus.

Mr. Beadle had arrived in Aleppo and met a strong opposition there which seemed likely to prevent his renting any house in the christian

part of the city. The papists were at the head of it.

Writing from Jerusalem, 11th May, Mr. Whiting mentions that the political affairs of the country were very unquiet. The Turkish rulers were oppressive, and inefficient, and not likely to carry on the government successfully for a long time.

SMYRNA.—Mr. Temple writes June 19th. There are many most encouraging evidences in this part of Turkey that the Lord has actually

begun his good work in the conversion of a considerable number of precious souls among the Armenians. I have seen and heard more within the last year, indicating the actual presence of the blessed Spirit of Grace, than in the nineteen preceding years of my sojourn in this part of the world. The work of the Lord is begun. I trust it will go on with power.

On the 17th June Messrs. Smith, Homes, and Peabody with their wives, arrived at Smyrna, and as the steamer for Beyroot was ready, Mr. and Mrs. Smith embarked the next day for that place. All were in good health.

CONSTANTINOPLE.—Mr. Dwight writes 15th June—

We are on the eve of great events here. There is now, among the Armenians especially, not only a prevalent spirit of inquiry after the truth, but also a thirsting for deliverance from the shackles of past generations. A mighty battle will soon be fought between the enemies and friends of light and liberty of conscience.

The indications of a thorough reformation among the Armenians are as promising as ever. Lately we have heard of thirty-five individuals of this nation, in a village beyond Nicomedia, who have become enlightened, and are studying the Scriptures as their only guide. This work was commenced through the reading of some of our books, which Mr. Hamlin and myself sent there from Nicomedia last year by the hands of a man who called upon us from that village, and who has become, we hope, a renewed man. His influence there has been important. He comes frequently to Constantinople on business, being a merchant, and while here he attends my meetings and has always much intercourse with us; and then he goes back to his village and relates the wonderful things he has seen and heard. Mr. Hamlin's school which was disbanded is now filling up again. There is an appearance of an out-break of opposition here every now and then, but the Lord restrains the enemy, and our friends were never so bold and determined as at present.

NESTORIANS.—Doct. Grant left Constantinople for the mountain Nestorians, June 4th. The missionaries at Constantinople have since heard of his arrival at Trebizond and his departure from that place for the contemplated scene of his labors.

OREGON INDIANS.—Letters have been received from the missionaries dated as late as 28th March. At some of the stations the usual labors were going on prosperously, while at others there was opposition, and the prospects were disheartening.

ARRIVAL OF MISSIONARIES.—Rev. Ira Tracy and wife, of the Singapore mission, with Miss Brown of the mission to Ceylon, arrived at New York, in the ship Washington, from Madras, August 9th, being obliged by ill health to relinquish their missionary labors.

## HOME PROCEEDINGS.

A NEW PERIODICAL PAPER ISSUED BY THE BOARD.

THE want of a small periodical paper, auxiliary to the Missionary Herald, has long been felt by the Committee. Recently they have issued the first number, entitled the Dayspring, and sent it abroad extensively to ministers, treasurers or secretaries of auxiliaries, agents for the Missionary Herald, members of the Board, and others, with the hope that the papers sent to them will be distributed by them as suggested below.

The statements which follow will give an outline of the designs of the Committee.

The *Object* of the paper is to disseminate as widely as possible information on missionary subjects, by offering a paper on such terms, and by opening such channels for its circulation, that every person who desires may read it.

The *materials* for its pages will be gathered from the unpublished correspondence of missionaries and others, from the Missionary Herald, and various magazines, papers, and books, with such remarks as events and circumstances may call forth from those who conduct it; and the character of all will be that which seems best adapted to promote the object aimed at by the publication.

The *form* of a newspaper is chosen because of its seeming to be most in accordance with the miscellaneous character which is intended to be given to the paper.

The *Terms*. The first number is sent out gratuitously, and perhaps one or two more will be issued in the same manner; but the intention is ultimately to send the paper *only when ordered, and in packages of not less than eight numbers*, and when *payment is made in advance*. The price will be fixed so as merely to meet the expense of paper and printing. For \$1 a year eight persons or families may each be furnished with the twelve monthly numbers; for \$2 a year, twenty; for \$3 a year, thirty-three; for \$5 a year, sixty; and for any greater sum, at this latter rate.

The *manner of circulating* the paper, will be only by sending out packages of *eight or more* papers. No less number will be sent. The hope is that missionary auxiliaries and associations, churches, Sabbath-schools, etc., will combine to take the paper, with a view to placing the monthly numbers in every family, in every pew, or in the hands of every Sabbath-school scholar, or to bring it before the community in some other similar manner. For \$10 a year it may be placed each month in 120 pews, or 120 families, etc.

*Agency to be employed*. When a package is sent to a secretary or treasurer of an auxiliary,

or an agent of the *Missionary Herald*, cannot he make arrangements with the ministers or others, for supplying all the congregations, missionary associations, Sabbath-schools, etc., within the bounds of the auxiliary? For example—If the auxiliary embraces twelve towns, cannot three or four public-spirited friends of missions be found, residing in as many different towns, on stage roads, and having easy access to the towns adjacent, who will consent to receive the packages for three or four towns each, and have them promptly forwarded to persons designated in each town, who will severally see that they are placed in the pews, or at Sabbath-schools, or otherwise conveyed to the persons entitled to them; and who will also see that the number of papers desired in each town and the payment *in advance* are seasonably forwarded to the treasurer of the auxiliary, or to the publishers through some other channel.

The reasons for sending the papers in *packages only*, and for requiring payment in advance, are, to avoid the labor and expense of issuing so large a number of single copies and collecting the bills.

This is not designed as a substitute for the *Missionary Herald*, nor to interfere with its circulation; but rather to go where that cannot be introduced.

## THE *Thirty-second Annual Meeting of the Board will be held in the City of Philadelphia, beginning Wednesday, September 8th.*

### Donations,

#### RECEIVED IN JULY.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. S. chh. Murray-st. mon. con. 17; (which and prev. dona. constitute Rev. Milo J. HICKOK an Hon. Mem.)	1,050 00
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
North Falmouth, Gent. and la. 23; mon. con. 15;	38 00
<i>Berkshire co. Ms. Aux. So. Rev. H. N. Brinsmade, Tr.</i>	
Becket, Gent. 40,25; la. 20;	60 25
Curtisville, To constitute Rev. J. T. HEADLEY an Hon. Mem.	60 72
Dalton, Coll.	53 12
Lanesboro', do.	33 00
Lenox, Gent. and la. 140,55; mon. con. 25,56;	166 11
<i>New Lebanon, Cong. chh. E. Woodworth, a rev. pen. to constitute F. M. EVEREST an Hon. Mem.</i>	100 00
North Adams, Coll.	50 00
Sandisfield, do.	60 00
Sheffield, Gent. 94,24; la. 57,69; av. of beads, 3,50;	155 43
Stockbridge, A bal.	12 00
Williamstown, Gent. and la. 315,82; officers and students	

of coll. 119,24; S. par. coll. 27,28;	462 34
	1,212 97
Ded. dis. on unc. money,	1 55-1,211 42
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	232 08
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
Hardwick, A friend,	5 00
<i>Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.</i>	
St. Johnsbury, E. and T. Fairbanks and Co.	100 00
<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	
Busti, Cong. chh.	1 50
Carroll, do.	22 65
Ellington, Chh. and cong. 13; ackn. in June as fr. Seneca.	
Jamestown, 1st presb. chh. 19,10; sab. sch. 19,31; A. Hawley, for a child at Sandw. Isl.	56 41
20; less dis. 2;	2 24
Panama, Presb. chh.	10 25
Pine Grove, Cong. chh.	34 16
Sherman, do.	2 20
Sugar Grove, do.	129 41
	2 71-126 70
Ded. loss on unc. notes,	
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Cumberland, Mon. con. 11,53, sab. sch. miss. so. for Sandw. Isl. miss. 13,39; fem. miss. so. 5;	29 92
Harrison, P. Eastman and wife,	5 00
Poland, Mon. con.	8 40-43 32
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Ipswich, Mr. Fitz' chh. and cong. mon. con. 47,75; fem. miss. so. 25,25;	73 00
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Danvers, S. par. gent. 90,50; la. 60,96; mon. con. 26,29;	177 75
Marblehead, Gent.	47 50
Salem, Tabernacle chh. and so. 24; Howard-st. chh. mon. con. 20,44; united mon. con. 12,50;	56 94
Topsfield, Mon. con. 11,36; Mrs. E. Cleveland, 10;	21 36-303 55
<i>Franklin co. Me. Confer. of Chhs. J. Titcomb, Tr.</i>	
Chester ville, Mon. con.	9 00
Farmington, do.	11 12
	20 12
Ded. expenses paid by aux. so.	25-19 87
<i>Franklin co. Ms. Aux. So. A. Phelps, Tr.</i>	
Deerfield, S. par. coll.	38 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Arkansas, S. N. Elmore,	5 50
Burdett, Presb. chh.	21 38
Chenango Forks,	25 03
Fayette, Mrs. McKnight,	2 00
<i>Geneva, Rev. F. E. Cannon, to constitute Mrs. ELIZA CANNON an Hon. Mem. 100; Rev. D. Malin, to constitute Mrs. MARY A. MALIN an Hon. Mem. 100;</i>	200 00
Green,	30 00
Guilford,	25 39
Hannibal,	20 44
Ludlowville, Presb. chh.	6 25
Mt. Morris, For a child at the Sandw. Isl.	10 00
<i>Norwich, Coll. 68,54; mon. con. 17,59; R. Bellows, 15; T. Enos, which and prev. dona. constitute Mrs. ABY T. ENOS an Hon. Mem. 50;</i>	151 13
<i>Plymouth, I. Sheldon, for Martha J. and Mary C. Sheldon, Ceylon, 40; coll. 15;</i>	55 00
Sherburne, Coll. 58,25; so. of ind. 39,58; fem. char. so. 22,25;	120 08
Smyrna, Coll. 37,07; I. Footc, Jr. 25;	62 07
	734 27
Ded. loss on unc. money,	3 20-731 07



<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, Presb. chh. and so.	181 69
<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Milford, Mr. Long's so. mon. con.	30 00
<i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i>	
Berlin, New Britain, fr. R. Hubbard's estate, 29; int. 2,71;	31 71
Middlefield, La.	27 48
Middletown, 1st so.	16 14
Westfield, Gent. and la.	15 50—90 83
<i>Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.</i>	
Temple, Sab. sch. for Mr. Boutwell's sch. Ojibwa miss.	13 91
<i>Kennebec, Me. Confer. of chhs. B. Nason, Tr.</i>	
Waterville, La. for Mr. Hamlin's sch. Constantinople,	15 00
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>	
Warren, 2d cong. so. mon. con.	22 00
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
Canaan, S. so.	10 00
Litchfield, 1st so.	5 50
Terrysville, Fem. benev. so. for girl in Ceylon,	20 00
Watertown, Ladies, for fem. orp. sch. Bombay, 12; mater. asso. 3;	15 00
Various coll. by Mr. Loring, 10; less dis. 1,90;	8 10—58 60
<i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i>	
Dracut, W. cong. chh. and so. for Sandw. Isl. miss.	23 12
Lowell, 1st cong. chh. and so. sub. 200; mon. con. 65,82;	265 82—288 94
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	
Dansville, Presb. chh. and cong. 2,50; la. miss. so. 17,30; Village, presb. chh. 34,25;	54 05
Ogden, Mater. asso. for a child at Sandw. Isl.	12 25
Pembroke, Presb. chh.	6 39
Rochester, 1st presb. chh. 65,25; Brick, do. 40; Washington-st. do. 15; Mrs. M. Dundas, for Mary Dundas, Ceylon, 20;	140 25
Wheatland, J. McNaughton,	5 00
Wilson, Presb. chh.	13 66—231 60
<i>New Haven City, Ct. Aux. So. By W. G. Hooker, Agent,</i>	
New Haven, United cong. chhs. mon. con. 5,55; Yale coll. do. 34,31; 3d chh. do. 4,25; Mrs. Martin and daughter, 12; E. R. 50;	155 56
<i>New Haven co. Ct. Western Conso.</i>	
A. Townsend, Jr. Tr.	10 00
Middlebury, E. Hine,	28 53—38 53
New Haven, Church-st. chh. mon. con.	30 00
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>	
New London, A friend,	13 62—43 62
Stonington, 1st cong. chh. mon. con.	
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of which fr. Central chh. T. Magoun, to constitute THATCHER MAGOUN, 3d, Medford, Ms. an Hon. Mem. 100; Rev. W. Adams, to constitute THATCHER M. ADAMS an Hon. Mem. 100; Rev. W. H. Bidwell, Brooklyn, to constitute Rev. SAMUEL WHITTELSEY an Hon. Mem. 50; Mrs. S. W. Bidwell, to constitute Rev. O. B. Bidwell of Boston, an Hon. Mem. 50; a friend, of 2d avenue chh. to constitute Rev. SAMUEL G. WHITTELSEY an Hon. Mem. 50.)	879 85
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Foxboro', Mrs. A. Corey, to constitute Rev. DANIEL J. POOR an Hon. Mem.	50 00
North Wrentham, Mon. con.	5 22
Roxbury, Eliot chh. and so. mon. con.	17 92—72 44
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Enfield, Gen. benev. so.	160 00
Amherst, Officers and students of coll. 22; juv. benev. so. av. of a fair, 67;	89 00—249 00
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	
Bozrahville, Gent. and la.	25 00
Jewett City, Gent. and la. 28,63; mon. con. 16; Mrs. Morgan, 4;	48 63
Norwich, 2d so. mon. con.	57 65—131 28
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>	
Wareham, Gent. 27,26; la. 23,99;	69 85
mon. con. 12,60;	
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Augusta, A rev. pen.	10 00
Eaton, 1st cong. chh. 11; Miss J. Stebbins, 5;	16 00
Hamilton, 2d cong. chh.	5 00
Kirkland, do.	3 00
Madison, Cong. chh. mon. con. 15; fem. cent so. 26,45; W. Wilton, 5;	46 45
Utica, Presb. chh. la.	5 00
Volney, Cong. chh. coll.	18 65
Watertown, Mrs. A. Bean,	3 00
Westmoreland, 1st cong. chh.	16 00
Whitesboro', Presb. cong. 67,75; fem. miss. so. 40;	107 75—230 85
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Coll. at ann. meeting,	25 00
Abington, 1st par. gent. 33,60; mon. con. 5,34;	38 94
North Bridgewater, 8; I. Kingman, 15; D. Kingman, 15; E. Kingman, Jr. 15;	53 00
Quincy, Evan. so. mon. con. 8,50; la. 10;	18 50
Weymouth and Braintree, Union so. gent.	5 00
	140 44
Ded. am't paid by aux. so. for printing,	30 00—110 44
<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, Hammond-st. cong. chh. mon. con.	12 00
<i>Pilgrim Association, Ms.</i>	
Duxbury, B. E. S.	25 00
Kingston, Mon. con.	2 66
North Marshfield, Mon. con. 9;	15 00—42 66
Rev. D. D. Tappan, 6;	
<i>Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.</i>	
Deerfield, Cong. chh. and so.	27 46
Portsmouth, Juv. miss. so. for Harriet Putnam, Ceylon,	20 00—47 46
<i>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</i>	16 07
<i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i>	
Lempster, Mon. con.	14 20
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Taunton, Mrs. E. A. Atwood, for Diana Isham, Ceylon,	20 00
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
North Mansfield, Mrs. B. L.	1 02
Vernon, Miss Emeline Olcott, dec'd,	30 00—31 02
<i>Union Confer. of chhs. Me. S. Andrews, Tr.</i>	
Lovell, Cong. chh. mon. con.	6 23
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	1,022 93
<i>Western Reserve aux. so. By Rev. H. Coe, Agent,</i>	
Ashtabula co. Austinburg, M. Lewis, 3; I. M. Case, 2; Monroe, 3; Cuyahoga co. Cleveland, Three la. 2,50; Euclid, Mon. con. 11,44; contrib. 5,75; Geauga co. Kirtland, 1; Rev. T. Coe, 10; A. C. Russell, 10; Painesville, 22,25; Huron co. Rev. F. Childs, 11; Lorain co. Huntington, 2,25; Lucas co. Maumee City, 100; Portage co. Charlestown, 5,12; L. Norton, 10; J. Newton, 10; Freedom, 1,32; Ravenna, 6; Nelson, 3; Summit co. Bath, 5; Hudson, Wes. res. coll. mon. con. 5,69; Peninsula, Friends, 8,50; Richfield, 8,50; Mrs. L. H. 11; Twinsburg, 2d chh. 9; Trumbull co. Gustavus, 2,50; la. 5,50; Wood co. Plain, 1; Rev. I. B. 3; ded. dis. 14,67;	264 65
<i>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</i>	
Grafton co. D. Wright,	10 00

<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
W. a fem. friend,	20 00
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i>	
Saco, 1st par. chh. and so.	50 00

*Total from the above sources,* \$8,443 22

#### VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend, A sunday off'g,</i>	3 25
<i>Abington, Pa. Juv. miss. so. for Oregon miss.</i>	5 00
<i>Albany, N. Y. 4th presb. chh.</i>	100 00
<i>Andover, Ms. S. par. mon. con.</i>	68 18
<i>Ballston Spa, N. Y. Presb. chh. mon. con.</i>	30 00
<i>Bangor, N. Y. Rev. B. Burnap,</i>	1 50
<i>Belfast, Me. Mon. con.</i>	21 36
<i>Bennington, Vt. 1st cong. chh. and so.</i>	10 00
<i>mon. con.</i>	12 00
<i>Bethel, Me. Benev. so.</i>	12 00
<i>Binghamton, N. Y. Cong. chh. mon. con.</i>	43 00
<i>Brooks, Me. Mon. con.</i>	3 50
<i>Bucksport, Me. Mon. con. 35; a fem. 1;</i>	36 00
<i>Castine, Me. La. asso.</i>	36 21
<i>Charlestown, Ms. Winthrop chh. and so.</i>	906 44
<i>Chatham Village, N. J. La. of cong. for</i>	
<i>Asa Lyman Ceylon,</i>	20 00
<i>Connecticut Farms, N. J. Presb. chh.</i>	2 00
<i>Dalton, N. H. Mon. con.</i>	7 00
<i>Danville, Me. Mrs. H. W. Adams, dec'd,</i>	20 00
<i>Delaware Presbytery, N. Y.</i>	10 10
<i>Dundaff, Pa. Presb. chh.</i>	6 50
<i>Florida, N. Y. Presb. chh.</i>	21 40
<i>Fort Covington, N. Y. Mon. con. 25; sub.</i>	
<i>23; la. miss. so. 15; C. Marsh, 37; which</i>	
<i>constitutes CHARLES MARSH an Hon.</i>	
<i>Mem.</i>	100 00
<i>Fredericktown, Md. Presb. chh. la. asso.</i>	40 00
<i>Gettysburgh, Pa. Miss. so. of Union sab. sch.</i>	10 00
<i>Kingsboro', N. Y., S. G. Hildreth, 10; A.</i>	
<i>Judson, 10; Mrs. L. C. 5; indiv. 16;</i>	41 00
<i>Kingston, R. I. Mon. con. 3; Miss S.</i>	
<i>Thurston, for Africa, 5;</i>	8 00
<i>Knoxville, Ten. 2d presb. chh.</i>	108 00
<i>Lexington, N. Y. Presb. chh. mon. con. 8;</i>	
<i>four indiv. 52;</i>	60 00
<i>Lexington, Va. Rev. G. D. Armstrong, 20;</i>	
<i>J. Compton, 5;</i>	25 00
<i>Marshall, Mich. 1st presb. so. and cong. chh.</i>	45 50
<i>Masonville, N. Y.</i>	4 00
<i>Melkuen, Ms. Gent. asso. 62,75; la. asso.</i>	
<i>71,03; mon. con. 17,20;</i>	150 98
<i>Michigan City, Ind. 1st presb. chh. mon. con.</i>	7 19
<i>Montreal, L. C. United secess. chh.</i>	21 00
<i>Montrose, Pa. Presb. chh. mon. con.</i>	16 00
<i>Neshannony, Pa. Presb. chh.</i>	16 81
<i>New Brunswick, N. J. 1st presb. chh. H.</i>	
<i>Leet,</i>	25 00
<i>New Jersey, Four chil. for miss. to Syria,</i>	1 00
<i>New York City, Mrs. Alanson Jermain,</i>	
<i>dec'd, for tracts in Siam, 5; F. E. S. 5;</i>	10 00
<i>New Windsor, N. Y. Presb. chh. mon. con.</i>	8 14
<i>North Chelmsford, Ms. Cong. chh. and so.</i>	50 00
<i>Onondaga Hollow, N. Y. Presb. chh. mon.</i>	
<i>con.</i>	17 77
<i>Oxford, Me. Mon. con.</i>	4 50
<i>Pennsylvania, A friend, 50; less dis. 1,75;</i>	48 25
<i>Petersburg, Va. Rev. A. J. Leavenworth,</i>	10 00
<i>Petersburg, Ill.</i>	5 00
<i>Philadelphia, Pa. 1st Ger. Ref. chh. 50;</i>	
<i>Mrs. L. 1;</i>	51 00
<i>Patrieville, W. T. Mon. con.</i>	5 50
<i>Princeton, N. J. Fem. miss. so. for Catalina</i>	
<i>Wilson and Phebe Maclean, Ceylon,</i>	5 00
<i>Quincy, Ill. L. Kingman,</i>	15 00
<i>Savannah, Ga. Male and fem. miss. so. of</i>	
<i>Ind. presb. chh. (of which fr. J. Stod-</i>	
<i>dard, to constitute Miss ISABELLA STOD-</i>	
<i>dard of Dawfuskie, Mrs. SARAH T.</i>	
<i>SMITH and Mrs. FRANCES E. STODDARD</i>	
<i>of Middlebury, Vt. Hon. Mem. 300; Mrs.</i>	
<i>Berrien, Mrs. Lamar, la. in Ga. Mrs.</i>	
<i>Cleland and fem. pray. meeting, for a</i>	
<i>hea. child, Eliza Hunter, Ann Cazenove,</i>	
<i>Martha Cleland and Jane Bayard, Cape</i>	
<i>Palmas, ea. 15;) 602,16; ded. loss on rem.</i>	
<i>11,80;</i>	590 36
<i>Singapore, T. Church,</i>	50 00

<i>Slatersville, R. I. Mon. con.</i>	10 00
<i>Smithtown, N. Y. H. M.</i>	50
<i>Stockbridge, W. T. Mon. con.</i>	1 50
<i>Tecumseh, Mich. Presb. chh. mon. con.</i>	10 00
<i>Troy, N. Y. 1st presb. chh.</i>	143 00
<i>Trumansburgh, N. Y. Presb. chh.</i>	50 00
<i>Union City, Mich. Cong. chh. mon. con.</i>	4 00
<i>Walton, N. Y. 2d cong. chh. 24,25; 1st</i>	
<i>do. 34;</i>	58 25
<i>Washington City, D. C. 2d presb. chh. mon.</i>	
<i>con.</i>	20 00
<i>Weld, Me. Mon. con.</i>	10 00
<i>West Milford, N. J. Cong.</i>	20 00
<i>Wilkesbarre, Pa. W. C. Gildersleeve,</i>	50 00

\$11,733 91

Ded. dona. fr. Augusta, Ga. 69; Bryan  
co. 100; Edisto Island, S. C. 46,50;  
ackn. in April and again in July,

215 50  
\$11,518 41

#### LEGACIES.

<i>Litchfield, Ct. South Farms so. James Pier-</i>	
<i>pont, by J. W. Crosman, Ex'r,</i>	100 00
<i>Madison, N. Y. Phebe Brownelle, by</i>	
<i>Brownelle Tompkins, Ex'r,</i>	50 00
<i>Newark, N. J. Joseph Affolder, by David</i>	
<i>J. Hays, Ex'r,</i>	200 00
<i>Northumberland, Pa. William Clyde, by I.</i>	
<i>Porter, Adm'r,</i>	1,000 00
<i>Tallmadge, O. Albert B. Blakesley, by L.</i>	
<i>Norton, (prev. ack. \$195;)</i>	6 00
	\$1,356 00

*Amount of donations and legacies acknowledged in*  
*the preceding lists, \$12,874 41. Total from Au-*  
*gust 1st, to July 31st, \$233,743 04.*

#### DONATIONS IN CLOTHING, &c.

<i>Albany, N. Y. (via.) A barrel, for Mr.</i>	
<i>Hemenway, Bankok.</i>	
<i>Annsville, N. Y., A box, fr. la. for Mr.</i>	
<i>Byington, Stockbridge.</i>	
<i>Batavia, N. Y., A box, for Seneca miss.</i>	
<i>Castile, N. Y. A box and tea-chest, for Mr.</i>	
<i>Wright, Seneca miss.</i>	
<i>Charlestown, Ms. A Cask, fr. fem. sem.</i>	
<i>miss. so. for Mrs. Jones, Ooroomiah;</i>	31 44
<i>Exeter, N. Y., A box, fr. la.</i>	60 00
<i>Killingworth, Ct. A box, for Mr. Coan,</i>	
<i>Sandw. Isl.</i>	
<i>Montrose, Pa. A box, for Mr. Lyons,</i>	
<i>Sandw. Isl.</i>	
<i>New Haven, Ct. A box, fr. H. E. Hodges,</i>	
<i>for Mr. Parker, Sandw. Isl.</i>	
<i>New York City, A bundle, fr. W. W.</i>	
<i>Chester, for Dr. King, Athens, (via.)</i>	
<i>a box, for Mrs. Ward, Madura; a half</i>	
<i>barrel, for Mr. Hume, Bombay.</i>	
<i>Plymouth and vic. N. H. A box, for Mr.</i>	
<i>Wright, Seneca,</i>	45 00
<i>Potsdam, N. Y., A box, for Seneca miss.</i>	
<i>Rochester, N. Y. Two boxes, fr. M. Chapin,</i>	
<i>for Mr. Smith, Beyroot.</i>	
<i>Sheldon, N. Y., A box, fr. fem. miss. so.</i>	
<i>Springfield, Ms. Truth made Simple, 54</i>	
<i>copies, fr. G. Merriam.</i>	
<i>St. Lawrence co. N. Y. Two counterpanes,</i>	
<i>fr. Betsy Sykes.</i>	
<i>West Boylston, Ms. A box, fr. young la.</i>	
<i>read. and char. so.</i>	15 00

*The following articles are respectfully solicited from*  
*Manufacturers and others.*

Printing paper, writing paper, blank-books,  
quills, slates, etc., for the missions and mission  
schools.

Shoes, hats, blankets, coverlets, sheets, pillow-  
cases, towels, shirts, socks, stockings, fulled cloth,  
flannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XXXVII.

OCTOBER, 1841.

No. 10.

American Board of Commissioners for Foreign Missions.

Greece.

JOURNAL OF MR. BENJAMIN ON A TOUR  
IN NORTHERN GREECE.

Mr Benjamin's object on this tour was to learn the state of education and religion in the northern districts of Greece, and ascertain what opportunities there were for introducing the books published by the mission into that part of the country. He was accompanied on the journey by Mr. Perdicaris, the United States' consul for Greece.

*Eleusis, Platea, Naupactus, and Misolonghi.*

1840. On the 24th of September we left Athens, and passed, on the plain of Eleusis, the *kalybia* (huts) or winter residence of the peasants of the Albanian mountain village Chassia. We left the royal road, choosing a nearer, though more laborious route across the mountains, and arrived at sunset at a solitary khan where we spent our first night. The dawn of the 25th found us mounted, and after crossing a rugged steep for the space of two or three hours, we passed into the great highway, and soon came in sight of an ancient fortress and the khans of Caza. This fortress is situated upon the apex of a conical hill, which rises in the midst of a large ravine that extends high up into the mountain of Cytheron. After passing the summit of the mountain, we descended by the gradual winding course of the high road, and just before reaching the plain, diverged again into a narrow path leading to the khan of Kookla, about three miles distant, and at the foot of the acropolis of ancient Platea. We found no remains of this city except the outline and scattered blocks of its once impregnable wall.

But our historical recollections furnished us abundant material for reflection: and the complete solitariness of the spot gave sufficient pungency to this lesson of the vanity of man.

After crossing the plain, to the distance of about six miles, we reached the cluster of small hills, one of which is the site of the ancient city of Thebes and the modern village of the same name. The remains of antiquity are here also very inconsiderable. The modern village is in a state of advancement, and contains about two thousand inhabitants.

Passing through Livadia, ascending Mount Parnassus, and again pursuing their way through the villages of Delphi, Amphissa, and Galaxidi, the travellers reached Naupactus or Lepanto.

October 2. Naupactus is a walled town, and has a strong castle at a little elevation above it, and in connection with it. It is, I believe, the only fortress in Greece which did not in a single instance change hands during the Greek revolution. The Turks retained it to the last, and gave it up by treaty. On this account the town has not, like every other, been destroyed and rebuilt. It retains all its Turkish features still, even to the mosques and minarets, and Mohammedan tombs, and sombre cypresses. Some of the houses were of the most expensive style of Turkish architecture, which is owing to the fact that many rich pashas were banished to this place, which served as a kind of Botany Bay to the porte. These edifices are fast dropping off their pristine ornaments, and like the religion and government of their builders, are tottering to the dust, in spite of every external support which can be thrust under them.

The castle is still kept, though the valuable ordnance left by the Turks, has



all been removed, and worked up in the national mint.

On the evening of the 5th Mr. Benjamin arrived at Missolonghi, having forded the river Phidaus about mid-day.

With feelings peculiarly interested and saddened we approached the city of Missolonghi. History hardly contains a chapter of more thrilling details than that which describes the siege and surrender of this city. There have been few such examples of a bravery which despised numbers, and a hardihood and devotion which calmly looked famine and death in the face, and never for a moment entertained the thought of submission. No one without seeing for himself the very batteries which these devoted Greeks maintained against the thousands upon thousands of Arnauts, Turks, and Arabs, who covered the plain on every side, can have a just idea of the praise which is due to their prowess. These batteries, and a mound containing the bones of slaughtered Greeks, a very handsome monument which protects and honors the remains of Marco Botzaris, and the ruins of the house in which Byron died, are the principal objects noticed in Missolonghi by travellers.

Turning northeasterly Mr. Benjamin passed over the plain of Argirium; and on the 8th, leaving the village of that name, he remarks—

*Mountain Scenery—Monastery of Broosso  
—Fall of Botzaris.*

After riding three hours and a half through the most luxuriant vineyards, which were just yielding up their treasures, it being the time of vintage, and through green fields and forests, we began to ascend the mountains, and the remaining eight hours of our journey this day was over an unbroken succession of mountains. Now we were winding through a ravine so deep and narrow as to shut out the light of heaven, and change the brightness of noon-day to twilight. Again we were treading upon the sides of such a ravine, a narrow foot-path, fit only for the eye and foot of a mountain-goat, from which we looked down into depths of fearful magnitude. As we proceeded, our passage among the mountains became every step more involved, and the groups upon groups of mountains into which we were plunging seemed to be interminable. We had hoped to arrive before night at the monastery of Broosso, which was the only

place that promised us a shelter. But the shades of night were gathering fast, and we were still hurrying on upon a route which every moment became more precipitous and difficult, without furnishing a sign of the monastery. At last we came to the village of Broosso, and hoped that our toils and perils were ended. And especially when the villagers of whom we inquired invariably replied, "The monastery is just at hand"—"You are already upon it." But we had yet some trying experience before us; and after continuing our descent for a considerable time, we caught a glimpse of the stupendous white building, glittering in the moonbeams, and relieved against the darkly-shaded valley beneath it. But just at this moment we discovered that we were out of our path, and could neither turn nor proceed without imminent hazard. Our haven looked most inviting at our feet, and we could easily have pitched a stone upon it, but to us it was inaccessible. But we pushed forward, and at last safely emerged below; though, as we were afterwards told at the monastery, without knowing the half of our danger.

The situation of this monastery is more remarkable than any which I have ever seen. It is pitched upon the sides of a perpendicular rock, a small natural parterre having been enlarged and built out over the frightful chasm which opens below. The building is of large dimensions, and during the war afforded a refuge to some thousands of souls. The pass which leads to it on either side is so exceedingly difficult that ten men could defend the spot against an army, and the Turkish forces never ventured here, except in one instance, and then peaceably, and by special treaty.

The next morning, on leaving the monastery, we immediately entered upon a road which was more frightful than any of the preceding day. It was a narrow paved walk, built upon the sides of a rock which rose above our heads hundreds of feet, and fell perpendicularly below, at least an equal distance. There was no barrier on this narrow path to obstruct our passage down the fearful steep, if a single mis-step had given us an impulse in that direction; and we sometimes stood with awe to watch the passage of a stone which a horse's foot sent off into the torrent that rushed and foamed at the bottom. These are among the stupendous works of the Creator, which make man conscious of the smallness of his own conceptions and the feebleness of his powers. It is from such a

scene that we first obtain an overwhelming idea of some of the attributes of Him who "of old laid the foundations of the earth," and hath "weighed the mountains in scales, and the hills in a balance."

I have been told that this pass is not surpassed in its awful grandeur by any thing in the Alps. We were yet six or seven hours in completing it, and soon after arrived at Mikro Chorio, or Little-village. Thence a ride of three hours through a narrow, but cultivated valley, brought us to Callidromi, or Carpenissa. About two miles' distance from the village, at a place called Kephalobrisi, or Head-spring, we stopped to contemplate the spot where Marco Botzaris fell mortally wounded, and was borne from his last battle-field by his devoted Suliot companions. The Turkish army which was encamped here was composed of 30,000 or 40,000 men, and Marco Botzaris formed the heroic plot of attacking them at midnight with about three hundred chosen followers. But so great was the valor of the men and their chief, and so great the terror inspired by his name among the Turks, that if, in the chances of war, or more properly, if, in the providence of God, the arm which drew the fatal weapon against Marco Botzaris in the beginning of the engagement had been stayed, it might reasonably be calculated that the hosts of Turkey would have been routed, and the results of a campaign have been decided in an hour.

Passing through Lamia and crossing the river Speuchias on the 13th, Mr. Benjamin writes—

*Thermopylae—Lake Copais and the Katabothra.*

About five miles farther on to the southeast are the Hot Springs, which have given name to the pass of Thermopylae. The quantity of water emitted from these springs is very great, and its temperature is about blood-heat. It is so strongly impregnated with sulphur as to be exceedingly disagreeable to the smell, and the earth, for the space of several acres around, is coated with a whitish deposit, which has very much the appearance of frozen snow.

A little farther on our road led us directly along the narrow pass which was disputed by Leonidas and his immortal three hundred. The cliffs which overhang this pass on the one side rise to the height of from four to six hundred feet; and although the sea on the other side has retired to a considerable distance, (I should suppose to the distance of a

mile,) yet it has left its old water-mark, and the exact dimensions of the original pass are very manifest, being at the narrowest part about twenty-five feet.

15. In our ride to-day we had an opportunity of seeing the very curious work of the ancients called the Katabothra, which were intended for draining off the lake Copais, which occupies a circuit of twenty-five miles on the plain of Levaldia. The river Cephissus runs through this lake; and, except in its narrow channel, the lake is very shallow, and it has in all ages been regarded as a practicable desideratum to drain off these waters, and recover the rich soil which lies beneath them. There are already several natural subterraneous passages, but these suffice only to convey the surplus water. The Katabothra are wells of great depth, sunk down through a hill, which interposes between the lake and the sea, and often are cut through solid rock. The plan was to cut these wells for the whole requisite distance, and then to connect them with each other by a passage at the bottom, at such an elevation as to carry off the water of this lake. The enterprise has never been carried farther than the excavation of a number of wells, which remain as very interesting proofs of the boldness of design, and the power of ancient engineers.

On the 16th we were early in the day at Thebes, which completed our circuit, and proceeded the same day to Caza, and the next day arrived at Athens. We were absent from our homes twenty-four days, and in every circumstance of our journey had abundant reason to feel that the kind hand of our Heavenly Father had protected and favored us in a peculiar manner. Such impressions were often in our minds, and often mentioned to each other, in the progress of our journey, but they assumed a new strength, and indeed, I hope, a deeper feeling of gratitude, when we again viewed from afar the spot which contained our families, and when, under our own roof, we were assured that they, like us, had been preserved from all harm.

*Hospitality and Industry of the Greeks—  
State of Education.*

In view of the observations he had made during his tour, and what he had learned respecting the character and condition of the Greek population, Mr. Benjamin makes the following remarks—

My first remark is, that the people of northern Greece are a hospitable people.

A letter of introduction, and even the rumor of our arrival in a village, generally secured for us an irresistible invitation to take our lodgings in the house of some gentleman, where every comfort and luxury within reach was generously provided us, while we were put entirely upon our ease by the easy manners of our host. It was often a great relief to us, after having sat down in a dark and dirty khan, to be transferred to the best house in the village. But the advantage which we prized far more than that of our personal comfort was, that we thus secured a more extensive acquaintance with the people of the place, and of course, better opportunities for communicating and acquiring information. We seldom spent more than a single night in a place, but usually saw many of its public men, and influential characters. We were never permitted to feel that we were bringing a burden upon our host, but, on the contrary, were assured that we conferred a favor, and sometimes found it difficult to effect a friendly compromise between the different claimants of us, though the right was, in most cases, silently yielded to the citizen who had the better house, and could make us most comfortable.

Second. They are an industrious and enterprising people. Notwithstanding the extreme want of ready money, the main-spring of enterprise in a new country, or in a country like this which is entering a new state, we saw every where a manifest improvement, and a spirit of activity among the people which promises well for the future. A greater degree of encouragement on the part of the government, and an alleviation of burdensome taxes and restrictions, would soon produce incomparably greater results.

This enterprise has an abundant field. There are in northern Greece plains of sufficient extent to support, perhaps, five times the population of the whole kingdom. Upon these there are thousands of acres of rich government lands, which are lying waste, and which nothing but a decided encouragement to the immigration of Greeks from the neighboring states of Turkey will ever make productive.

Third. The state of education in these parts is very far below the necessities and expectations of the population. In all cases I made it a point to ascertain the condition of the schools where they existed, and if possible, to visit them, or at least to see the teachers. Schools have as yet been established only in the larger towns, and many of these are in

a miserable condition. It cannot be said that the teachers, so far as they have been provided, are incompetent. They are always required to pass through a very considerable course of training and a thorough examination, and many, whom I have known, would do honor to their profession any where. But the hands of these young men are tied in many ways. The buildings used for school-houses are often most uncomfortable, and unfit for this use. In the town of Arachoba, for instance, the building, though of sufficient size, is paved in the interior with round stones, like the streets of a city, and though in that elevated and cold locality, has no glass to its windows, and has not the possibility of being warmed. The cold air of winter must be admitted, or the light must be excluded with it.

But this is not the principal hindrance to teachers. A greater is found in the deficiency of the proper school-books. Schools are to be found in which only the fragments of a few books exist, and the children are dependent almost entirely on a few reading-cards, which are suspended upon the walls and are bedimmed by the dust of many summers and by the frequent handling of many urchins. It indeed shows no little zeal and perseverance on the part of teachers and children to teach and to learn with such means. This destitution it is certainly difficult for the government immediately, and by its own resources, to relieve; as there are few among the Greeks, of those who are competent to the office of preparing elementary books, who are not of necessity actively employed in civil and political vocations. Still it cannot be said that circumstances furnish a complete exoneration. For it is on account of the prejudices, or rather the contrary political principles of the director of the public schools, that all these schools are not supplied with our books, which are prepared from the most approved models in the English language, and are guarded most carefully against anything which could offend the most orthodox Greek.\* Notwithstanding this

\* It is with extreme pleasure that I am able to say, at the present date, (March 5th,) that the officer above referred to, having been advised to the measure by the teacher of his normal school, (who is our friend, and as we hope, a sincere Christian,) and having also been conversed with by Mr. King, has requested us to supply him, for the use of his schools, with the following among our most recent publications, namely, *Youth's Book on Natural Theology*, *History of Jonah*, *The Sisters*, and *the Child's Book on the Soul*, Part 2d. He said, at the same time, that he had not yet had time to examine another which was presented to him by Mr. King with these, namely, *The Child's Book on Repentance*. I am disposed to attribute



influence, many teachers have freely taken our publications, and their schools show the advantage given them by this acquisition. In the present expedition I had with me a small supply of our books, which sufficed only as occasional presents, and as specimens for teachers and others interested in education. I offered, in all cases, to furnish schools with the Scriptures and religious books and tracts, and to a certain extent, with school-books, if applied for at Athens. Since my return several applications have been made to me by individuals whose acquaintance I then made, and schools have been supplied. The want of books is deeply felt by parents and teachers, and many need but to know that they can be supplied in order to make the application to us.

There is a general interest in education among the Greeks; but if my observations have not deceived me there is not, even in the higher class of the population of the interior towns, so great a desire for the thorough education of their children as to lead to any sacrifice or expenditure in order to attain it.

On the whole, education is evidently on the advance in Greece. Schools are increasing in number, and improving in character, and it is not too much to hope that existing evils will all gradually be remedied, and existing wants be provided for.

#### *Remarks on the State of Religion.*

Fourth. The state of religion. This is a subject about which just views are not so readily obtained in the hurried route of a traveller, and not so easily communicated in a few paragraphs of a journal. My observations now, as at other times, convince me that religion in Greece is in a state of decay. Religion here is supported by the following classes of religionists.

1. Those who are at heart unbelievers, but belong to a political party which makes use of orthodoxy to promote its ends.

2. Unbelievers who think religion a valuable national tie, and a good thing for women and children.

this change to the influence of the present synod, which is decidedly more liberal than its predecessors. This act of the director of the schools is of the greatest importance, not merely as introducing at the present time a few hundred valuable books into a few of the schools, but as giving a sanction to these works which will extend through all their future editions. And farther, it will embolden teachers to draw on us more fearlessly for our publications in general for the supply of their schools.

3. Those who make religion their craft, of whom are the greater part of the clergy.

4. Those who are sincere believers in religion, but without knowing what it is; that is, who have no idea of any religion except what consists in external observances, such as the keeping of fasts and feasts, making the cross, etc.

5. Those who are sincere friends of religion, and at the same time, are better informed in respect to its spiritual character, and true value.

Of all these classes, the last mentioned, which is unhappily by no means the most numerous, is the only one from which a consistent or very successful support could be expected. The mass of people in the interior towns and villages are of the class of those who are strict in the external observances of religion, but little affected by its influence on their lives. If no influence from without were brought to bear upon these, and their external relations were to remain unchanged, they would doubtless continue their cold formalities for generations yet to come, as they have for generations which are past. But their relations are already greatly changed, and are still in a changing state. A literature is forced in upon them, a periodical press is drawing them within the circle of sympathies with each other, and with other nations, and their own newly established political system is breaking up many old habits, opening new sources of interest and emolument, and concentrating a vast amount of moral influence in its metropolis. Unhappily this literature is almost exclusively secular, and to a considerable extent, an irreligious literature. Unhappily this political system neglects to provide religious instruction, and requires the violation of the Sabbath by all its grades of civil and military officers. Unhappily the metropolis is a nursery of deism and licentiousness, a propaganda of error, and is pouring its tainted streams into a thousand channels of circulation. As the minds of the people become enlightened, they will at once lose their confidence in external rites, as the means of salvation, and their respect for a system which they now discover has blinded them, and inspired them with false hopes. If then the advocates of a pure and spiritual Christianity are not awake at such a moment to guard and possess the mind with a true exhibition of the religion of the gospel, and with substantial arguments in its support, there will be a natural and almost necessary adoption of error.

Especially is this to be expected when we know that the great enemy of the truth is busily thrusting the multiform presentations of error before this people. He has sent forth his agents among us, commissioned with the impurities of the grossest atheism, with the scoffs and sneers of deism, and with the subtleties and false refinements of German neology. To counteract all these there is engaged a very small amount of intellectual and moral power. Religious instruction in the elementary schools is confined to an occasional catechetical exercise; while in the higher schools and gymnasia, and in the university, no religious instruction is given whatever, except to the theological class, nor is there any regular religious exercise in these institutions. Preaching has gone into almost entire disuse. Three priests were appointed two years since preachers to the kingdom, and have occasionally preached a sermon in different parts. Except these, and the regular preaching of Mr. King in Athens, probably not a sermon has been preached in the Greek language during that period until since the commencement of the present lent. At this time four young men, who have gone through a regular course of classical and theological study, have been directed to preach in the churches of Athens. Their discourses, so far as I have heard them, and so far as I have learned from others, have been scriptural, and free from even an allusion to those usages of the church which we regard as injurious and delusive. Some of them have been in a good degree direct and pungent, and have evidently affected the hearts of hearers. No act of the Greek synod, nor any other recent event in the affairs of this kingdom, has afforded me more fervent joy and thankfulness to God, than this opening of the mouths of these interesting young preachers. It seems like an era in this church. May their own hearts be touched by the sacred truths which they preach, and they become faithful and able pioneers in their church. But what are these among so many? May the Lord of the harvest raise up laborers for his harvest. It is a crisis in the affairs of souls. This nation is just at the point of receiving its character as christian or infidel, and the result will inevitably involve the eternal well-being of multitudes of our fellow-men. The moment has arrived here when those who are believers in Christianity must stand out boldly in the panoply of truth, and defend this best gift of heaven to men; and when those who are

unconscious of its value, and careless of its interests, and those who are secretly its enemies, must take their place in one rank, along with its open and malignant opposers. Such a position of things will by no means be unfavorable to the cause of truth. But at such a juncture there is a call for aid from abroad. We can, to any extent we please, give direct religious instruction to children and youth of the land; we can contribute to the literature of the country evangelical works, which will be read by multitudes, which will, with the blessing of God, give courage and moral resources to the few and faint-hearted friends of the truth, which will fix the attention, and engage the affections of the indifferent, which will bring back to light and life those who have wandered far into the regions of disbelief and death. How glorious is our privilege! How peculiar, and in one view, how awful, is our responsibility! May we not prove recreant to our trust, and may God forbid that this nation should try the fearful experiment, and the experience which others in our own age have tried. May the truth be interposed, and be triumphant.

To return to my journey, and in conclusion, let me only add that although a journey in those parts, and performed with the rapidity with which we traveled, is a series of laborious days, and often of comfortless nights, yet in respect to my health, and my acquaintance with the people and the country, I have been conscious of an advantage which has many times compensated me for every hour of toil and fatigue. Nor can I doubt that much good will result from this opportunity of making known the nature and objects of our work. Should this good accrue, much should be attributed to my esteemed friend and companion in this journey, who on every occasion recommended me and my work, (the publication of books,) to the confidence of his fellow-countrymen, with whom, from personal, no less than official considerations he enjoys no small influence.

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### Constantinople.

#### EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

THE reader will doubtless be impressed with the resemblance which this journal, as well as that which precedes it, bears to one that a pastor in our own land might write in time of an interesting religious revival among his people.

*A Bulgarian—Sabbath Service—Armenian Patriarch.*

January 1st, 1841. Called at the depot of the British and Foreign Bible Society, in Galata, and found there a filthy looking Bulgarian packing up a number of Bulgarian New Testaments to carry to his own country. This is a new translation just printed in the vulgar Bulgarian dialect, and already a thousand copies have been distributed. I asked this individual if he could read the New Testament. He said, "Very little." I inquired if it is understood by his people. He replied, "Yes, it is their own language." He then made some remarks about doing the will of God, etc., which inclined me to suppose that, though a very ignorant man, he might be somewhat devout in his way. I made some more remarks to him, when he asked, "Of what faith are you? Do you belong to the Greek church?" I told him I am not a Greek, but, said I, all true Christians are one, whatever may be their names. Is it not so? He replied, "Yes. If a man truly believes in Christ, let him be a Greek or an Armenian, or of whatever other nation, it matters not. The Armenians are out of the way." Why, do they not believe in Christ? "Yes, but they are still in error, and they have wandered far away." After a little pause, lifting up his right hand, with the three first fingers brought close together, with great emphasis he said, "The man who does not make the sign of the cross with three fingers, thus, (suiting the action to the words,) makes it altogether in vain." And suppose he makes it with three fingers, said I, what advantage is it to him? "Great advantage." Does the Bible tell us so? "Yes." I have read the New Testament many times, and have never yet found one word on the subject. "There is in our Testament, but perhaps not in yours." No, you are mistaken; you may read yours through, and you will find nothing on the subject. He then said, "The fathers of the church were holy men, they spake with God's authority, and they taught us how to make the cross. Whoever does not receive the councils of the holy fathers, is no Christian at all." I saw it was useless to reason with one so ignorant and bigoted and therefore desisted, after having commended him for having bought the word of God in his own tongue, and exhorted him to read it. This is a fair specimen of the ignorance that prevails here, and the difficulty of reaching the consciences of these people.

8. Ten Armenians came to my service to-day. I discoursed to them on the latter part of the eighth chapter of the epistle to the Romans, and they were deeply solemn and attentive. One new one came to-day making twenty-six, I have had in all. One man of forty or fifty, who has lately begun to come, listens with the most intense interest, and his whole appearance is that of a man bowed down under a sense of sin. May the Lord show forth his power here, by saving multitudes of these perishing souls.

19. H. called on the ex-patriarch and was received very graciously.

H. afterwards called on B., the present patriarch's colleague, if he may be so called. It is a new office established by the Armenian community, it is said, because of the incapacity of the patriarch in civil and political matters. He is the spiritual head of the people here, while to B. are to be referred all difficult civil cases. B. received H. with the utmost appearance of kindness and interest. He alluded to his sufferings in the time of the persecution, which he said, "no one could estimate;" and he said, "the nation thought to do good, but they did evil. But that time had passed." He then expressed great regret that the Has Koy school has been broken up by the nation, and spoke of their need of schools. He said, "Our nation seems determined to learn nothing by experience. We might receive many things from other nations if we would, but we seem resolved to make our own experiments, and have nothing to do with the experience of others." This bishop, who has been located at Smyrna for the last year or two, spoke of our Armenian helpers there with much respect, and expressed concern for the health of one who is feeble. This ecclesiastic is an enlightened man, and I trust he may yet feel the power of truth.

21. In my walk over to the city to-day I called on an Armenian merchant, who, we hope, is pious. After conversing a while on religious subjects, he asked, "What news have you?" This question is often put to me since the troublous times in Syria, and the meaning always is, what news from Syria or from the seat of war, for they suppose that we are far better acquainted with what is taking place there than any natives are. I therefore began to relate what we last heard, when he said, "I did not inquire for such news, it is to me a matter of little interest; but what news have you concerning the advancement



of the kingdom of Christ? What do the brethren in Broosa, Trebizond, or America write?" It was very pleasing to have a native Christian speak thus, with a mild, subdued manner, and apparently with deep sincerity.

*An Armenian of Influence—The Ex-patriarch—Conversation on Repentance.*

Falling in with an Armenian of great influence, and who was on the council that decreed the late persecution, Mr Dwight had conversation with him on various topics relating to the concerns of his people, and at length on their religious state, compared in certain respects with the condition of protestant nations.

He sat thoughtfully for a while, and then said, "Protestantism is destined to spread, and become very general. It is spreading rapidly in Europe, in India, and in other parts, and will be universal." I replied, I will not say exactly so, but I will say that the gospel of our Lord Jesus Christ will spread over all the earth, and all men will become enlightened by it. I then expatiated on the sin of persecution, and told him that Christ was persecuted, but never was he a persecutor; that the apostles were persecuted, but they were not persecutors; and that Christ never gave any such power to his ministers. He erected no prisons, he gave no direction to his disciples to punish corporally. A heretic, after due admonition, was to be rejected and treated as a heathen, not imprisoned, nor scourged, nor banished. To all this he gave his assent, and then said, "It would be a good thing if liberty were given here, as in some other countries, for every man to think as he likes in matters of religion."

30. The ex-patriarch seems more and more softened. He left yesterday for Marsovan, his former place of residence. Just before leaving he remarked to an Armenian, "I was opposed to the persecution, but a few of the leading men would have it, therefore the thing was done. I am not opposed to evangelical religion, on the contrary I am myself evangelical, and love all those who are truly so, (that is,) who take the Scriptures for their only guide. Since I have been in Constantinople, however, I have not met a single bishop, vartabed or priest, who appeared to be truly evangelical." I hope and pray that this old man may yet himself be brought to a knowledge of the truth as it is in Jesus.

February 1. Our Armenian monthly concert at noon, and our English one in

the evening, were both full of interest. The subjects of prayer are many and deeply important. We also have special cause for thanksgiving, for the evidences we have of the presence of the Holy Spirit both here and at Broosa. Our priest, who is now our city missionary, is very active and useful. One of the leading converts in Nicomedia was present, and cheered our hearts by the assurance that the Lord's work is going on there, particularly among the young men.

13. C., from Nicomedia, called. He is one of our beloved christian brethren there, a man of great decision of character and of great sweetness. He has lately been chosen one of the rulers of the Armenian community in Nicomedia. He is exceedingly anxious that priest H. should return there as soon as may be, "for," said he, "the harvest is ripe and ready to be gathered in, only laborers are wanted." I gave him a quantity of books to carry back with him for circulation.

15. Several Armenians called on me to-day. The first was O., a man of fifty-five or sixty, who is a regular attendant at my Armenian service. He is somewhat infirm and is often reminded by sickness that ere long he must go the way of all the earth. Soon after he entered he remarked, "I have nearly finished my pilgrimage, I cannot remain here much longer." I replied, it is to us a matter of comparatively little importance how soon we depart, so that we are only prepared. "Yes," he replied, bursting into tears, "but I am not prepared, I feel that I am not prepared." Priest H. was one of those who called to-day. He has lately been introducing some of our books into the houses of the rich and great, and is otherwise doing much good. He was one of the exiles, and he is now held in great honor. It is a fact worthy of notice, that all those who were engaged in urging forward the persecution, with perhaps one or two exceptions, have confessed that it was wrong, and each one says, "I did not do it, neither was I in favor of such proceedings." It is to be hoped that they will never do the like again. One thing is evident, and that is, that the current is now strongly setting the other way.

16. A., one of my regular Armenian hearers, called for religious conversation. I tried to explain to him the nature and effects of true repentance. Repentance and penance, with them, as with the papists, are synonymous. When a man confesses to a priest, the priest prescribes some penance, such as reading a

certain number of the Psalms in ancient Armenian, or saying over a certain number of prayers, or fasting etc.; and this is repentance. I told him that repentance consists of two parts, godly sorrow for sin, and a forsaking of all sin. If a man goes to confession and does penance and partakes of the Lord's supper, and yet commits the same sins again freely, his repentance is vain. And yet this is all the repentance of multitudes in this place. They go to the communion twice, or three times, or it may be six times a year, and yet they continue the same wicked men as before, and thus they live and die, deceiving themselves. This individual is very thoughtful and often appears deeply solemn.

*Call for Books from a Bishop—Visitors at the Kahn—Progress of Truth in Nicomedia and Vicinity.*

24. Priest — called, with another Armenian, at Mr. Goodell's and sent for me. He has lately been called to take charge of the diocese of Ersengan, though only a priest. This is new and singular. He is an enlightened man, and came to get a quantity of our books to take with him. He says that he wants the young men to read and become enlightened.

26. S. called, having been sent by the priest spoken of yesterday to procure the books I promised him. I gave him about seventy volumes of our Armenian tracts and books, and I trust that the truth thus carried into the interior of this widely extended country, may, through the operation of the Holy Spirit, find its way to many a heart. It is a circumstance of no small interest, that a priest from that far distant place, and the head of all the Armenian churches there, should come to us for books to take with him on his return, to enlighten the people. Ersengan is six or seven hundred miles from here, and is in the heart of an interesting Armenian population.

Our monthly concert for the Armenians was deeply interesting. We endeavored to urge upon them the importance of working while the day lasts.

One sickly young man, before alluded to, remained after the rest were gone, for religious conversation. While speaking of the death of our two assistants, he remarked, "As I have been always sickly, I formerly had great fear of dying, but that is now all passed away, death has no terrors for me." I asked, what is the reason of this change? Is it because

you have given yourself to Christ, and hope when you die that you shall go to be with him? "Yes, I hope so," he replied, very modestly. I had much conversation with him on true and false hopes. He is a very interesting character, a youth of eighteen or nineteen, formerly a member of the high-school in Has Koy. He is much enlightened and has an inquisitive and active mind. I hope he is truly regenerated.

March 2. To-day I had fourteen visitors at my room in the khan. Some come to take lessons in English; some to inquire about a passage of Scripture; some to talk on the way of salvation; some to consult in regard to the best means of promoting the kingdom of Christ in this place; while a few come from motives of curiosity. To all I endeavor to speak a word in season for the good of their souls.

4. At my room in the khan ten called to-day, some of whom had not called before, and one was an entire stranger. I had a most interesting conversation with one of the regular attendants at my Armenian service on salvation by the blood of Christ alone. He is evidently imbibing clearer views on the subject and appears to be not far from the kingdom of heaven. I was informed by him, and I have heard the same from other sources, that one of our books lately published, on the false claims of the pope, is much sought after by this people, so that some, who cannot procure printed copies are actually taking copies in manuscript. This book is designed to strengthen the Armenians against the papists, who, at times, make vigorous efforts to bring them to obedience to the pope.

5. Had an opportunity, in my Armenian service to-day, to speak at large on the subject of liberty of conscience and personal responsibility to God, from Romans 14th. After service three other Armenians called, one of them from a village near Nicomedia. He called on Mr. Hamlin and myself last summer in N., and after a long and interesting conversation, we gave him some of our books to take to his village. He has now come from there and says that the work of the Lord is spreading in that place. Some are in the habit of meeting to read the Scriptures together, and in some of the neighboring villages also there are among the Armenians enlightened individuals. It is highly encouraging to see the light springing up in different and distant places among this same class of people. Does it not shew

that God has plans of mercy for this community, and if he has commenced a good work among them, will he not carry it on to perfection?

Priest H. remained and dined with us, and spent most of the afternoon. He is one of the two Nicomedian priests, and appears the same humble, devoted man as before. He remarked that formerly he devoted himself chiefly to the rich, supposing that the chief hope of good was among them; but now he has given up that idea, and labors among the poor as well as the rich. He is hoping to go, by and by, to Nicomedia, and in fact, we have offered to employ him there, but he cannot go at present.

*A converted Agha—Increased Love for Prayer.*

6. Priest V. called and brought with him B. Agha, a man of influence, who, through the means of the priest, has lately been brought to feel the vanity of the world. He seems to possess a strong and active mind and an ardent temperament. He represents himself to have been very worldly and wicked. "And now I am far from being good," says he, "but I hope in the grace of God. I once thought that all I possess was my own, but I have learned that nothing is mine. It is all the Lord's." He talks with all the ardor of a young convert. He is about forty-five years of age. The priest goes twice a week to his house to read the Scriptures and expound. He has two sisters and a niece, who can read, and they always sit around with their New Testaments to read the places referred to, which they mark, to study afterwards by themselves. How truly encouraging are such cases. The word of God is indeed powerful. May it prove to be so more and more.

An Armenian, who has regularly attended my service for some time past, came this morning to read the Scriptures with me and for prayer. I was obliged to go out for a physician for one of Mr. G.'s children, and told him I would return as soon as I could, but that he might do as he chose about waiting. He said he would wait a while. I was absent a long time, and when I returned came rather suddenly into the room, and found him on his knees, in private prayer. He immediately rose and remarked that he begun to despair of my returning and after reading the Bible, thought he would pray and return home. This kind of private prayer is entirely a new thing

among the Armenians, and so is the posture of kneeling. That this young man could not go away without prayer indicates a strong relish for the duty, and it is plain that the subject of religion has taken a deep hold of his mind.

17. B. Agha called, and spent an hour and a half in most interesting conversation and in reading the Scriptures. He begged permission to come to me once a week for reading the Bible, to which, of course, I gladly assented. He seems to be opening his eyes upon a new world. He said, "I have been a great sinner, but I hope God has had mercy upon me, through the merits of Jesus Christ. I was once so proud and worldly that I was on the point of killing myself when I lost all my property." He spoke with much satisfaction of the progress his sisters are making in divine knowledge. He overheard a dialogue the other day between one of them and his mother, who is old, infirm, weak-minded, and bigoted. The sister expressed surprise at herself that she should ever have offered prayer through the mediation of the saints. "Why," said the mother, "do you not pray through the saints now?" "No," replied the sister, "I have learned that there is one Mediator between God and man, the man Christ Jesus, and I pray through Christ alone. I need no other mediator." This family have been enlightened thus far through the faithful efforts of our priest, who is doing much good, particularly among Armenian females. May he win many souls to Christ.

18. Some of our books are now sold by a Greek street-peddler, who goes through the bazars crying out, "I sell books, I know not what they are, I sell books," etc. This of course attracts attention and he finds many purchasers.

26. Although it rained, I had eight persons at my service to-day. I spent five hours, including the hour of service, in religious conversation with those who chose to linger. B. Agha was present, and met A., an old friend, whom he had no expectation of seeing here. A. has been a regular attendant at my meeting for some months. I shall not forget the apparent surprise of these old friends, at meeting in such a place. Each looked at the other with the greatest earnestness, as if he would say, What, are *you* here too? They walked away together, after meeting, and on comparing views found that both had been led by the same process of mind, and I trust we may say by the same Holy Spirit, to embrace



enlightened views, though each was a stranger to what was passing in the other's mind.

28. B. Agha again present. He came two hours before meeting, and staid some time after. I have not, since I came to this country, seen so marked a case of conversion as this appears to be—I mean one, the characteristics of which are so clearly defined. He again spoke of his sins as being very many, and of his former perverted notions on the subject. "I used to go to the priest now and then," he said, "and confess, and he would prescribe some penance, which I would perform, and then partake of the communion, and then I was ready to sin again, which I often did in a most flagrant manner. I then thought the priest had power to forgive sin, and my conscience was satisfied. But I now see it was all delusion." His mother is very sick. She was supposed to be near her end, but now is better. He said to her to-day, "I am glad you are better, for I now hope you will become a true Christian before you die. Had you died before, I should not have mourned the loss of your society, but that you died in ignorance of the true way of salvation. Will you not now receive the Savior I have found." He said, "I used to fear death, but now this fear is taken away. I feel that I am Christ's, and when I die I shall go to be with him." He says his sisters are advancing in the knowledge of Christ. "I have a complete set of your books in my house," said he, "and they are well read. If you were to go there you would find one sitting here reading the 'Christian Teacher,' another there, reading the 'Magazine,' another reading the Lives of the Patriarchs, and a fourth the New Testament. There is a wonderful preparation among the Armenians here for a reformation, their minds are ready to receive the truth when they hear it, though there are many adversaries."

*Effect of the Mission on Armenian Preaching—New Inquirers.*

One result of the indirect influences of the mission is that the character of the preaching in the Armenian churches here is greatly changed. The vartabeds find among the people a growing desire to hear the Scriptures, and a disposition to compare every thing with the written word, and they now adopt the custom, very generally, of preaching from the Scriptures alone. This year, during lent, when two sermons are preached in each church on every Sab-

bath, the enlightened Armenians have expressed great surprise and joy at hearing so many evangelical sermons. Not that the preachers have all become evangelical men, but to conform to the more discriminating taste of their hearers, they are obliged to leave the stories and legends of the church, and preach from the Bible. I have heard of some good sermons on repentance, on the judgment-day, and on keeping the Sabbath. One vartabed has preached several times on the latter subject, and urged his people to observe sacredly the Sabbath-day. This is entirely a new thing, and as we know he has access to our books, we have little doubt that his mind has been directed to this subject chiefly by a hand-bill tract, published at Smyrna, on the Sanctification of the Sabbath.

April 5. G. called. He appears to be an humble growing Christian. While we were conversing, priest V. came in and said that the patriarch's colleague had sent to priest H. and told him to take his son from our school. He has given the same direction to the parents of two other scholars. He charges them with secrecy, and especially tells them not to tell us, for whom he professes much friendship. From this we infer, that the powers that be are once more going to try to break up our school, though in a private way. They seem to have no disposition to raise another persecution. May the Lord confound their plans, and give them repentance unto life.

8. Constantine Washington, Mr. Goodell's second son, died this morning, after an illness of thirty-five days. He has been a remarkably patient sufferer, and for him many, many prayers have been offered, but more for his soul than his body. We trust the Lord has accepted some of these prayers, and that, while his body has decayed and perished, his soul has sprung forth into new vigor and life.

12. Had several calls to-day from Armenians, it being the second day of Easter. Among them were two new inquirers brought to me by A. I had occasion to speak to them of salvation by the blood of Christ alone. They seemed deeply interested in hearing the truth.

23. Priest V. mentioned to me the case of two females who have been awakened, and are reading the Scriptures with great interest. Their father, and the husband of one of them, are ignorant and bigoted men, and these females are endeavoring to enlighten them. The priest always finds, when he goes there, a

number of places marked in the Bible about which they wish to inquire. He told me also of a very influential banker, who has lately become convinced of his former errors, and is very zealous to convince others. He is a man of intelligence and great acuteness of mind. He said the other day to a friend, "There have been many councils of the church to settle matters of faith and practice, I think we must call a council to examine and correct the Bible." What do you mean? asked the other with surprise. "I mean," replied he, "that the lives of those called Christians are so at variance with the Bible, that it would be better to have the Bible to suit their corruption, than to have this inconsistency." He said also, "Here are ten men groping about, in different ways, in darkness, and each liable constantly to inflict injury on himself and others. Let a lantern now be placed in the midst of them and they will walk on harmoniously and safely. So if the light of the gospel shine upon us, we shall easily find our way to heaven, and not be wandering in different ways, and continually interfering with one another."

*Village near Nicomedia—Preaching and Conversation of the Patriarch.*

27. Among others who came to me in the khan to-day was S., from a village beyond Nicomedia, the same referred to under date of March 5th. He has just come once more from his village, and gives very encouraging accounts of the progress of the truth there. None of us have ever visited that place, and the few who are enlightened became so chiefly through reading our books I sent there recently, with other books and some hand-bill tracts, one of which contained simply the ten commandments. This has occasioned considerable excitement. The people read, for the first time in an intelligible language, Thou shalt not make unto thyself any graven image, or any likeness of any thing, etc., and they said, "This is against our pictures entirely. Do our priests know that God has given such a command?" Thus the word of God proves itself powerful. Some of them sent to me a request that, if I should visit Nicomedia this summer, I would not fail to come to their village.

29. The Armenian patriarch preached last Sabbath at Has Koy, and enforces the duty of keeping the Sabbath-day holy, and of studying the Scriptures as our only religious guide. Afterwards he was entertained at the house of a distin-

guished banker, and several other bankers were present, also priest K., who was banished for his evangelical views, but is now in high reputation among all classes. The patriarch resumed his discourse on the sanctification of the Sabbath, and said, "There is a people, whom he would not name, as some of the Armenians have been greatly calumniated on account of them, who keep the Sabbath holy." One of the company exclaimed, "Oh you refer to the protestants, do you not?" "Yes," said the patriarch, "and it has been said that we are becoming protestants, but I have no fear that the Armenian nation will become either catholic or protestant. They will not become catholic, because there is so much superstition in the catholic church, and because there are such deep prejudices among our people against them. They will not become protestants, because the protestant religion is very strict. It requires that its followers should obey the rules of the gospel. They must not lie, nor cheat, nor swear, and they must keep holy the Sabbath-day, staying at home and spending the time in reading the Scriptures, in meditation, and prayer. The Armenians are not at all disposed to do this. They like to be out on the Sabbath, to go to the wine-shop and other places, for diversion, and they will not consent to be tied down by the strict rules of protestantism." The patriarch knows well where the truth lies, and he said this in a playful manner, evidently implying that the protestants are right and his own people wrong on these points. The priest then related all the circumstances of the recent death of Constantine Goodell, not mentioning any names, but saying that it was the child of one of those people. He told the patriarch, before all the company, how freely the parents talked with the child of his approaching death, how they prayed with him, how they resigned him to God, and how, when he was taken away, instead of crying aloud, as the fashion of this country is, and bewailing his death, they quietly and joyfully submitted to the trying dispensation of Providence. The patriarch, and all present, expressed the greatest astonishment at this, and seemed to feel that this is true religion.

The priest also gave the patriarch some of our books to read. He perused very attentively the Armenian Monthly Magazine, issued from our press in Smyrna, and was highly delighted with it, particularly, a portion of Bunyan's Pilgrim's Progress found in it. He said,

"This is excellent. It is not for children merely; it is good for us all. I shall send for this work when I return to Constantinople." Such a speech as this from the patriarch, made in the midst of so many people, is truly wonderful, in the present circumstances. All our books have been prohibited by the patriarchate, and the prohibition has never been recalled, though they have winked at the distribution of them for some months past. But such a publicly expressed approbation will have great influence on the Armenians in this city. Already has the story been scattered abroad, and who can tell how many copies, and select portions of the word of God, and religious tracts and books may be circulated in consequence.

LETTER FROM MR. DWIGHT, DATED 4TH MAY, 1841.

THE letter which follows was designed to give a summary view of the progress of the missionary work at Constantinople during the period covered by the foregoing journal which accompanied it, and is well adapted to assure all the friends of missions that the Spirit of the Lord is exerting his influences on the hearts of that people.

I send you herewith my journal for the last four months, from which you will be able to understand something of the present interesting state of things among the Armenians here. I do not believe it possible, however, for any one who has not been on the ground as your missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by the existing circumstances. A meeting once or twice a week with a dozen or more Armenians is a very small thing, in comparison with the overflowing audiences that crowd about the preacher at the Sandwich Islands, and yet its bearings on the kingdom of the Redeemer in the world, may be as important, and its influence on the spiritual illumination of mankind may be as great. I have had up to this time about forty different individuals present at my service in Armenian; and among them are persons of almost all the professions—priests, teachers, bankers, jewellers, merchants, etc. These men, living in the midst of a city embracing not less than a million of souls, and having direct influence over a country of more than twenty millions, form a congregation for a missionary full of interest and promise. I feel, when I am addressing them, the weight of an awful responsibility resting

upon me. They hang upon my lips as those who are hungering and thirsting for the bread of life; and I know that the words I speak are carried to hundreds, and perhaps to thousands around. If it is asked, Why may not this congregation be increased? I would say that I have already, in part, answered this question in a communication made some time ago, on the mode of operating among this people. In addition let me say that I have tried and do try every lawful means to induce others to attend my public service. I do not dare, however, to attempt to force providence; and I wish you distinctly to understand that in our efforts for the good of the Armenians we go as far as our best judgment will permit us to go. We are continually pressing our measures among the people just as far as we can, without producing an actual outbreak against us. We are walking, as it were, on the very line of separation between us and a highly charged mine, which seems ready to explode at any moment. We endeavor to be faithful, conscientious, and prudent. If others can be sent to take our places, who will be wiser to win souls, (and I have no doubt many such may be found) we shall rejoice and bid them God speed.

As to the present condition of things here, it is my sober conviction, that the truth of God has now such a powerful hold over the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution has been evidently overruled for great good, and the enlightened Armenians were never in a better state to bear persecution than at this moment. When I read the history of reformations in other countries, and at other times, I see through what fiery trials the reformers invariably passed, and what streams of innocent blood flowed, before they attained their object; and especially when I see the length of time occupied between the first attempts at reform and its final consummation, I am led to wonder that God has accomplished so much here, at so little expense, and in so short a period. In Scotland it was twenty years after the first attempt was made to reform the church, before any important results were manifest. In Germany it was as long, and in France it was still longer, before the protestant party had attained to strength sufficient to enable them to claim and to receive toleration. Who then can be discouraged in regard to the people of the Armenian church, among whom the good seed is scattered in so many places, and has sprung up



with so much promise of an abundant harvest!

We have now in our employ as assistants both Hohannes and priest V. Both are very active and very useful, full of faith and the Holy Ghost, and peculiarly qualified to win the hearts of all. The priest is much in families and among females, to whom he preaches the gospel of Christ. Several Armenian females are enlightened, and some we hope are truly regenerated.

Our books are now well received and many of them circulated, and facts often come to our knowledge, showing their good influence. In this way, also, we are able to do good in distant places, where we ourselves cannot go.

Our greatest comfort and our surest ground of hope, next to the word of God, is the fact that we see evidences of the special operations of the Holy Spirit on the minds of men. Without that divine agent, we can do nothing. We entreat you, therefore, to pray for us and for the work of God here in these regions about us.

There is at this moment a great excitement among the Armenians in reference to the college at Scutari. It has hitherto been under the sole direction of the bankers, who have received large contributions for its support from the tradesmen, and now they are charged with having misapplied the money, so that but a small portion of it has ever reached the object for which it was given. The tradesmen now demand that they should have the management of the concern given up to them, and the contest is between them and the bankers. The former party wish to remove the present patriarch and recall the one who was recently dismissed, because they think the latter will be more favorable to their interests. Our enemies in this party are seizing hold of the present circumstances to make a new excitement against protestantism. They say that the present patriarch is a thorough-going protestant, and that, particularly since his return to office, protestantism has been carrying all before it. This is urged, however, more to prejudice the people against the patriarch than to injure us. We earnestly pray that God will bring great good out of all these unhappy strifes.

The reader will see at once that the missionaries are placed in a situation of much responsibility, as is every minister when surrounded by inquirers after the way of life. They have perplexities and anxieties too, and need the prayers of all the friends of missions.

### Broosa.

#### EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

Mr. Schneider introduces his journal with the following remarks—

I send herewith further portions of my journal, from which may be learned our state and prospects. We are constantly cheered by indications that the good work is slowly advancing. Facts come to our knowledge, more or less frequently, which shew that the Lord is moving upon the minds of a number of these people. In the distribution of Bibles and books there is increasing encouragement. Since the beginning of this year I have sold about one thousand piastres worth, nearly fifty dollars, and probably have disposed of a greater number of copies than in the same space of time at any former period. During the year 1840, we put into circulation 150 Bibles or parts of it, 69 common and school-books, 130 religious books, and 268 tracts. I have already distributed a larger number than this during the four months of the present year. In itself, and compared with the distribution at some other stations, this is nothing very special; but in comparison with former times in the history of this station, it is encouraging.

The public service on the Sabbath still meets with favor. It has now been attended by seventy different individuals, at different times, nearly sixty of whom are natives. With the exception of two individuals, all who have been present have expressed themselves pleased and interested in the exercise. Some others, we learn, are desirous of attending, but are prevented from fear.

Mr. Schneider proceeds with his journal—

*December 30th, 1840.* H., one of the pious young Armenians, gave us the agreeable intelligence, that he thought a saving change had taken place in his aged mother. She is feeble and evidently not far from the grave. She has spent a whole life in ignorance and superstition; and if now, at the eleventh hour, she has learned to rely only on Christ for salvation, it is matter of devout gratitude to God. Her son, since his conversion, has often talked to and prayed with and for her.

*January 7th, 1841.* Had a call this morning from a brother of S., one of the pious Armenian teachers. From his ap-

pearance at the service on the Sabbath, I had supposed his mind must be more than usually interested in the subject of personal religion. I now found this to be the case. He says that he has recently begun to reflect more seriously on spiritual things, and that he has made up his mind to attend to the salvation of his soul. I endeavored to give him such instruction as suited his circumstances, and particularly to impress upon him the importance of an immediate and earnest attention to his soul.

14. S. told me to-day that quite recently he one morning found his mother engaged in secret prayer, which duty she formerly had not been in the habit of performing, but now seemed to engage in it regularly. He also remarked that he observed an unusual readiness in his relatives and friends to listen to conversation on spiritual subjects. He rejoices much in this change, and hails it as an omen of coming spiritual blessings.

15. Had quite a satisfactory conversation with S., the young Greek before mentioned, as to the ground of his hope. He really appears to possess the feelings of one born of the Spirit. These feelings he expressed with so much honesty and simplicity, as greatly to interest me, and to confirm my hopes of his conversion. He is a young man of a very fine mind, and of considerable attainments, especially in the languages; and if he holds out to the end, he may prove a great blessing to his nation. G. also, the Armenian teacher before alluded to, continues to give pleasing evidence of a change of heart. His humility, mildness, and meekness are peculiarly striking. Not satisfied with his own conversion, he is laboring to bring his friends and acquaintances under the influence of the means of grace, and thus to a saving knowledge of the truth.

30. Last evening S. told me that he had a long and interesting conversation on the subject of personal religion with his assistant in school. The conversation continued several hours, and the interest which the young man manifested on the subject was quite encouraging. He has recently commenced attending the public service on the Sabbath, and we trust the truth has begun to make an impression upon his mind. The silent yet salutary influence of S. is becoming more and more apparent. He is universally esteemed and beloved by his nation. Even the bishop and the primates of the nation have an unusual regard for him. With the former he has frequent conversations on spiritual subjects, and

all are disposed to listen favorably to what he has to say. Particularly does his example and influence and instructions to his family and friends seem to be making a favorable impression. He often reads and expounds the Bible to them and prays with them. His situation, in the school, too, and the unbounded confidence placed in him give him an excellent opportunity of doing good; and there is reason to believe that he endeavors to improve the talent thus committed to him.

*February 5.* In conversation with I., the young Greek before alluded to, he remarked that his sister was seriously inclined these days, and that she sometimes asked him to pray with her. He further observed that on the Sabbath and on feast days he sometimes read the Bible to their family, (consisting of a mother, this sister, and two brothers besides himself,) and prayed with them. This he did, not only with the permission of the rest, but with their approbation. I was much gratified with this intelligence, both because it shows that a spirit of serious inquiry is spreading in his family, and that he himself is laboring for their spiritual benefit.

Another interesting case of inquiry is that of an Armenian watch-maker. Formerly he was very thoughtless, and even entertained some skeptical notions. But recently he was visited with a protracted illness, which seems to have banished his infidel sentiments, and to have softened his heart. The Lord appears to have prepared it for the reception of the truth, which now interests and impresses him much. The first time he was present at the service, he listened with the most eager attention, and seemed to devour every truth as it was presented. To use his own language, "his heart leaps at the sound of the truth." He says that he is determined no longer to neglect the interests of his soul.

18. Had a call from the assistant of S., already referred to. He seems to be very serious and solemn, and evidently reflects much on the things pertaining to his salvation. I endeavored to impress upon him the importance of immediate repentance of his sins and of making sure of his eternal well-being. May the Lord give him regenerating grace. He took with him a number of our books.

Had also a call from the watch-maker, of whom mention is made above. I was very much gratified with his appearance. In many respects, he talked like one who has been born again. Among other things he remarked he was like one

awaked out of sleep, and that he was no longer afraid to die, though formerly he had a great dread of death. This last remark he made of his own accord, and with much apparent sincerity. A great change has evidently taken place in him, and I cannot but hope it will prove a saving one, though time must shew this fully. I had also numerous calls for books. The opportunities for circulating the various books of our press are becoming more and more numerous, and the influence of our station, in this respect, increasingly important.

26. The Armenian bishop called up S. to-day, and conversed with him in regard to his attending the service on the Sabbath. He was quite moderate and indefinite in his strictures on his conduct, so that we hardly know how to interpret them. He was assured by S. that nothing but the great and fundamental truths of the gospel were exhibited, those important and saving doctrines which made men better and holier. There was no interference with their rites and ceremonies as a church; but that the simple gospel of Christ was preached. And if the bishop did not confide in his representations, S. urged him to send several individuals on purpose to learn what was the character of the preaching, and to be convinced that there was nothing exceptionable in it. The bishop replied, that he knew there was no harm in attending the service, and he neither encouraged their attendance nor prohibited it. As an individual he was indifferent. Still, that he might not appear remiss to his duty in the eyes of his nation, he must take some notice of it.

March 8. Yesterday there were thirty hearers at the Turkish service, the largest number we yet had at any one time. They were all very attentive, and a few of them appeared to listen with special interest. Among the number were two Mussulmans, one of whom was the young son of M. Pasha, now in exile here, and with whom we have long been on friendly terms. His son had asked permission to be present, and with him came another one. Their motive was doubtless nothing more than curiosity, a mere desire to see how we conduct worship. But though actuated by no higher motive, it is to be hoped they will, at least, receive some favorable impression respecting the christian religion, a mere corruption of which has so long been before the eyes of the Mussulmans. To all these people, whether Mussulmans, Armenians, or Greeks, to hear truth preached and devotional exercises performed in their spoken

tongue, in language that they can entirely comprehend, is something altogether new, and which arrests their attention. For in one point all agree, namely, in having their prayers read in a dead tongue; the Mussulmans using the Arabic, the Armenians the ancient Armenian, and the Greeks the ancient Greek.

9. Last evening had a visit from D., a young Greek, who has for some weeks past been more or less interested in his personal salvation. From particular circumstances, his attention had been recently somewhat diverted; but he seems now to be concerned anew about his spiritual state. His heart appears very tender, and his conscience altogether on the side of truth, the force of which he feels deeply. It would seem that he is not far from the kingdom of heaven, and our hearts are full of anxiety for him, that he may actually enter it, ere the temptations of the world, so many of which encompass him on every side, may prove fatal to his eternal well-being.

19. The Armenian watch-maker formerly referred to as giving some evidence of a change of heart, appears thus far to hold on his way. He has been a leader of the chanting in their church; but recently he has withdrawn from this service, because he can no longer conscientiously chant the prayers to the virgin Mary, to saints, and martyrs, which form a part of their service.

April 1. Made a call on the aged and feeble mother of H., mentioned under date of December 30th. I conversed with her on her spiritual state and prospects, giving her such instructions as are adapted to her situation. On the whole, I was pleased with her appearance. Though it is difficult, in a case like hers, to form a correct opinion of the true state of the heart, yet, in view of all the circumstances, I am inclined to hope that she may have been born again. She appeared extremely grateful for my visit and for the instructions I gave her.

10. In conversation with S. to-day, he remarked that he found people very differently disposed towards the truth now, from what they were formerly. Heretofore, when he presented divine things before them, they would treat them with neglect and indifference, and often turn away from them with marked aversion; but now it is altogether different. They listen with attention, and often with interest, and go away serious and thoughtful. Often has he found, in cases where he has not expected it, that the persons he conversed with, were in



the habit of reading the Bible more or less, and that with evident care and attention. There seems to be a disposition to hear, which has never existed before; and the truth, when presented, makes an impression that is not transient.

14. Recently called on a respectable Armenian family, and found the man of the house engaged in reading the Armeno-Turkish Pentateuch. This led to a conversation on the importance of reading the Bible. He himself manifested much interest on the subject, expressing much gratitude for this translation in a language which he could read and understand, and a strong desire for the remainder of the Old Testament, and also the New, in the same dialect. He also told me that he had induced a number of the most intelligent of his nation to supply themselves with this volume, which I know, from other sources, to be the case.

### Trebizond.

#### JOURNAL OF MR. JOHNSTON.

#### *Exposition of the Scriptures—Death of a Teacher—Dissatisfaction with the Bishop.*

November 8th, 1840. Sabbath. Went at one in the afternoon to the house of the barbar, Modessy Ballee, and spent about two hours in reading and explaining the word of God. Six individuals were present, and all seemed to be interested. One of the company mentioned that he had recently supplied a Turk of high repute with a copy of the New Testament in Turkish, who had expressed a desire to become acquainted with its contents. Another mentioned having recently sold a copy to one of that class called Kromlees, who are outwardly Mohammedans and secretly Greeks. They are called Kromlees from the name of the district where they principally reside, in the vicinity of Gumush Khaneh. Through these individuals two or three more copies have also been loaned to Mussulmans. To my mind there is no means so promising for disabusing the minds of these people of the errors in which they have been educated, as to put the simple truth into their hands, where they are willing to read it, and let it speak for itself.

15. Went at one in the afternoon to the house of Tiriak Oghlu, where I found the son who goes to school to Epem,

with two of his school-fellows, studying the Scriptures. With them and an elder son I spent two hours in reading and explaining the word of God. They were all very attentive to hear. These two sons in this family have become somewhat enlightened in the truths of the gospel, and there is some reason to hope that they have not received the grace of God in vain. In respect to the younger in particular, the mother has observed that he has laid aside card-playing and other like amusements to which he was formerly much addicted, and now spends all his spare time in reading the New Testament.

January 1st, 1841. Epem, who for the last eighteen months and more has been profitably employed in the Armenian school here, has ceased to be its teacher. A disease of the lungs has been gradually undermining his strength ever since last spring.

March 1. Heard to-day of the decease of Epem at Constantinople. In his death the missionary cause among the Armenians has experienced a great loss. He was a superior Armenian scholar, which rendered him useful as a translator and teacher, and being also enlightened and zealous for the truth, he contributed much to shake the confidence of the people here in their vain traditions. He was not free from defects; still he has left reason to hope that his spirit has found rest. When his disease became alarming, he said he had no solicitude about the result and felt no fear of death; and in his last moments he expressed the same confidence, reposing on the atonement of Jesus Christ, and through him expecting the resurrection of the dead.

A large portion of the Armenians in and around Trebizond having become dissatisfied with their present bishop, and petitioned that the one removed by the persecuting patriarch might be reinstated in the office, and the present incumbent, having by persuasion and force endeavored to induce the people to sign a counter petition, great commotion was occasioned. Of the bearing of these movements on the present bishop Mr. Johnston remarks—

But this has taken a turn which has excited the attention of all parties, Turks as well as Christians, and it is besides one that will have some bearing on the cause of truth. For I believe the weightiest objection which the principal part of the opponents of the bishop have against him are his great zeal in preach-

ing up the old superstitions, and his keeping back the light of the pure gospel from the people.

### *Movements towards joining the Papists.*

In the course of this controversy, forty families, including two priests, being hardly pressed by the bishop's party, declared their intention to become papists, not because they were so in heart, or really wished to leave their own church, but simply to avoid the difficulty and danger which threatened them if they remained.

3. Since November last a small company of Armenians have been in the habit of coming to my house Sabbath afternoons to hear the word of God. Hitherto they have had no fear. The bishop has uttered threats against them, however, and now they are in a strait what to do. I do not suppose that many of them are sufficiently established to endure persecution for the world's sake, but they seem to manifest an increasing relish for it, and it would be truly painful to see them dispersed. At our last meeting eleven were present, and after the service was finished, a young man, who has ever taken the greatest interest in it, remained to ask me what should be done in case of their being called to an account for their attendance. He related that he had been thinking much on the subject one evening, and after he fell asleep he dreamed that the storm had burst upon them, and that he had run to me for protection. But I was obliged to tell him that it would not be in my power to aid them, should an exigency arise. My business is to teach them how they may escape the wrath of God, and perhaps it may be his will that some of them should suffer in the flesh, as the primitive believers did.

A violent altercation having occurred between Boghos and Badassar, relatives of Modessy Ballee, and acquaintances of Mr. Johnston, occasioned by the difficulties with the bishop, a further tendency was manifested to go over to the papal party.

5. Agop came to tell me that Boghos had turned catholic, and if this bishop remains here he supposed he should also turn himself and most of the party. He said they had been listening to my instructions for some time, and they had hoped that I would procure them liberty for protestant worship. The papists protect those who join them, he said, but we leave those who wish to join us to the

mercy of their enemies. They cannot comprehend why we should do so. If the French protect the papists, why should not the English protect the protestants? I told him there was liberty to turn papist, because they were a sect established by the government. But as there is no protestant sect known to the government, we cannot promise protection to those who join us and thereby render themselves obnoxious to the sects which they leave. Possibly protestant powers have sufficient influence at the Porte now to procure the recognition of an independent protestant church, and liberty for any Christian to join it who might wish, as the French did for the catholics, if they felt sufficient interest in it to make the effort. But our commission, as preachers of the gospel, is from Christ, not from human governments. Our object is not to procure repose for the body in this world, but the salvation of the soul from sin. The kingdom of Christ is not of this world. Ambassadors and consuls may afford a temporary protection against oppression and persecution, but they cannot save the soul nor make us better Christians. Christ never promised rest to his followers in this world. We do not consider that our object is gained when we have got a large sect to be called by our name and secured civil privileges for them. We wish to have those who receive our instructions willing to take up the cross and follow Christ. We wish to see them ready to suffer and die with him that they may live and reign with him; nor do we wish any to attach themselves to us, who are not prepared to take up the cross and follow Christ.

Boghos, to secure protection from the bishop's party, fled to the French consul, and took some steps towards becoming a papist. He soon, however, repented and wished to retreat; which occasioned the following interview with Modessy Ballee.

12. Received a call from Modessy Ballee, father-in-law to Boghos. He came to urge me to use my influence with the French consul to induce him to release, and yet protect, his son-in-law, if possible. The bishop has been very busy intriguing against him, visiting first the pasha and his counsellors, and then one and another of the consuls, giving this man every bad name he could think of, as protestant, freemason, infidel, etc., to induce them to deliver him up. He has great fear that the bishop will yet accomplish his ruin.

I love to receive a visit from this good old man, and I seldom fail to be refreshed by his conversation. I regard him as the first fruits of Trebizond. He never strives nor cries nor lifts up his voice in the streets. When he is reviled, he reviles not again, but by soft answers turns away wrath. No matter who is high-priest, he finds liberty enough to study his New Testament, pray in the spirit, and shew the meekness and gentleness of Christ in his intercourse with men.

*An Armenian Catholic—Patriarch and Bishop—A Priest requesting Schools.*

Afternoon. Agopos, an Armenian catholic, came in. This man used to visit me to cavil about trifles, and seemed hopelessly addicted to vain superstitions. But his mind has undergone a great change. He seems now to be thoroughly convinced that there is no Savior nor mediator but Christ, and is evidently much distressed at the state of the church with which he finds himself connected. A few days ago he says he asked a young man, one of the most respectable in their communion, which he considered the greatest, Christ or the virgin Mary? He was taken by surprise, for it was a question he had never thought of before. However, after a few moments reflection, he replied that Mary must be the greatest. Why? "Because in our books of devotion," he replied, "we find a great many prayers addressed to the virgin and almost none to Christ." Among his people the general belief respecting Mary is that she is very little if any inferior to God himself.

19. Boghos called. Through the mediation of one of his old friends just returned after a long absence, he had gone and made a kind of formal, though not real submission to the bishop. The latter has received orders from the patriarch, it is said, to make up the differences among the people, to see that none of them leave the church, and to give no more cause of complaint. At the same time private intelligence came to the other party from the patriarch, that he would have removed the bishop, but that the pasha of this place had interceded in his behalf. This does not imply that the pasha is so great a friend to the bishop, but that the latter had found the means of interesting him in his favor.

Boghos appears much more humble than I ever saw him before, and he says he hopes he has learned a lesson that will do him good. He is greatly troubled

about his promise to turn catholic. In his view, he says, the Armenian, catholic, and Greek churches are all on a par. I repeated to him the advice which I have had frequent occasion to give before, that we should each try to reform our own hearts first; and that it will profit us little to get rid of bad bishops, while we retain those evil dispositions, which lead to envy and strife.

April 4. The people of priest H.'s parish have urged the bishop to restore him to his office, which he has reluctantly done. The other priest has been in like manner demanded by his people and restored. The rumor of their turning catholics has ceased.

6. The bishop has begun at last to trouble our meetings. Last Sabbath seven attended, but they informed me that during the past week they had all received particular charges not to attend, and in case of disobedience he promised to let them see after Easter what he will do with them. The number of attendants at these meetings has varied from three or four to fourteen or fifteen. In all thirty or more have attended, but many of them have not been present more than once or twice.

23. Had a call from a priest of L. He has charge of about a hundred Armenian families and wishes to obtain the aid of our mission in supporting schools among them. From time immemorial his people, as well as the rest of the Armenian population of the country and villages around Trebizond, have been entirely without schools; and while they have passed on in this state of savage ignorance, from one generation to another, neither priests nor bishops have manifested any concern to have them taught to read. This man, since he has been priest, and for some years before, has devoted part of his time to teaching. But his people are so much scattered that it would require at least three separate schools to accommodate all the families, and in each school there would be thirty families. He has young men of his own training, that he would put into two of the schools, while he would teach one of them himself. Now I have not the means to assist this man in his benevolent designs. But if I had fifty or a hundred dollars to appropriate to his aid, I have little doubt it would be very profitably employed. This is quite an intelligent and enlightened man, and I believe is fully convinced, and is not afraid to own and teach, that the gospel alone is the rule for christian worship and the guide to salvation.



## Madras.

## REPORT OF THE MISSION FOR THE YEAR 1840.

RESPECTING the several departments of missionary labor the missionaries write—

The general state of the mission the last year has been much as in the preceding. Some little progress has been manifest. The congregation and the children in the schools have rather increased. The average of the former at each station is probably something more than 250, of whom, at Royapoorum especially, a fourth or fifth part are adults, as many of those connected with the press live near that station.

There has been but one addition to the church within the year, that of a native man who was formerly a schoolmaster at Royapoorum, but now a press-man in the printing-office; but there are at each of the two stations several candidates for admission. It is still thought necessary to be very cautious, in a place like this, in admitting members to communion. The church might be rapidly enlarged by the addition of those who have a name to live while they are dead, but it would not be strengthened. The common practice of most missionaries in this part of India is to baptize on any tolerable evidence of sincerity, or if there be connected with it a little knowledge of Christianity, though no satisfactory evidence of a change of heart. The consequence is that while some, perhaps, are encouraged to persevere in seeking their salvation, who might otherwise faint by the way, many, it is to be feared, are led to rest in an outward profession without any inward grace, and not only perish themselves, but become stumbling-blocks to others. To fill the country with baptized heathen would not promote true Christianity.

Doct. Scudder has continued the distribution of tracts and portions of the Scriptures, in places near and remote, as circumstances have allowed. He has taken two tours alone, one of which was commenced in December, 1839, and terminated in January following, and occupied about three weeks. On the other he was absent eight weeks. One tour he has made with Mr. Winslow, when they were gone only eight days. This was to Conjeveram, nearly fifty miles distant, at the time of the principal annual festival in that high place of idolatry. On that occasion they distributed

tracts and books at some distance from the temples, in a bungalow, to which the people came on invitation, and after they had examined and conversed with them, as they were seated by companies in one of the rooms. They thus had opportunity to give some account of what the books contained, and to preach the Savior once, at least, to great numbers who might otherwise never have heard the gospel. They distributed in the seven days spent there 1,250 Gospels, 150 Epistles, 1,400 stitched volumes of tracts, *Blind Way*, etc., and 1,400 *Tamul* Calendars; besides a good many single tracts in *Tamul* and *Teloogoo*. All who received books were addressed, usually from ten to twenty minutes, as well as examined in regard to their ability to read, and desire to obtain the books or tracts. Some applied who had formerly received books at this or some other place, as people were collected from all parts of the country. Of these a few gave some account of what they had read, and seemed in a way to get good, and a few knew little or nothing of the contents of what they had received. We had very little occasion to think that the books were to any considerable extent destroyed. When given in this way they are no doubt generally carried home by the parties receiving them, though too often perhaps afterwards neglected and left to perish, with but little use. Still it is something, if they have the means of getting light, though they may still choose to remain in darkness. As one of the leading objects of the mission is to prepare and distribute books extensively, it is proper that friends at home should know the course which Doct. Scudder, on whom this labor principally falls, usually pursues.

The leading event of the year is the arrival of Mr. and Mrs. Hunt. Mr. H.'s services are very important in giving a very proper direction to the printing establishment, and valuable also in other respects. The press has gone on with increased efficiency, and has accomplished much in the course of the year, sending forth the printed page in the native languages and in English. Upon an average, four presses are constantly employed in printing tracts or Scriptures for the natives; which strike off, if not delayed by interruptions, very nearly the equal of 45,000 duodecimo pages a day. There are now printed two monthly temperance papers in English. One monthly missionary journal, the *Church Mission Record*, one monthly *Tamul* magazine, with books for the School Society,

etc. The profits of the press the past year have more than supported the mission.

As the great hope of India is the speedy dissemination of christian truth, before infidelity or Romanism or Socinianism, which are all at work, can take the place of that less refined heathenish superstition, which is gradually passing away, great dependence must be placed on the christian press, and its agency as far as possible diligently employed.

In the latter part of the year Mr. W., in consequence of the severe illness of Mrs. W. and their eldest little child, was obliged to go to Bangalore with his family for four months. He was there at the close of the year. By any such removal, or the sickness of either of the missionaries, the weakness of the mission becomes painfully apparent, and the cry, come over and help us, is caused to be raised with an intensity equalled only by that for the indispensable aids of the Holy Spirit, when he himself intercedes with groanings that cannot be uttered.

LETTER FROM MR. WINSLOW, DATED  
APRIL 21st, 1841.

Writing more than three months later than the date of the foregoing report, and having mentioned that the health of Doct. Scudder and his family required him to resort for a time to the health station on the Neilgherries, and that it would be expedient for himself to remove for a time from his own station at Royapoorum to Chintadrepettah, the station of Doct. Scudder, Mr. Wilson remarks—

It will, however, be a great trial to me to leave this station, as the congregations are now very good, evening meetings, as also others, well attended, and the schools in a flourishing state. There are also some inquirers. I shall do what I can to keep up the congregations and schools. We are led by this change to feel our weakness, and the need of raising our voice more earnestly for help. Whatever may take place, we can expect little aid from the other missions. In Madura their stations are all manned, though Mr. Muzzy is at the Hills, but they have no strength to spare. At Jaffna two of their best stations for missionary work are unoccupied, and the houses empty; and it seems only two missionaries are coming to them, one of whom must take Mr. H.'s place at Batticotta. Either Chavagacherry or Tiliipally must then remain vacant. The mission have purchased land and begun

to build, or rather laid the foundation of, a new house at Manepy. What then shall we say? We certainly have no dwelling-houses or chapels belonging to the mission to lie waste, as long as one missionary is here; but we have perhaps equally important interests at stake. I am fully convinced that in its bearing on the interests of missions in Southern India, our establishment, though now so weak in men and comparatively new, is not less important, in its prospective influence, than either of the others. It cannot be relinquished, or weakened, without great loss. Will then the young men of America, go, "one to his farm and another to his merchandise," and leave an undertaking so prosperous from its beginning hitherto to fail, or even to languish, for want of their timely aid? If so, where is their love to the Savior, and to the souls of their fellow-men? We do not ask them to come to an untried field, or one wholly barren, but to one in many respects ripe for the harvest.

Madura.

JOINT LETTER FROM MESSRS. POOR  
AND WARD.

*Difficulties encountered for want of Ade-  
quate Pecuniary Allowances.*

In the letter from which the extracts given below are taken, the date seems to have been inadvertently omitted.

The reader, if he will endeavor to place himself in the circumstances of the missionaries, may perhaps be able to apprehend how difficult it is for them, when there are openings and calls on every hand for enlarged operations, and where the spiritual enlightening and salvation of souls seems to be closely connected with going forward, to restrict their expenditures to a specified sum that may be allowed to their mission.

We have stated, that the deficiency of funds is owing in part, to our having yielded to pressing applications and favorable opportunities for extending our school establishments.

Adverting to the manner in which the subject of allowances and expenditures came up in the meeting of the mission, the writers remark—

The question of ways and means, which came before the mission, was indeed a vexed question. We were put, not only upon new, but almost upon evil

devices to obtain the requisite means to prevent shipwreck. We are even now in danger of coveting each other's monthly allowance, that we may have the means of sustaining interests which are dear to us as our daily bread. A member of the mission actually did propose to return to America, assigning as one reason, that his salary would be saved for mission purposes. But what saving? since it would cost as much to send him home, as to sustain him in the field, and since we are as much pressed for want of men, as for want of money. The Prudential Committee, in a late address to the churches, do indeed speak of recalling missionaries for want of funds to sustain them in the field! But must we not regard the first recal, on such a basis, as treachery to the missionary cause on the part of the churches and a partial abandonment of those whom they have sent forth as their representatives to the heathen? Who but the enemies of missions will furnish funds for bringing missionaries home! And what friend of the cause will have spirit enough to contribute money to wipe off the debts of the Board, incurred by doing that which could not fail to bring a foul blot upon the missionary enterprise! And what candidate for the gospel ministry would hazard the consequences of enlisting as the messengers of the churches, after seeing those abandoned who had engaged in such a service? But, beloved, we hope better things, though we thus speak. We are, however, constrained, we hope, by the love of Christ, and the love of souls, and love to our American Zion, to say two or three things with all plainness of speech.

First. The longer we are in the field, the more deeply are we impressed by the conviction, that a work of vast magnitude, and of great extent, and of great glory, is to be done here for our Lord and Master; and that this is the time for doing it. Solomon's temple was but a faint emblem of that temple, which it is the privilege of the church to erect in this land. What did it cost in men and money, to rear that which was but emblematical of what is now to be done? We, therefore, beg leave to suggest whether it be not time, even at this "crisis," for the churches to sit down and count the cost, whether they be able, instrumentally, to finish what it is their duty and privilege to do? One important item in the data requisite for forming a correct conclusion, is the marked

feature in all successful missions, that the demand made upon the missionaries upon the spot, and upon the churches at home, is, and for a long time must be, in direct proportion to the measure of success, that it may please the Lord to vouchsafe to his people. Will the churches, then, offer their fervent supplications for "the coming of the kingdom of God" among the heathen, and hold themselves in readiness to meet the consequences of their prayers being answered? Or will they demur at the conditions on which success in missions is to be sustained?

You have often encouraged us to state freely our hopes and fears, our joys and sorrows, in relation to the object in which we are engaged. We venture, therefore, to start the inquiry, whether a deliberate survey of vast portions of the heathen world, in regard to their necessities, in connection with a corresponding view of Christendom in regard to her duties and capabilities, does not awaken the distressing inquiry, as to whether help is not to arise from another quarter, very different from what is now contemplated by the churches? And is there not a powerful motive, arising from this source, for entering upon measures, as decisive and energetic as those devised by Mordecai and Esther, when there was a nation to be rescued from impending ruin? We have seen how the ancient people of God lost the vantage ground upon which they were placed, because they did not understand the signs of the times, nor the duties and privileges of their day.

Secondly, and more particularly to our present straits. On obtaining a clear and steady view of our financial affairs, we were in the mood for amputating limbs, and severing veins and arteries. But a more deliberate view of the case caused us to stay our hands for the present. It could not, however, be concealed, that we were under the necessity of making some retrenchments. Reports of our poverty were soon so magnified, that at one of our stations the more opulent natives began to make their calculations for the purchasing our household furniture, which they supposed we might be obliged to sell. But we have something more to encounter than groundless reports. To be obliged to stay our hands for the want of means, while, in the providence of God, every thing else is favorable to our taking a deeper hold and a further possession of the field we occupy, is a sore trial to our faith and



patience. The trial is not merely that we are debarred the privilege of doing with our might what our hands find to do; it is that we see that the vital interests of the mission are hazarded by every retrograde step we are compelled to take. This can be clearly understood by those only who witness the effects of this retrogression. A heathen will long and deeply ponder the subject, before he hazards any thing upon our permanency in the country, and upon the continuance of our means for protecting those who may in any measure separate themselves from their countrymen, either for the sake of serving us, or of joining our christian community. Every thing therefore that tends to awaken the thought, that missionary establishments will be but a temporary concern, is a serious obstacle to the progress.

We have often remarked that our schoolmasters, heathen as they are, act for us the important part of pioneers. They open for us a door of access to the people; they do much to silence objections and to remove prejudice; and, influenced by the powerful principle of self-interest, are ever ready to impart to others the useful knowledge they obtain from us. But when from any cause they are separated from us, and made to depend upon their own countrymen, as before, for a livelihood, the tables are turned, and this same powerful principle of self-interest, which formerly operated so favorably, is now exerted against us. This is more particularly the case, when, on leaving the service of the mission, they open private schools in the immediate vicinity of mission-schools. A two-fold illustration of this subject may be given, by a reference to what has transpired within a few months at Madura.

#### *Loss of Native Teachers and of Influence over the Schools.*

The missionaries then proceed to give a particular account of the circumstances in which a number of the teachers of their free schools had been led to withdraw from the service of the mission, principally because the resources of the mission would not permit their reasonable expectations as to wages to be complied with.

Their withdrawal is greatly to be regretted, as it blasts the pleasing prospects that were just opening upon this benighted portion of the community, and is a sore trial to the missionary more immediately concerned. Three of

the Mohammedan schools were exclusively for females. The teachers and monitors, forming a Bible class of fourteen individuals, met weekly for the reading of the Scriptures, and had proceeded in course through fifteen chapters of Genesis, Psalms, and the gospel of Matthew. In consequence of the failure of funds before they had discovered the truth, as it is in Jesus, it is to be feared that they are at a greater remove from us than at any former period. The failure of ammunition while storming a fortress, is deadly disastrous to the assailants, and brings damage to the king.

The Hindoo schoolmasters, who consented, through dire necessity, to the reduction of their wages, are ill at ease. They do not now receive a fair compensation for their services. Their confidence in the mission is shaken. They will of course improve the first opportunity for bettering their condition. Several of them could open flourishing private schools, if there were no mission-schools. But from such schools every printed leaf and christian lesson would be excluded. Their popularity would, in part, depend upon their being anti-christian, inasmuch as those who are best able to pay for the tuition of their children, are most unwilling to have them instructed in the principles of Christianity. If we cannot give the schoolmasters a full support, we ought not to object to their receiving some compensation from the parents of the children. But if we allow them to do this, parents and teachers are at once in league to have the children taught as much heathenism as possible. We cannot, in that case, have the entire control of the schools, and truth cannot have a fair chance in its combat with error.

We anticipate the suggestion from many, who may peruse this letter, "Better dismiss all your schools, and establish one sixth part of the number, on purely christian principles." This suggestion gives occasion for making prominent an important feature in missionary labors, which seems not to be duly considered, even by many personally engaged in the service. First. Christians only can be governed by christian principles. In what sense, and to what extent, are schools in Christendom governed on christian principles? Second. We are missionaries to the heathen, and are permitted to take up our abode quietly in one of the strongest holds of heathenism. Our commission, while here, is, to

"preach the gospel to every creature;" we have a longing desire, therefore, to come into close contact with every heathen in city and country, whether high or low, old or young. But the question, How can we gain access to the heathen, for the purpose of delivering our message? is at once a most difficult and important one. We have found no method so favorable for the purpose, and so unexceptionable, as that of schools; but they must be schools for teaching heathen children, otherwise we do not secure our object. And how must such schools be conducted? and what ought to satisfy us that the object aimed at is in the course of accomplishment? Something important would be effected, if we did nothing more than introduce a new element into the school—the element of revealed truth, through the medium of the printed character, even though the previous course of studies be continued, and even though the teachers do their worst to oppose the truth thus newly introduced. But, when we find the teachers and the parents of the children willing to give over their schools to our guidance, allowing us to use such books, and to give such instructions as we think proper, almost to the entire exclusion of the worthless books they before used,—we cannot but admire the providence of God, who has thus made ready a people to be instructed in his word, and has thus opened to us a door of entrance among the veriest heathen for the purpose.

The extent of influence we are able to exert for bringing the children and the community at large under the control of christian principles, will be somewhat in proportion to the number of schools we are able efficiently to superintend; for if the tide of public opinion be made to set up in our favor, a great preparatory work will have been accomplished, we shall then be able to wield the weapons of our warfare with fair prospects of success against the strong holds of the powers of darkness.

In the accomplishment of this preparatory work, so far as schools are concerned, obstacles peculiar to the state of things in a heathen country, are to be met and surmounted. But one of the most disheartening of these obstacles, for the reasons above mentioned, is to be obliged to take a retrograde step, for want of funds to sustain what is already

successfully in progress. And such is the obstacle we are now encountering. The difference in prospect between bringing the main body of the rising generation under christian instruction, or confining ourselves to a small number of schools, composed of the lowest class of children, such as may be constrained to put off the badges of heathenism, and conform exteriorly to certain christian rules, is immense. In the latter case Christianity is maligned, and an evil report is brought up against it,—that it is a system of coercion. The question of its comparative excellence is prejudiced; a verdict is given against it; and the whole subject is set at rest in the minds of the community, before it has had a hearing. We might bring instances of missionaries living for generations in the vicinity of large bodies of heathen, without making scarcely an attempt to evangelize them, being themselves confined to the merest fractional part of the population, who do indeed bear the christian name, but who are nearly as far from rectitude of heart and life as the heathen. It is of vast importance that the mass be leavened; that the community at large be impregnated with gospel truth; and that they have opportunity of examining the claims of Christianity, free from the apprehension that they may be caught by it. In this manner, should they be prepared to be approached and directly addressed on the subject of the great salvation. And in this way should we obtain sea-room for letting down our nets for a draught. We believe it, therefore, to be an important point of missionary economy, for a missionary to cover the field in which he intends to labor, with schools, and to bring as many of the rising generation as possible under christian instruction. For certain important purposes, it is easier to operate upon many than upon a few.

The principal point at which we have arrived in the accompanying statement, and in this supplementary letter is to show that vastly greater outlays must be made, if we would follow up the advantages we have gained, and successfully prosecute the work in which we are engaged. These outlays should be in men and money, and in due proportion. This latter particular has not perhaps received that attention which its importance demands.

## Siam.

LETTER FROM MR. CASWELL, DATED  
BANKOK, 26TH JAN. 1841.

*Excursion to Ayuthia—Ruinous Condition of the Wats and Idols—Thachin River.*

IN making the excursions, an account of which is given below, the object was, in part, to distribute tracts and books, and in part to obtain better knowledge of the geography and people of the country. By means of the observations made and the information obtained, Mr. Caswell hopes to make out a correct map of the district visited.

On the 24th of December, Dr. Bradley and myself started for Ayuthia and spent two days in that city and vicinity. We proceeded to Ang Tong, about thirty miles farther up the river, and returned on the 31st. Ayuthia is fifty-two miles above Bangkok, by the course of the river, but is only about forty miles farther north. It is somewhat similar in shape to a parallelogram, being two and a fourth miles in length from east to west, and one and a fourth from north to south. It is bounded on the west and south by the Meinam river, on the east by a large branch of this river, and on the north by a large canal leading from the branch to the main river. The walls are situated a little within these boundaries. At present they are completely in ruins, forming a ridge of earth and broken bricks, from eight to twelve feet in height, overgrown with small trees. There seem to be but few inhabitants within the walls. I ascended them on the south side, but could see nothing but a dead forest of bamboo. This, however, was a place which from its situation was least likely to be inhabited. The great body of the population is on and near the canal which forms the northern boundary. This canal is wide and lined on both sides with floating-houses, with a space of fifteen or twenty feet between the two lines. Back of the floating houses are several ranges of houses built in the usual style. All the business is done on this canal.

Of the amount of population I will venture no estimate. The proportion of Chinese, though very considerable, is not so great as in Bangkok. Still all the most important business is transacted by them. Indeed the remark seems appli-

cable to all parts of Siam, and to admit of but very few exceptions, that whatever business requires capital and enterprize for its prosecution, that business is transacted by Chinese.

The wats in and about Ayuthia are numerous, but nearly all in a decaying state, and very many of them completely in ruins. We spent the Sabbath at one occupying a better site than any other which we saw. All the buildings were entirely unroofed, and their brick walls mostly fallen down. The head of the largest idol was lying on the ground behind it. Several smaller idols, each about the size of a human being, were standing under temporary sheds made of atap, while a multitude of little ones, from two to five inches in height, were seen scattered here and there in rude niches, accidentally made in the fallen walls. Some of these were destitute of heads, some of arms, others of feet, while others still were broken in the middle. Thinking it improper to take any of them without permission, I asked a priest whether he would give me some. He immediately replied, with considerable excitement, in the negative. I then began to speak to him, in the presence of some boys who were scholars in the wat, of the folly of idol worship, remarking that if the priests continued to teach boys to bow down to idols they would by no means go to heaven. His excitement increased, and thinking, apparently, that it would vex me, he replied, "I am going now to worship those idols, (pointing to them,) will you go too?" "Yes, if you please, I will go, not to worship, but to get some of the idols to carry to my family and friends, that they may see how foolish and ignorant you are." I afterwards saw this priest listening to Doct. Bradley with apparent interest.

Between Bangkok and Ayuthia there are only five or six towns of any considerable magnitude, though there are very many small villages of from ten to fifty houses.

Ang-tong, twenty-seven miles above Ayuthia, cannot contain, I think, more than fifteen hundred souls. Between Ayuthia and this place there are numerous small villages of from five to thirty or forty houses, but none of any importance.

On the nineteenth instant Mr. Peet and myself started for the mouth of the Thachin river, by a canal whose general course is south southwest, and entered the Thachin about two and a half miles from its mouth. We passed down to the



mouth, then ascended the river to another canal, which leads from the Thachin to the Meinam, by a nearly due east course, entering the Meinam about ten miles north of Bangkok. By this canal we returned home, having been out five days. In this tour we passed but three towns of any considerable magnitude. These were Mahachia, Thachin, and Naconchasee, all on the west side of the river.

The objects of by far the greatest interest on this river are its numerous establishments for sugar making. Of these we counted more than twenty between Tachin and Naconchasee. These are very large and conducted solely by Chinamen. From fifty to seventy-five men, possibly even one hundred, are employed in each establishment. These, with their families, form a little settlement around the scene of their labors.

There are very few wats on the Thachin, at least so far as we went. The reason probably is that the people are mostly Chinese. These seldom contemplate a permanent residence in Siam, but intend to spend a few years in making money, and then to return to the land of their fathers.

*Advantageous Position of Bangkok.—Number of Readers—Interest in Books.*

Several things, important to us as missionaries, have been suggested by these tours, which it may not be amiss here to mention.

We have been made more sensible of the great advantage of being stationed at Bangkok. It is the grand commercial focus of the kingdom. This was well known before. But to take one's station at a distance from the scene of his accustomed labors, and see every river, creek, and canal alive with human beings, all proceeding to that one place, or returning from it,—this will make an impression which nothing else can make. But there is an immense influx and efflux of people at Bangkok, entirely disconnected from commercial transactions. Every male may be brought into the service of government every fourth month. Many avoid actual service by the payment of a sum of money, and some undoubtedly are exempted on other grounds. Still it is certain that vast numbers do spend their three months yearly at Bangkok, in performing various kinds of government service. On the last day of our tour to the Thachin, it being the last day of the Siamese month, a large number of boats passed us, some containing men who had just finished their month and were

returning to their homes, while about an equal number were going to Bangkok to commence theirs. It may well be doubted whether there is another country in the world, of equal magnitude with this, every part of which can be so easily and effectually reached by a missionary stationed at one given point.

The great importance of systematic preaching and distribution of tracts among the boats visiting Bangkok has also been forced upon our attention. I can think of no one place so admirably adapted to give us access to people from all parts, including the inhabitants of Bangkok itself, as that which Providence has already placed in our hands—namely, the tract-house. Multitudes from beyond the limits of Bangkok are there reached. Still there can be no doubt but the distant provinces may more efficiently be reached by a systematic visitation of the boats coming from those provinces.

That the great mass of males among the Siamese are able to read is confirmed by every day's observation. Wherever we go, in country or city, but few, comparatively, are found unable to read. There are also considerable numbers among the Chinese, Peguans, Cambodians, Laos, and others, who read the Siamese language. No estimate, in respect to the proportion of readers of Siamese among these classes, can be relied on as accurate. From the limited observation I have been able to make, my impression is that as many as one in twenty of the Chinese and a still greater proportion of the others can read and understand books in the Siamese language.

We every where find such evidences of interest in the truths of the gospel as constitutes cheering grounds of hope that our labors are not in vain. To look upon such a company as usually surrounds the tract distributor, and observe their extreme levity and thoughtlessness, while the most solemn truths are sounded in their ears, one accustomed to make proper allowances for circumstances would readily conclude that but little good could be expected from such efforts. One is examining your hat, another your shoes, another wishes to know how many thicknesses of clothing you have on, another whether it is by the application of soap that your face is made white. In the midst of such and a hundred other untoward circumstances, the word of life is distributed. But we should not judge of the amount of thought and interest in respect to the truth, by

what we see when curiosity is excited to the highest pitch by the sight of so many unusual things as are found about the person of a foreigner, and when, for the time being, the great object is to get possession of a book, not to know its contents. But when you meet a man, as is frequently the case, who relates to you with great fulness and accuracy the contents of the book he has formerly received, makes inquiries in regard to points he does not yet understand, and earnestly requests a book in continuation of the one he has read,—when you meet with such a man, you feel that the truth is not all lost. Or, you see a man, who had passed your boat before noticing you, turn about and row against a strong current to obtain a book. He says he has read some of our books and wishes for more. On receiving the object of his desire, he leaves his boat to the current, sits down and as long as he remains in sight is intently occupied in learning its contents. When you see such a man you will thank God and take courage.

### Oregon Indians.

#### LETTERS FROM THE MISSIONARIES.

#### *Loss of Mission-House by Fire—State of the Mission.*

WRITING from Tshimakain, near Fort Colville, one of the posts of the Hudson's Bay Company, 8th March, 1840, Mr. Eells gives the following account of the burning of the mission-premises.

On the morning of January 11th we met with a heavy loss. While engaged in family worship our house took fire, and being mostly lined with rush-mats, and having no inside doors, except cloths hung up, the flame spread so rapidly that it went through every part of the building before an article was removed. After the first flash had passed, such things as were in boxes were mostly saved. But before any thing was taken out the greater part of the more valuable property which the house contained was nearly destroyed,—such as library, writing desks, clock, watch, two beds and bedding, much personal clothing, a quantity of Indian goods, tin-ware, riding and pack-saddles, travelling apparatus, etc. Our food was mostly saved. The walls of the house, built of rough logs, were not essentially injured, except badly charred upon the inside. You will not understand me as saying that all which

I have specified was wholly consumed. Some things were only half burned, though in many cases what is saved is of little or no value. A few articles may be repaired. The greater loss is the library. A relic of almost every book is left. Little more than the covers of a few are essentially injured, while of others there is not an entire page remaining.

At the time the fire commenced the mercury in the thermometer stood at eight and a half degrees below zero. The conduct of the natives on the occasion was very commendable. As soon as the alarm was given almost the whole camp came to our assistance; and considering that it was the first fire of the kind, they ever saw, they did admirably well. Generally the honesty exhibited in restoring various small articles which might have been easily concealed was very pleasing.

Mr. McDonald, who is in charge at Fort Colville, on hearing of our misfortune, unasked dispatched four men immediately, who soon made our house habitable. Two gentlemen of the Hudson's Bay Company, Messrs. McLean and McPherson, volunteered their services to assist in whatever was necessary to be done, and came at the same time with the men, or rather led the march. All camped upon the ground when the mercury must have been not less than ten degrees below zero, and the snow from six inches to one foot in depth. This is but a specimen of the unvaried kindness shown us by the gentlemen of the Company with whom we have had any particular intercourse or connection.

During the past winter, near 250 Indians have been encamped by us. As has been usual since we first came here, so now we may say there is good external attention to religious worship. If we judge correctly there has been a marked increase in the knowledge of divine truth. This is especially true of the chief mentioned in the Herald by the name of Big Head. It has been a rather general impression among the best informed Indians, that thieves, gamblers, Sabbath breakers, and such like will go to a place of misery when they die. But that such as are not guilty of open vices and attend to a form of worship will go above. We have labored much to correct this and kindred errors, and unless we greatly mistake, our labor has not been in vain. The language of the chief is, "I formerly thought my heart was good, but I now see it is not." Respecting the wickedness of the heart his expressions are at

times forcible. He says to his people, "We are full of all manner of wickedness, are covered up in our sins. They hold us like strong cords. One thing must be done. Our hearts must be changed, or we shall go below when we die." Some are respectful and attentive to our instructions, evidently with the hope of obtaining from us some pecuniary reward.

The school has been taught fourteen weeks. It commenced the last of November. The whole number of pupils who have attended has not varied much from seventy, though the average number I think has been about fifty. As was expected, novelty had its influence in causing some to attend for a time, who have since fallen off. A few of the older members have been necessarily absent so much that they have fallen behind those much younger than themselves, and, as I suppose, on account of shame have ceased to attend. The manifest interest in the school both among parents and children, is as great as can reasonably be expected. Instruction has been given in reading, spelling, arithmetic, and music. The proficiency generally made by the school has been quite satisfactory to the teachers. I have been agreeably surprised at the readiness with which correct answers have been given to questions relating to numbers. They are passionately fond of music. This has occupied only a secondary place in teaching, though my own opinion is, that it may be made use of as a powerful instrument in the moral training of the children. One thing is certain they will spend much time in singing, and it is very desirable that the lewd songs now in use should be exchanged, as speedily as possible, for those of a different character.

Doct. Whitman writing from Wailatpu, near Wallawalla, another post of the Hudson's Bay Company, after mentioning the sickness with which himself and family had been visited, remarks under date of March 28th, 1841—

Thus you see the winter has been one of affliction with us, and of course we have not been able to do much for the natives. I have, however, held meetings with the people, except a few Sabbaths while I was confined to the bed, and during that time Mr. Gray supplied my place. At present the people are assembled and are in a very quiet state, having had some important difficulties settled among themselves. They appear never to have been as well disposed towards us

and this station as at present. The old chief, Cut-lip, died last winter, which has removed a very troublesome cause. The Indians are much in want of ploughs, having obtained but few from Vancouver. I am not able to supply, except in part, the demand. For a month to come we may expect them to be about us without much interruption, and then they will go to dig the *kanah*. I am hoping to keep Mr. Rogers with me for the month to come, that we may improve the time to the best advantage with the people.

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#### RECENT INTELLIGENCE.

By a letter from W. W. Andrews, Esq., United States' consul at Malta, information is received that the Rev. Story Hebard, late teacher of the Mission Seminary at Beyroot, died at Malta, 30th June. The health of Mr. Hebard had been poor for more than a year, and in consequence of it he had been obliged to suspend his labors in the seminary; and after visiting some of the other mission stations in Western Asia, and finding his health, though improving, not re-established, he visited Alexandria in Egypt. From that port he took passage in an English schooner for England, intending to visit the United States. Before reaching Malta he found his health and strength so rapidly declining, as to render it unsafe for him to continue his voyage. The vessel therefore touched at Malta and permitted him to land there June 25th. Information was immediately communicated to the United States' consul, Mr. Andrews, who, kindly taking one of the best physicians in the place, called on Mr. H., took care to have his apartments suitably fitted up and the requisite attendants provided. The Rev. Mr. Schlien, and also a consulting physician were requested to visit him, which they did. But although all means appear to have been employed to prolong his life, which kindness and skill could suggest, the Lord, in infinite wisdom and goodness, saw fit to remove him from all earthly cares and labors. Near the closing scene Mr. Hebard remarked that the Savior was precious to him, and though he had relations and friends on earth, dearer to him than the apple of his eye, he was ready and willing to leave all and obey the call of his Master.

In the notice of the arrival of Rev. Ira Tracy, inserted in the last number of the *Herald*, it was stated that he arrived at New York 9th of August. It should have been that he arrived at Philadelphia 7th of August.



## HOME PROCEEDINGS.

## ANNUAL MEETING OF THE BOARD.

THE meeting of the Board was held in the city of Philadelphia, as notified in the last number, the sessions continuing through the 8th, 9th, and 10th days of September. The number of the corporate members present was fifty-six, and of honorary members ninety-four. The annual report and other documents from the Prudential Committee were presented, referred to select committees, and reported upon, as usual. The minutes of the proceedings, with the reports of the several committees, and other documents, will be published in the number of the Herald for November. Only some brief statements will be given here, illustrative of the character and tendency of the meeting.

By the annual reports of the Prudential Committee and Treasurer it was seen that while the openings among the heathen and the circumstances of the missions were demanding that they should be extended and strengthened, and the providence and Spirit of God were calling for an onward movement, the state of the treasury, the indebtedness exceeding \$57,000, utterly forbade it. An able report on this subject was presented by a committee, of which Chancellor Walworth was chairman, recommending that the Prudential Committee go forward, relying, in the use of various measures proposed, on the christian and missionary spirit of the community to furnish the requisite pecuniary resources. Still, as similar measures had been employed during the five preceding years without bringing the desired relief to the treasury and the missions, the Prudential Committee, before they could consent to go forward, desired some basis on which they might more confidently calculate that the necessary funds would be provided. While going forward obeying the instructions of the Board, given from year to year, they felt themselves brought into a perplexing and painful dilemma. On the one hand, the circumstances of the missions were such that it seemed unfaithful and cruel to the missionaries, and contrary to the loud voice of God's providence and Spirit, to draw back or stand still in the work; while, on the other hand, to go forward with so large a debt, seemed to them to be presumptuous and wrong. The Committee could not bear the responsibility of taking either course. They came to the meeting to devolve that responsibility on the Board. The Board must look at it as a company of individuals, representing the whole body of the patrons of the missions under its care, and before they separated they must devise some measures of effectual relief, or the Committee could not consent to go forward in prosecution

of the work assigned them. It was seen that not only the progressive extension of the missions and the vigorous prosecution of them was brought into question, but their very existence was endangered. The inquiry what could be done, promptly and effectually to meet the present emergency, and prevent the recurrence of a similar one hereafter, led to much animated discussion, continuing through a part of the second and nearly all the third day of the meeting. Each person present seemed, in some measure, to realize the solemnity and responsibility of his position, in its bearing on the spread of the gospel, and the salvation or perdition of untold millions. The movement of soul, evinced by the weeping that prevailed in the assembly, and the repeated lifting up of the heart and voice in prayer for light from heaven, showed that Christ was there, and could not but encourage the hope that he was implanting in those present a feeling of personal responsibility, and an active devotedness to the missionary work hitherto unfelt.

As the result of this deeply interesting discussion the Rev. Dr. Edwards proposed that three interrogatories should be put to each corporate and honorary member present, which was unanimously agreed to. It was requested that each one would feel the utmost liberty to decline answering the questions, or to answer them in what manner he pleased. The object was to ascertain what might be expected from the members of the Board then present, and so far as their influence should have effect, from the community at large, when the case should be fairly spread before them. The questions follow.

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?
2. Will you attempt to induce all others, upon whom it is, in your view, proper that you should exert influence, to do the same?
3. Will you, with the leave of Providence, attend the meeting of this Board the next year, and inform them what the Lord has enabled you to do, and what he has accomplished through your labor? or, if necessarily detained, will you communicate such information?

After a prayer, and while a marked solemnity and stillness pervaded the assembly, the questions were propounded to each member. With six or eight exceptions, where satisfactory reasons were given, all present at the time, amounting to more than eighty, answered the several questions in the affirmative, many saying that they would add not merely a quarter, but half to their donations for last year, or that they would double them, and some promising even a larger increase.

The Prudential Committee were also instructed to send a circular to all the corporate and

honorary members not present, and to all other ministers and churches patronising the missions of the Board, proposing the same questions to them, and thus endeavoring to ascertain whether they will bear their part in this attempt to relieve and give a new impulse to the operations of the Board.

That the results of this measure might be the sooner developed, and that the Board may participate more fully in the responsibility of directing and carrying forward its operations in this emergency, a special meeting was appointed to be held in the city of New York, on Tuesday, 18th day of January next.

It is hoped that all the readers of the Herald will carefully peruse the minutes of the proceedings, as they will be published in full in the next number, and that they will individually propose the foregoing questions to themselves, and exert their influence and earnestly pray that the late meeting may result in a more ample supply of the means for giving augmented vigor and extent to the missions.

### Donations,

#### RECEIVED IN AUGUST.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
West Troy, Ref. D. chh. to constitute	
ANDREW MANELLY an Hon. Mem.	100 00
The following dona. were included in	
sums prev. ack.; fr. Fishkill, Mary	
Bunce, for <i>Mary Rogers Kip</i> , Ceylon,	
60; New Brunswick, fem. miss. so.	
for ed. of fem. hea. chil. in China,	
114,65; fem. sab. sch. for schs. in Java,	
32; New York, collegiate chh. sab.	
sch. for <i>Mary Brasher</i> , Ceylon, 20; la.	
pray. meet. for do. 20; Schenectady,	
sab. sch. for <i>Jacob Van Vechten</i> , Cey-	
lon, 12; M. B. Kittle, for <i>Isabella B.</i>	
<i>Kittle</i> , Ceylon, 20; Shawangunk, fem.	
benev. so. for <i>John H. Bevier</i> , Ceylon,	
20; Philadelphia, 1st chh. juv. miss.	
so. for ed. of hea. youth, Borneo, 120.	
<i>Auburn and vic. N. Y.</i> By H. Iverson, Jr. Agent,	
Burdett, Presb. chh.	9 78
Cayuga, Fem. miss. so.	8 75
Enfield, Presb. chh.	4 66
Genoa, 1st presb. chh. 7,95; mon.	
con. 8,83;	16 78
Havana, Presb. chh.	10 51
Jordan, C. Barnes,	40 00
Kensington, Mich.	10 00
Ledyard, B. Latin,	14 00
Lewiston, Presb. chh.	1 97
Ludlowville, do.	38 00
Mecklenberg, do.	7 42
Pultney, do.	12 50—174 37
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
South Wellfleet, Fem. miss. so.	
for sup. of Mr. Peet, Siam,	20 00
Truro, 1st cong. so.	15 00—35 00
<i>Berkshire co. Ms. Aux. So. Rev. H. N.</i>	
Brinsmade, Tr.	
New Lebanon, N. Y. Cong. chh.	
R. Woodworth, a rev. pen. to	
constitute Rev. NORMAN N.	
WOOD and Rev. SIDNEY BRV-	
ANT, of Nassau, Hon. Mem.	100 00
Stockbridge, J. Davidson, dec'd,	20 00—120 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. R. W. Holman, 50;)	754 04
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Buffalo, 1st presb. chh. mon.	

con. 100,56; Mrs. J. Sidway,	
12; Park presb. chh. mon.	
con. 27,78;	140 34
Lancaster, Presb. chh.	4 00—144 34
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Jaffrey,	30 50
Keene, A lady,	5 00
Rindge, Young men's benev. so.	
20; la. 18,39;	38 39—73 89
<i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i>	
Burlington, Av. of la. fair,	
which constitutes Mrs. SUSAN	
STRONG and Mrs. SARAH A.	
CONVERSE Hon. Mem. 200;	
chh. and so. 10,13; mon. con.	
15,95;	226 08
Charlotte, La. 10; chil. of mater.	
asso. 4;	14 00
Hinesburgh, Chh. and so.	45 00
South Hero and Grand Isle, Chh.	
and so.	14 42
Underhill, A friend,	50—300 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Scarboro', Cong. chh. mon. con.	
49,45; coll. 5; dis. 1,30;	53 15
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newburyport, 4th relig. so. special coll.	
114; vestry coll. 36;	150 00
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>	
<i>ardson, Tr.</i>	
Rockport, Miss. sew. cir. for a child at	
the Sandw. Isl.	20 00
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Danbury, 1st chh. and so.	90 00
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Berkshire, Cong. chh. and so.	41 21
Binghamton, Mon. con. and	
indiv. 175,95; fem. miss. so.	
50; sab. sch. miss. asso. for	
<i>John Nash and Benjamin Niles,</i>	
<i>Ceylon, 40; girls' m. boxes,</i>	
<i>for Frances Burchard and Eli-</i>	
<i>zabeth Ely, Ceylon, 40; C.</i>	
<i>Thorp, which and prev.</i>	
<i>dona. constitute Mrs. ANNA</i>	
<i>ADAMS, of Durlham, an Hon.</i>	
<i>Mem. 50;</i>	355 95
Candor, Presb. chh.	33 37
Caroline, do.	2 25
Clinton, Cong. chh.	50 00
Cortlandville, Presb. chh. to	
constitute Mrs. MATILDA	
LOCKWOOD an Hon. Mem.	100 00
Coventry, Presb. chh. and cong.	
64,85; G. D. Phillips, which	
and prev. dona. constitute	
Mrs. ELIZABETH PHILLIPS an	
Hon. Mem. 50; Miss ELIZA	
ANN PHILLIPS, which and	
prev. dona. constitute her an	
Hon. Mem. 50; la. sew. so. 5;	
H. P. 5,25;	175 10
De Ruyter, Presb. chh.	4 91
Groton, 1st cong. chh.	27 62
Lenox, Presb. chh.	35 00
Linklaen, Cong. chh.	10 82
Lisle Village, Cong. and coll. 28;	
fem. cent so. 13,25;	41 25
Maine, Cong. chh.	14 88
Mc. Grawville, Presb. chh.	20 37
Newark Valley, do.	67 94
Otisco, Cong. chh.	63 85
Owego, Coll. 155,81; mon. con.	
100; la. benev. so. 11,18; A. H.	
Cathoun, 25;	291 99
Oxford, Coll. 71,38; mon. con.	
37,72; sab. sch. for Ceylon	
miss. 2,90; which constitutes	
Mrs. GRACE E. BURTIS an	
Hon. Mem.	112 00
Prattsburgh, E. and B. Bridges,	30 00
Seneca Falls, Presb. chh. mon.	
con. 7,34; child's miss. so. for	
<i>Betsy King and D. W. Forman,</i>	
<i>Ceylon, 10; D. W. F. 5;</i>	22 34
Smyrna, I. Foote, Jr. which and	
prev. dona. constitute Mrs.	
HARRIET FOOTE an Hon. Mem.	75 00
Spencer, Presb. chh.	38 50

Summerhill, Presb. chh.	21 14	East Medway, Gent. 29; la.	
Truxton, Presb. chh. 11,32; S.		38,52; mon. con. 76,15; Vil-	
Hutchinson, 30;	41 32	lage chh. 106,25;	249 92
Union, Presb. chh.	47 21	Roxbury, Eliot chh. and so.	
Vernon Centre, Cong. chh. 4,50;		mon. con. 26; gent. 14; a	
fem. miss. so. 12;	16 50	friend, 1;	41 00
	1,740 52	West Medway,	100 75
Ded. loss on unc. bills,	1 31-1,739 21		895 83
Grafton co. N. H. Aux. So. W. Green, Tr.	3 00	Ded. c. note,	10 00—885 83
Av. of jew.		Northampton and vic. Ms. Aux. So.	
Bethlehem, Mon. con. 7,30; extra		J. D. Whitney, Tr.	
effort, 3,37;	10 67	Cummington, Miss C. Briggs,	10 00
Campton, La.	3 52	Easthampton, Mon. con.	55 27
Franconia, Mon. con. 6; extra		Granby, Mon. con. 70,78; B.	
effort, 5,13;	11 13	Preston, for Oregon miss. 5;	
Groton, D. Cummings,	2 00	for Choc. miss. 5; la. 63,37;	
Haverhill, S. par. 1st cong. chh.	37 85—68 17	less dis. 1,25; young la. sew.	
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		so. 6,66;	149 56
A friend,	500 00	Northampton, 1st chh. mon.	
Hampden co. Ms. Aux. So. C. Merriam, Tr.		con. 100,96; Edwards' chh.	
Blandford, Gent. 64,55; la. 70,37;		do. 20,99;	121 95
mon. con. 18,49;	153 41	Plainfield, Cong. chh. and so.	36 55
Cabotville, La. (of which for		South Hadley, Teachers and	
schs. in Ceylon .50; 72; mon.		pupils of Mount Holyoke fem.	
con. 30; coll. 16;	118 00	sem.	357 56—730 89
East Long Meadow, Sub.	17 00	Old Colony Asso. Ms. H. Coggeshall, Tr.	
Long Meadow, Gent. 102; la.		Dartmouth, 1st cong. chh. and so. 15 00	
benev. asso. 40,03; sab. sch.		New Bedford, Trin. chh. which	
30,14;	172 17	constitutes Mrs. JOHN H.	
Ludlow, Gent. 14,75; la. 20,02;		COGGESHALL an Hon. Mem.	100 12
mon. con. 74,11; which con-		Rochester, Mattapoisett, Mon.	
stitutes Rev. ALONZO SANDER-		con. 23; coll. 38; la. mite so.	
SON an Hon. Mem.	108 88	18; Sippican, Dr. Cobb's so.	
Middle Granville,	11 75	la. 23;	102 00—217 12
Monson, Benev. asso. for sup. of		Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Mr. Merrick, 72,16; fem. benev.		Richland, Mon. con. 15,17; Mrs.	
asso. 43,27; for do.	115 43	John Holmes, 10;	25 17
North Wilbraham, Chh. and so.	47 50	Truxton, Presb. so.	9 00
Southwick, Cong. chh. and so.	20 60	Utica, 1st presb. chh. chil. of	
Springfield, 1st so. 95; 4th so.		mater. asso. and sab. sch. for	
coll. 77,43; mon. con. 27,62;	200 05	ed. of a Chinese youth,	29 81—63 98
West Granville, Miss L. Parsons,	15 00	Orange co. Vt. Aux. So. H. Hale, Tr.	
West Springfield, Coll. 145,52;		Williamstown, E. Paine,	5 00
mon. con. 65; Agawam, coll.		Palestine Miss. So. Ms. E. Alden, Tr.	
17,64; mon. con. 15;	243 16	South Weymouth, Mon. con.	20 00
	1,222 95	Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Ded. Kilby bank note,	1 00-1,221 95	Hampden, Mon. con. in cong. chh. 30 00	
Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.		Sangerville, do. 5,18; coll. 2,46;	7 64—37 64
Antrim,	5 00	Richmond and vic. Va. Aux. So. S.	
Hancock Factory, Vill. mon. con.	5 10	Reeve, Tr.	350 00
Merrimack, Cong. so.	47 00	Ded. loss on rem.	11 42—338 58
Peterborough, do.	19 88	Rockingham co. N. H. Confer. of Chhs.	
	76 98	J. Boardman, Tr.	
Ded. loss on unc. money,	2 45—74 53	Derry, Presb. chh. and so. indiv.	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		82; mon. con. 18;	100 00
Lisbon, Rev. S. Merrill, 12;		West Chester, La.	8 27—108 27
indiv. 3;	15 00	Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Topsham, Mon. con.	48 00	Poultney, Cong. chh. 40,67;	
Woolwich, do.	15 00—78 00	J. Hooker, 10;	50 67
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		West Rutland, Sab. sch. for	
Coll. at ann. meeting,	97 66	Siam miss.	25 00—75 67
Litchfield, 1st so. mon. con.	14 34	Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Norfolk, Sab. sch.	8 00—120 00	North Coventry, La.	32 21
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.		Union Confer. of chhs. Me. S. Andrews, Tr.	
Holliston, Fem. benev. so. for		Fryeburg, Gent. and la. 51,72; mon.	
Choc. miss.	15 00	con. 20;	71 72
New Haven City, Ct. Aux. So. By W. G.		Valley of the Mississippi, Aux. So.	
Hooker, Agent,		G. L. Weed, Tr.	746 17
New Haven, N. chh. sab. sch. miss.		Western Reserve aux. so. By Rev.	
asso. for Ceylon miss. 85,12; mon. con.		U. Coe, Agent,	
in united chhs. 34,30; do. in Yale coll.		Ashtabula co. Williamsfield, 8,50;	
25,44; do. in 3d cong. chh. 4,51;		Erie co. Milan, 3,50; Huron co.	
a fem. friend, 5; cent a week so. 2,60;	156 87	Fitchville, 11,50; Portage co. Gar-	
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.		rettsville, 8,06; Rootstown, La.	
Wallingford, A friend,	25	benev. so. 11,40; Windham, 15,81;	
New York City and Brooklyn, Aux. So.		Summit co. Cuyahoga Falls, 21,77;	
J. W. Tracy, Tr.		Hudson, Wes. res. coll. 9,47; Rev.	
(Of which fr. indiv. for a child in Din-		H. Coe and fam. for Jane Elizabeth	
digul, 20;)	191 71	Coe, Ceylon, 40, A. A. Brewster, 20;	
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.		Rev. H. N. Day, 10; J. Buss, 5;	
Dedham, 1st chh. and so. 65;		Middlebury, 10,77; R. Kent, 10;	
S. do. 34;	99 00	a friend, 10; Trumbull co. Brace-	
Dorchester, 2d chh. gent. 150;		ville, 7; Vienna, 12;	214 78
la. 100; juv. so. 21; Village		Windsor co. Vt. Confer. of Chhs. J. Fran-	
chh. and so. 74,02;	345 02	cis and E. C. Tracy, Trs.	
Dover, 2d cong. chh. and so.	60 14	Norwich, S. chh. mon. con.	18 15
		Total from the above sources,	\$9,746 49



## VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend</i> , 5; do. 1; a debtor, 5;	11 00
<i>Alleghany</i> , Pa. Judge Grier,	20 00
<i>Baltimore</i> , Md. 5th presb. chh. mon. con.	20 00
<i>Bethesda</i> , Pa. Chh.	5 00
<i>Bethlehem</i> , N. Y. Presb. chh. mon. con.	3 29
<i>Bloomfield</i> , N. J. Presb. chh.	158 00
<i>Brighton</i> , Ms. Mr. Lanson's chh. and so.	330 41
<i>Buffalo</i> , N. Y. 1st presb. chh. sab. sch. for <i>Abner Bryant</i> , Ceylon,	20 00
<i>Caldwell</i> , N. J. Presb. chh. coll. 21,37; mon. con. 2,65;	24 02
<i>Carlisle</i> , Pa. A. McAllister, 8; Mrs. E. 1;	9 00
<i>Cattaraugus</i> , N. Y., N. T. Strong, for miss. sch. 10. indiv. for do. 8;	18 00
<i>Chesterville</i> , Me. Rev. J. Sewall,	4 84
<i>Colchester</i> , N. Y. Presb. chh.	19 34
<i>Columbus</i> , O., A. Crosby,	10 00
<i>Dickinson</i> , Pa. D. Shields,	3 00
<i>Emmetsburg</i> , Md. Indiv. 45; ded. dis. 11,60;	33 40
<i>Erie</i> , Pa. Presb. cong.	51 00
<i>Germantown</i> , Pa. Presb. chh. mon. con.	9 00
<i>Great Bend</i> , Pa. do.	5 00
<i>Harbor Creek</i> , Pa.	18 50
<i>Hopkinsville</i> , Ky. Rev. WILLIAM D. JONES, which constitutes him an Hon. Mem. 50; less dis. 1,50;	48 50
<i>Kirkland</i> , N. C., W. W. McClellan, 10; dis. 30c.	9 70
<i>Leacock and Middle Octorora</i> , Pa. Cong. for Mr. Schneider, 38,53; less dis. 1,14;	37 39
<i>Leacock Township</i> , Pa. Ger. Ref. cong. for do.	5 25
<i>Levittown</i> , Pa. Presb. cong.	5 45
<i>Little Falls</i> , N. Y. 1st presb. chh. mon. con.	40 86
<i>Little Orange</i> , Mo. Mrs. P. Redfield,	2 00
<i>Macon</i> , Ga. G. H. Mead,	30 00
<i>Malden</i> , N. Y. Presb. chh. and cong.	132 63
<i>Mattawan</i> , N. Y. Presb. chh.	60 00
<i>McKean</i> , Pa. Presb. cong.	5 00
<i>Meadville</i> , do.	31 43
<i>Mendham</i> , N. J. Cong.	79 68
<i>Mobile</i> , Ala. Gov. st. chh. la. 25,63; fem. bible class, 25,62;	51 25
<i>Moreau and Northumberland</i> , N. Y. Fem. benev. so.	14 68
<i>Morristown</i> , N. J. PETER A. JOHNSON, which constitutes him an Hon. Mem.	100 00
<i>New Albany</i> , Ia. Mrs. A. M. Fitch,	20 00
<i>Newark</i> , N. J. 3d presb. chh. 10; 1st presb. chh. L. A. Smith, 10,	20 00
<i>Newton</i> , Ms. Rev. E. Smith,	5 00
<i>North East</i> , Pa. Presb. cong. 18,75; av. of ear ring, 66c.	19 41
<i>Northern Liberties</i> , Pa. 1st presb. chh.	22 52
<i>Orange</i> , N. J. 1st presb. chh. 44,61; mon. con. 41,92; 2d presb. chh. 211;	297 53
<i>Osborneville</i> , N. Y. Young people's benev. so. of presb. cong. 20; C. Camp, 10;	30 00
<i>Pensacola</i> , Fla. Mrs. S. Hutton,	7 00
<i>Perryville</i> , Pa. Presb. cong. 28,50; W. P. M. 5;	33 50
<i>Philadelphia</i> , Pa. 10th presb. chh. two mem. 5; youth's miss. so. of Cedar-st. chh. for native ministry in the Sandw. Is. 30; less dis. 1,05;	33 95
<i>Pittsburg</i> , Pa. 3d presb. chh. 225,65; J. G. 5; Lyon and Morrison, 5,67; less dis. 6,10;	230 22
<i>Princeton</i> , N. J. Rev. J. W. Alexander, for miss. to Cape Palmas, 10; a student, 1;	11 00
<i>Providence</i> , R. I. High st. cong. sab. sch. to constitute Rev. LEONARD S. PARKER an Hon. Mem.	50 00
<i>Rochester</i> , N. Y., H. A. Brewster, for Henry P. Brewster, Ceylon,	20 00
<i>Schenectady</i> , N. Y. 1st presb. chh. for two chil. in Choc. miss.	24 00
<i>Scottsville</i> , N. Y. Presb. chh. la. miss. so.	11 00
<i>South Greensburg</i> , N. Y. Miss. so.	25 00
<i>South Orange</i> , N. J. Presb. chh.	22 01
<i>St. Mary's co.</i> Md. A friend,	10 00
<i>Steubenville</i> , O. Fem. sew. so. 43; less dis. 51c.	42 49
<i>Tewkesbury</i> , Ms. Gent. and la. 51,17; mon. con. 10,94;	62 11
<i>Troy</i> , N. Y., E. Wickes,	150 00
<i>Virginia</i> , A lady,	20 00
<i>Waterford</i> , Pa. Presb. cong.	35 57

<i>West Chester</i> , Pa. P. F. Smith,	10 00
<i>West Nassau</i> , N. Y. Mon. con. and quar. coll. 30; less dis. 2,25;	27 75
<i>Williamstown</i> , Pa. J. Leaman, for Mr. Schneider,	10 00
<i>Woodbridge</i> , N. J. Presb. chh. 48; chil. of mater. asso. for books for chil. of miss. 3,69; G. P. Edgar's m. box, 2;	53 69
X. Y.	100 00
	\$12,576 85

## LEGACIES.

<i>Bridgewater</i> , Vt. William Thomas, by Da- vid Thompson, Ex'r,	600 00
<i>Coventry</i> , Ct. Levi P. Rose, by S. P. Rose, Ex'r,	500 00
<i>Crown Point</i> , N. Y. Rev. James Murdock, Ex'r,	160 00
<i>Douglass</i> , Ms. David Fairbanks, by Emory Washburn,	175 00
<i>Norwich</i> , Ct. Mrs. Mary Perkins, by David Watkinson, Ex'r,	100 00
<i>Plainfield</i> , Ms. Miss Sarah Joy, by Josiah F. Rude, Ex'r,	405 00
<i>St. Louis</i> , Mo. John Shackford, by W. M. Shackford, Ex'r,	1,600 00
<i>Tallmadge</i> , O. Albert Blakesley, by L. Norton, (\$245 prev. rec'd.)	10 00
<i>Tewkesbury</i> , Ms. Mrs. Pamela Clark, by Rev. Jacob Coggin,	25 00
<i>Westmoreland</i> , N. Y. Miss Betsy Crane, by Amasa Pratt, Ex'r, (prev. ackn. 240;)	115 16
	\$3,630 16

*Amount of donations and legacies acknowledged in  
the preceding lists, \$16,267 01.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Brookfield</i> , Ct. Clothing, fr. young la. benev. so.	13 11
<i>Cooperstown</i> , N. Y., A box, fr. fem. miss. so.	
<i>Cuyahoga Falls</i> , O. Writing paper,	30 50
<i>Dunstable</i> , Ms. A bundle. fr. juv. benev. so. for Sandw. Isl. miss.	
<i>Eagleton</i> , Ark. 100 bushels corn, fr. P. P. Pitchlynn; a clock, fr. J. Folsom.	
<i>Greenfield</i> , N. H., A barrel, fr. la. benev. asso. of cong. so. for Mr. Boutwell, La Pointe.	60 00
<i>Moreau and Northumberland</i> , N. Y. Clothing, etc. fr. fem. benev. so.	17 38
<i>New London</i> , Ct. A barrel, fr. la. of 1st and 2d cong. chhs. for Mrs. L. Smith, Sandw. Isl.	75 00
<i>Northfield</i> , O. Clothing, fr. Mrs. Taylor and daughter,	2 00
<i>Perryburgh</i> , O. Clothing, fr. la.	36 00
<i>Petersham</i> , Ms. A barrel, fr. fem. benev. so.	43 77
<i>Plain</i> , O. Clothing, fr. la.	5 88
<i>Rochester</i> , N. Y., A box, fr. Rev. C. Dewey, for Mr. Hamlin, Constantinople.	
<i>Savannah</i> , Ga. Two boxes, fr. Mrs. Stiles, for Mrs. Wilson, W. Africa; one do. fr. do. for Mrs. James, do.	
<i>Springfield</i> , Ms. A box, fr. Mrs. Sackett, for Mr. Hume, Bombay.	
<i>Troy</i> , N. Y. (via.) A box.	
<i>Vienna</i> , O. Clothing, fr. fem. miss. so.	12 00
<i>Worcester</i> , N. Y., A box.	
<i>Unknown</i> , A barrel, for Mr. Cope, Ceylon; a box, for Rev. L. Thompson, Syria.	

*The following articles are respectfully solicited from  
Manufacturers and others.*

Printing paper, writing paper, blank-books,  
quills, slates, etc., for the missions and mission  
schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-  
cases, towels, shirts, socks, stockings, full'd cloth,  
fannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XXXVII.

NOVEMBER, 1841.

No. 11.

## American Board of Commissioners for Foreign Missions.

### PROCEEDINGS AT ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions held its thirty-second annual meeting in the First Presbyterian Church, in the city of Philadelphia, commencing on Wednesday the 8th day of September, 1841, at 10 o'clock, A. M.

#### *Corporate Members Present.*

CALVIN CHAPIN, D. D.  
JEREMIAH DAY, D. D. LL. D.  
LEONARD WOODS, D. D.  
JOSHUA BATES, D. D.  
SAMUEL HUBBARD, LL. D.  
JOHN CODMAN, D. D.  
JUSTIN EDWARDS, D. D.  
THEODORE FRELINGHUYSEN, LL. D.  
Hon. SAMUEL T. ARMSTRONG.  
BENJAMIN PALMER, D. D.  
WILLIAM NEILL, D. D.  
THOMAS BRADFORD, Esq.  
HENRY HILL, Esq.  
JOHN McDOWELL, D. D.  
JOHN LUDLOW, D. D.  
ORRIN DAY, Esq.  
THOMAS H. SKINNER, D. D.  
NOAH PORTER, D. D.  
JOHN TAPPAN, Esq.  
RUFUS ANDERSON, D. D.  
Rev. DAVID GREENE.  
CHARLES STODDARD, Esq.  
DANIEL NOYES, Esq.  
WILLIAM J. ARMSTRONG, D. D.  
BENJAMIN TAPPAN, D. D.  
THOMAS SNELL, D. D.  
JOEL HAWES, D. D.  
MARK TUCKER, D. D.  
Rev. DAVID MAGIE.  
WILLIAM R. DE WITT, D. D.  
Rev. JAMES G. HAMNER.  
Rev. SILAS AIKEN.  
Hon. SAMUEL FLETCHER.  
ALFRED ELY, D. D.

VOL. XXXVII.

Rev. HORATIO BARDWELL.  
DANIEL DOW, D. D.  
EDWARD W. HOOKER, D. D.  
HIRAM H. SEELYE, Esq.  
Rev. HARVEY COE.  
Rev. CHAUNCEY EDDY.  
Hon. THOMAS S. WILLIAMS.  
Rev. ALBERT BARNES.  
Rev. NEHEMIAH ADAMS.  
Rev. ZEDEKIAH S. BARSTOW.  
EBENEZER ALDEN, M. D.  
THOMAS FLEMING, Esq.  
AMBROSE WHITE, Esq.  
PELATIAH PERIT, Esq.  
JOHN T. NORTON, Esq.  
WILLIAM PAGE, Esq.  
Rev. BERNARD C. WOLFF.  
REUBEN H. WALWORTH, LL. D.  
ELISHA YALE, D. D.  
CHARLES MILLS, Esq.  
DAVID H. RIDDLE, D. D.  
Hon. WILLIAM DARLING.

#### *Honorary Members Present.*

##### *Maine :—*

Weston B. Adams, Lewiston Falls;  
Jonathan B. Condit, Portland.

##### *New Hampshire :—*

Rev. William Clark, Concord;  
Rev. Edwin Holt, Portsmouth.

##### *Vermont :—*

Rev. William Mitchell, East Rutland;  
George Lyman, Esq., Bennington.

*Massachusetts :—*

Rev. Seth Bliss, Boston;  
 Rev. Martin Tupper, Long Meadow;  
 Rev. Henry B. Hooker, Falmouth;  
 Rev. Constantine Blodgett, Pawtucket;  
 Rev. Eber Carpenter, Southbridge;  
 Rev. Daniel Crosby, Charlestown;  
 George Rogers, Esq., Boston;  
 Rev. Orin Fowler, Fall River;  
 James Smith, Esq., Leicester;  
 Rev. Elam Smalley, Worcester;  
 Rev. William H. Tyler, Pittsfield;  
 Rev. Mark A. H. Niles, Marblehead;  
 Rev. George A. Oviatt, Belchertown.

*Connecticut :—*

Rev. Orson Cowles, North Haven;  
 Rev. Edwin Hall, Norwalk;  
 Rev. Chauncey Wilcox, North Greenwich;  
 Rev. Joseph Fuller, Ridgefield;  
 Elisha Faxon, Esq., Stonington;  
 Rev. Lyman Strong, Colchester;  
 Rev. Theophilus Smith, New Canaan;  
 Rev. Thomas Punderson, Huntington;  
 Rev. John R. Keep, Farmington;  
 Rev. D. B. Coe, Milford.

*New York :—*

Rev. Samuel G. Whittlesey, New York city;  
 Charles M. Lee, Esq., Rochester;  
 Rev. Clifford S. Arms, Madison;  
 Rev. Samuel J. Prime, New York city;  
 Samuel H. Cox, D. D., Brooklyn;  
 Rev. William Bradford, New York city;  
 Rev. P. H. Fowler, Elmira;  
 Hon. Walter Lowrie, New York city;  
 Rev. Frederick E. Cannon, Geneva;  
 Rev. David Malin, Prattsburgh;  
 Rev. Amos Bardwell Lambert, Salem;  
 Rev. John Marsh, New York city;  
 Rev. Wayne Gridley, Clinton;  
 Rev. James W. McLane, New York city;  
 D. H. Wickham, Esq., do.  
 Rev. John H. Symmes, Lansingburgh;  
 Rev. R. W. Bailey, New York city;  
 Erskine Mason, D. D., do.  
 Rev. William B. Lewis, Brooklyn;  
 Rev. W. H. Bidwell, do.  
 Rev. Samuel Whittlesey, New York city;  
 Daniel L. Lum, Esq., Geneva;  
 Rev. Walter R. Long, Cambridge.

*New Jersey :—*

Rev. Nicholas Murray, Elizabethtown;  
 Rev. Ansel D. Eddy, Newark;  
 Rev. Thomas Cochran, New Providence;  
 Rev. William Bradley, New Brunswick;  
 Rev. Eli F. Cooley, Trenton;  
 Rev. Edward Seymour, Bloomfield;  
 Rev. Henry A. Dumont, Morristown;

Rev. William R. S. Betts, Mount Holley;  
 Rev. Joseph M. Ogden, Chatham;  
 Obadiah Woodruff, Esq., Newark;  
 Rev. A. G. Morss, Cedarville;  
 Lyndon A. Smith, M. D., Newark.

*Pennsylvania :—*

Robert Cathcart, D. D., York;  
 Rev. A. Converse, Philadelphia;  
 Rev. Thomas Brainerd, do.  
 Rev. Eliakim Phelps, do.  
 Rev. Benjamin F. Neal, do.  
 Rev. William Ramsey, do.  
 Rev. George Chandler, do.  
 Rev. J. L. Grant, do.  
 Rev. John Patton, do.  
 Rev. Anson Rood, do.  
 Rev. C. C. Vanarsdalen, do.  
 Rev. Robert Adair, do.  
 Thomas Elmes, Esq., do.  
 Rev. Henry A. Boardman, do.  
 Rev. John Todd, do.  
 Rev. Thomas G. Allen, do.  
 Rev. William Sterling, Reading;  
 Rev. J. H. Jones, Philadelphia;  
 Daniel L. Carroll, D. D., do.  
 Rev. Thomas T. Waterman, do.  
 Rev. Samuel M. Gould, Norristown;  
 Rev. James Nourse, Perryville;  
 John M. Atwood, Esq., Philadelphia;  
 George W. McClellan, Esq., do.

*District of Columbia :—*

Rev. Joshua N. Danforth, Alexandria;  
 Rev. John C. Smith, Washington.

*Delaware :—*

E. W. Gilbert, D. D., Newark.

*Maryland :—*

Daniel W. Hall, Esq., Baltimore;  
 Rev. James B. How, St. George.

*Virginia :—*

Rev. James B. Johnson, Norfolk.

*Ohio :—*

Rev. Francis Bartlett, Rushville.

*Michigan :—*

George Duffield, D. D., Detroit.

The following missionaries of the Board were also present :—

Rev. Benjamin C. Meigs, Ceylon;  
 Rev. Ira Tracy, Singapore;  
 Rev. George W. Wood, do.  
 Rev. Philander O. Powers, Broosa;  
 Rev. Hiram Bingham, Sandwich Islands;  
 Rev. Peter Parker, M. D., Canton, China.



*Organization.*

In the absence of the President, the Hon. John Cotton Smith, the chair was taken by the Hon. Theodore Frelinghuysen, Vice President, who called upon the Rev. Dr. John McDowell to open the meeting with prayer.

A letter from the President was read, expressing regret that he could not be present at the meeting, and tendering his resignation as presiding officer of the Board, on account of the infirmities of age, but expressing his warmest attachment to the Board, and the great satisfaction he felt in still retaining his membership.

Relative to this communication the Board unanimously adopted the following resolution:—

That this Board learn with regret that its venerable President, the Hon. John Cotton Smith, has found it necessary to resign his place as presiding officer of this Board; and that the Board cannot permit him, after having so long and so ably presided over its deliberations, to retire, without expressing their personal regard for his character, and their high sense of the value of his past services.

*Voted*, That the Recording Secretary be requested to communicate the foregoing resolution to the late President of the Board.

Communications were also read from Hon. Joseph C. Hornblower, Hon. William Jessup, and the Rev. Drs. N. S. S. Beman, J. M. Matthews, Thomas DeWitt, and Isaac Ferris, assigning reasons for their absence, and expressing their continued interest in the Board and its objects.

From Eleazar Lord, Esq., a letter was laid before the Board, resigning his place as a member.

In the absence of the Assistant Recording Secretary, the Rev. Daniel Crosby was appointed to fill that office during the meeting.

Rev. A. Barnes, Dr. J. McDowell, Dr. Armstrong, Rev. J. Todd, and Thomas Fleming, Esq., were appointed a committee of arrangements.

In behalf of the Prudential Committee, Dr. Anderson read a statement of the business to be presented by them for the consideration of the Board.

*Report of the Treasurer.*

The report of the Treasurer was read, with the certificates of the Auditors, and was referred to a committee consisting of Rev. John L. Grant, and Orrin Day, Thomas Bradford, John T. Norton, and Obadiah Woodruff, Esqs.; who subsequently reported in favor of accepting and approving the report; which was done.

*Report of the Prudential Committee.*

Of this report only a brief abstract was read to the Board by the Secretaries for Correspondence; and the several parts of the report, entire, were referred to committees for examination, as follows:

The portion relating to the Home Department to Rev. Dr. Woods, Rev. A. D. Eddy, and Rev. Dr. W. R. DeWitt.

That relating to the missions to Africa, Greece, and Turkey, to Rev. President Day, Rev. J. Todd, and P. Perit, Esq.

That relating to the missions to Syria, the Nestorians, and Persia, to Rev. Dr. Edwards, Rev. T. T. Waterman, and Thomas Bradford, Esq.

That on the missions to the Mahrattas, Southern India, and Ceylon, to Rev. Dr. McDowell, Rev. Messrs. J. G. Hamner, and E. Seymour.

That part on the missions to Eastern Asia and the Archipelago, to Rev. Drs. Neill and Bates, and Peter Parker, M. D.

The part relating to the mission to the Sandwich Islands, to Rev. Dr. Hawes, Rev. B. C. Wolff, and Rev. David Magie.

The portion on the missions to the North-American Indians, to Rev. Drs. Skinner and Codman, and Rev. C. C. Vanarsdalen.

The committees on the several portions of the report presented by the Prudential Committee, subsequently made brief reports, recommending that they be approved and adopted by the Board, which was done.

The committee on the portion of the report relating to the Home Department presented the following report:

The committee cannot, however, refrain from expressing their deep regret that so many missionaries have been compelled to abandon their respective fields and relinquish for a season their labors, on account of ill health and other causes, which have been considered sufficient to warrant their return to their native country. Such temporary interruptions in the labors of the missionary must be expected, and will multiply as the entire number of missionaries under this Board shall increase. Yet your committee feel that such painful interruptions in the labors of the missionary should be industriously guarded against, as calculated to discourage the efforts of the christian community at home, if not to cultivate the expectation and desire to return on the part of the missionaries themselves.

The committee would also express their conviction that it would be hazardous to the best interests of this Board to increase its existing debt, and still more to abandon or curtail the operations of any of its present missions. They feel that one and only one course remains to be adopted, which is, in humble reliance upon the blessing of God, to make increased efforts to augment the annual receipts of the Board. The number of those who contribute to this Board, has so greatly increased during the last year, at

the same time the evidence of returning prosperity in the agricultural and commercial pursuits of the country is so clear, that your committee cannot doubt that the christian community, to whom this Board look for patronage, will cheerfully meet its demand for enlarged contributions during the current year.

The committee on the part relating to African missions, made the following suggestions :

The committee to whom the African missions were referred, see nothing in their situation to discourage or to dishearten. On the contrary, they think they see indications in Divine Providence, which encourage us to believe that the way is rapidly preparing for the speedy dissemination of the gospel among all nations, and especially that Africa, to whom the christian world owes so deep a debt, is not forgotten; but that a brighter day is about dawning upon that great continent. The fact that it is found not to be so unhealthy to the white man as has been supposed, and that the centre and heart of that great continent is about to be opened to christian enterprise and christian benevolence by British energy and philanthropy, seem to lay us under additional obligations to do what we can for the salvation of this interesting race. We would therefore urge it upon the Prudential Committee to be as prompt and as efficient in strengthening and enlarging the mission in Western Africa, as the means which the people of God afford them will allow.

The committee on the missions to Southern Asia reported as follows :

Your committee beg leave to suggest to the Board the importance of vigilant attention to the mission in China. If we mistake not the signs of the times, Providence is about to open the way for the spread of the gospel among the millions of that vast empire; and if we are not prepared to occupy the field, it will probably come into the occupancy of the power of sin, and our past labors in that interesting portion of missionary ground be, in a great measure, lost.

In regard to the mission at Singapore, it is a satisfaction to reflect, that some of the objects for which it was established have been accomplished. Let us keep our eye upon it, and be prepared to resume our efforts there so soon as a wonder-working Providence shall remove the hindrances, which have led to the painful determination to suspend operations there for the present.

The committee on the Sandwich Islands mission reported—

That they are much gratified with the evidence here furnished, of zeal, fidelity, and success in conducting the important affairs of this mission.

The committee find very satisfactory proof that the recent religious excitement in these Islands has resulted in great permanent good, as shown in the godly lives of multitudes who were dead in trespasses and in sins.

It is a very interesting fact that the largest churches, probably, in the world are found in the Sandwich Islands.

The committee also are pleased to state, that a spirit of improvement seems to be manifesting

itself there, in the building of churches and school-houses, and in the liberality displayed by the natives towards various public objects.

Which report the committee recommend to be adopted.

#### *Citizenship of Missionaries and their Children.*

On this subject Dr. Anderson read the following document :

The Prudential Committee have no doubt, that the missionaries of the Board retain their citizenship wherever they may be sent. But some recent occurrences have awakened a solicitude in the minds of missionaries, lest their claims, as American citizens, might not always be promptly recognized in cases of emergency. The leading facts bearing on the subject will therefore be stated, that the Board may, if it thinks proper, express an opinion relative to the citizenship of its missionaries among the heathen.

The question relates, it will be observed, to the rights of persons, and not to those of property.

The first inquiry will naturally be, whether there is any thing in the *nature of his mission*, which should affect the missionary's rights as an American citizen.

1. The christian ministry, besides having an express divine appointment, is an original and essential element of all christian society. It forms a portion of the community—a distinct profession, having its peculiar and appropriate employments,—as much so as any of the secular professions, whether of law, or medicine, or commerce. In the practice of its appropriate duties, the clerical profession is as much entitled to claim the protection of the government of its country, as any of the other classes composing the body politic. If the views which, as a citizen, he has a right to take of the duties appertaining to his profession, lead him to go and preach the gospel abroad, wherever he may go, he is as much entitled to the protection of his government, while demeaning himself like a good citizen, as if he were a merchant.

2. The christian ministry exists for a two-fold object, viz : to sustain the institutions of the gospel in evangelized nations, and to propagate them in nations that are unevangelized. This has been the common opinion in all ages. Indeed the propagation of the gospel by the ministry has a special prominence given to it in the Scriptures, as well as by the moral condition of the world hitherto.

3. Those clergymen who engage in foreign missions, not only pursue a business which belongs appropriately to their profession, and in performing which, they may of their own right, claim the protection of their country; but they are also the *agents*, in this business, of a very numerous and respectable body of citizens. There are many hundred thousands in our community, who have an interest more or less in this enterprise of christian benevolence. They contribute for its support. The missionary is their agent. Their rights are involved with his. They are partners with him in this business.

4. The Act of Incorporation given to the Board in the year 1810, by the legislature of Massachusetts, recognizes missions to unevangelized nations as a lawful and proper work for American citizens to engage in. The Board is "incorporated and made a body politic by the name of the American Board of Commissioners

for Foreign Missions,"—"for the purpose of propagating the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures." The language of the charter is here used. This Act, though given by a single State, is practically recognized by all the States in the Union as giving the Board an unquestionable right to receive and hold funds for the purpose of sending christian missionaries to heathen nations. Though this fact may have no direct bearing on the question of a missionary's citizenship, it must be regarded as legalizing his business.

5. Our national government is accustomed to give passports to missionaries, knowing them to be missionaries, when they are about going forth to their work. The passports given to missionaries are the same as are given to other citizens, certifying that they are American citizens, and commending them, as such, to the representatives of the nation abroad, and to the governments of the world. Nor could these documents with any propriety be refused.

There appears therefore to be nothing in the nature of the business, that can destroy, or endanger the missionary's rights as an American citizen.

The second inquiry relates to the *circumstances and relations*, into which a foreign mission brings the missionary. Is there any thing in these to destroy his citizenship?

1. The first fact that meets us, is his dependence on his native land. He derives his support from thence. He looks to those whose agent he is for the means of living from year to year. To these patrons, or rather to the missionary Board acting in their behalf, he looks also for direction in his labors; and between him and his directors, there is an active and intimate correspondence as long as he lives. In point of fact, his relations to his native land are as fresh and strong, so far as feeling, interest, and dependence are concerned, at the end of twenty years, as at the outset of his mission.

2. Another fact is this, that the government of the country to which the missionary goes, never recognizes him in any other relation, than that of a missionary, or American citizen. He never becomes a citizen of the country. Indeed no missionary of the Board could conscientiously comply with the conditions, on which citizenship is conferred upon aliens in the British empire; and in barbarous pagan countries, there would be folly in the attempt to procure it. He never sustains any other relation to the land of his sojourn than that of a missionary. He is neither banker, nor merchant, nor trader, nor cultivator of the soil. He does not own even the house he inhabits. He has the least possible ties to the country, the least possible hold upon it, that will comport with the performance of his missionary work. It would perhaps conduce more to the prosperity of the cause of missions, if facts were, in some respects, less favorable to the strength of this case:—if missionaries, for instance, found it easier to gain rights and privileges in the countries where they labored, and had more inducement to aim at the permanent settlement of their families. The facts must be stated as they are. Even his children he regards as having their home in the father-land; he looks upon them as *Americans*;—though the laws of our country in relation to children born out of the country, are not what they should be.

3. It is important to consider the *theory* of foreign missions, in determining the relations

which missionaries sustain to their native land. Regarded theoretically, missions are not permanent institutions. They are moveable, itinerant. As soon as their object is accomplished in one place or country, they are to be transferred to another. They are designed to plant the institutions of the gospel, and then they leave them to the conservative influences that have been gathered about them. This is true theoretically, and it will come out in the fact, as soon as the church shall prosecute the work with becoming vigor. Missions are not colonies, they are not settlements; they are mere temporary instrumentalities, employed indeed to accomplish permanent results, but having a foreign origin, and a foreign support, and to be withdrawn as soon as they can be spared. Hence the missionary is emphatically, in the essential principle of his calling, a sojourner, pilgrim, stranger, having no continuing city.

Nothing is here claimed for the exclusive benefit of missionaries belonging to any one denomination of christians, but for all of every name. Whatever American missionary has the relations that have been described, be he Protestant or Roman Catholic, it is believed that mere absence from the country cannot weaken his claims as a citizen. Who doubts the American citizenship of the two veteran missionaries now present,\* who have come back to us after more than twenty years absence from the country? To the impartial mind the missionary will appear the last to be pronounced an alien, for devoting himself to the spiritual good of those who are lost in Pagan or Mohammedan darkness. If there is benevolence in teaching the deaf, or dumb, or blind, or in visiting the prisoners, within the bounds of our own civilized land, how shall we characterize that spirit which goes forth from this land on an errand of mercy to pagan men dwelling in the habitations of savage debasement and sin?

The case of the *children of missionaries* has been referred to. The attention of the Committee has been repeatedly called, by one of the missions, to the United States law on this subject. According to Chancellor Kent, the existing statutes recognize only those children born out of the United States as citizens, whose parents were citizens previous to April 14th, 1802. Many of our missionaries were born since that time, and should it ever become important to sustain the claims of their children to citizenship, "they will be obliged," according to the learned commentator on the laws, "to resort for aid to the dormant and doubtful principles of the English common law."

The committee to whom the foregoing paper was committed, consisting of Chief Justice Williams of Connecticut, Rev. Dr. Tucker, Thomas Bradford, Esq., Rev. T. T. Waterman, and Rev. Lyman Strong, made the following report:

The committee to whom was referred the consideration of the subject regarding the citizenship of missionaries, report—

That, as a general rule, those who are born in the country are citizens of the country—and the citizen owes allegiance to his government, and the government owes protection to its citi-

\* Rev. B. C. Meigs, of the Ceylon mission, and Rev. H. Bingham, of the Sandwich Islands mission.



zens, and these duties are reciprocal; and in the country from which we derive our common law, it has been firmly settled that their allegiance is perpetual, and of course protection must also be perpetual.

It is true that a citizen who goes into another country owes a local allegiance to that country, and perhaps may sometimes experience inconvenience from this relation. But as against a third power, he retains the rights of his countrymen. In this country it has been contended that this allegiance may be cast off at their pleasure, if they choose to renounce their country. The contrary doctrine has been held by high authority. The supreme court of the United States, however, has not adjudicated upon the subject. Without therefore going into that question, it is enough to say, that mere residence abroad has never been claimed to sever the ties which bind us to our country. They who claim the largest liberty on this subject, place it upon the intent, the desire, and the will of the person who wishes to renounce his country. The merchant who seeks for gain—the soldier who fights the battles of other countries—and the sailor who spends his days in roving from shore to shore—all feel that they have a country which will acknowledge them as citizens: and the legislature, both of England and of our own country, have recognized their rights, when by legislative acts, they have, in certain cases, declared the children of citizens born abroad to be citizens of their respective countries.

To a commercial nation, great numbers of whose citizens are constantly abroad on the sea and on the land, the doctrine that residence abroad would deprive them of citizenship, would be most alarming. If any such principle existed, it would have become all-important to have defined what length of time would effect this change, and the legislatures would have been called upon long since to have settled it by legislative enactment. But we believe no such claim was ever made; and that as regards the classes of men above named, all agree that their residence will not change their character as citizens of the United States. And can it be claimed that the missionary stands upon a different ground. We know nothing in his character, his pursuits, or his location, which renders him less worthy of the protection of his government. The merchant seeks for gain for himself, the soldier seeks for what he calls glory, and the sailor to indulge his roving disposition. The missionary, with untiring benevolence, looks not for his own good, but the good of others. He is the messenger of peace and the herald of salvation. He seeks not theirs but them. He looks not even for support to his new country, but draws his resources from his native land. He is, indeed, an ambassador not sent out by the government as their representative, but as the representative of a great number of his fellow citizens, to communicate knowledge to the ignorant and happiness to the miserable. To those from whom he derives his support, in his own land, is he accountable, and at their pleasure may be recalled. It is true he may be at a great distance from his native land, but not further than those who are in commercial pursuits. We see nothing, therefore, in his profession—nothing in his distance from home—nothing in his relationship to his country, which would place him upon different ground, as to his citizenship, from his commercial brethren.

While, therefore, our missionaries amidst their privations are cheered with the knowledge that they have the sympathy and the prayers of their christian friends at home, and are recognized as brethren in Christ Jesus, they may rest assured that they remain fellow-citizens with us, and have a right to the protection of a government, whose distinguishing characteristic it is to secure to all her citizens equal rights and equal privileges. As to the children of missionaries, born abroad, legislative interposition would be necessary to entitle them to similar rights and privileges. All which is respectfully submitted.

*The Importance of a Wider Dissemination of  
Missionary Intelligence.*

Mr. Greene read the paper given below.

Aside from the *Missionary Herald*, there is no vehicle by which missionary information is systematically and widely disseminated among the patrons and friends of this Board. Of this periodical, not more than 22,000 have ever, in one year, been circulated in this country. This number, if they were all equally distributed among the 3,000 churches from which the Board may look for its funds, would give only about seven copies to a church. But the manner in which these are distributed, leaves many whole churches without a single copy, and often times many contiguous churches, not poor nor small, nor in parts of the country remote or difficult of access, with not more than one or two copies each on an average. Yet considerable effort has been made to extend the circulation of this work: it is well received: and nearly twice as many copies of it are issued, as of any similar periodical in this country or England. Still, probably less than a tenth part of those from whom, if they were well informed on the subject, the Board might expect to receive patronage, ever see the *Missionary Herald*, or in any other manner, obtain regular and full information on missionary subjects. Hence, with regard to the nature and objects of the missionary work, the manner of proceeding in it, the history, success, or present state of the several missions, there is, even among those friendly to the cause, a want of information greatly to be lamented, and which must be removed before this work can be expected to move on vigorously and rapidly.

On looking at the measures adopted by older and more experienced societies in Great Britain for waking and sustaining the missionary spirit, while it is found that the whole number of pages issued in a year by the Church Missionary Society, which issues most, falls short of what are issued by this Board by about 2,000,000, the number of copies of their publications much exceeds that of ours. Of their monthly periodical they publish

	13,000 copies;
Annual Report,	14,000 "
Abstract of Report,	40,000 "
Quarterly Papers,	68,000 "

235,000

The whole number of copies of the periodical publications issued by this Board the last year did not exceed 97,000, falling short of theirs by 138,000 copies. Though the patrons of that society, as a reading community, are not probably to be compared with the patrons of this Board, yet their publications reach nearly twice and a half as many persons.

Results very similar would be seen on comparing the periodicals of this Board with those of the British Wesleyan or London Missionary Societies.

On another point of comparison between the Board and kindred British societies relative to periodical publications may be useful. As nearly as can be ascertained from their several published statements, more than fifteen sixteenths of the publications issued by the Church Missionary Society, nearly or quite all those of the Wesleyan Society, and about four-fifths of those of the London Missionary Society, are what may be termed gratuitous, while less than one half of those issued by this Board are so.

Of course there is a great difference between these British societies and this Board in respect to the cost of these publications to the treasuries of the several societies. The Church and Wesleyan Missionary Societies expend each about \$16,000 annually in publications gratuitously distributed: while this Board expends for the same class of publications, including nearly the whole edition of the Annual Report, and more than 8,000 copies of the Missionary Herald, not above \$7,000. So that this Board might issue all its publications as it now does, and, in addition, send forth gratuitously every month 100,000 papers of the size of the smaller penny papers commonly sold in the streets of our cities, and yet expend no more annually for gratuitous publications, than the Church Missionary Society is accustomed to do.

In view of these facts, the Prudential Committee have been led to inquire by what changes in, or addition to, the existing periodical publications of the Board, missionary intelligence might be most widely disseminated, and in a form and manner best adapted to produce the desired effect.

The Missionary Herald, retaining substantially its present form and character, they suppose to be demanded, as a repository of documents received from the missions, which may afford to its readers the essential materials for a full and correct history of missionary labors abroad. Even in this respect it is doubtless susceptible of much improvement, could more time and labor be bestowed on its materials. And still more might it be improved with regard to the extent and completeness of the information it communicates concerning the proceedings of other societies, and the various movements and occurrences which relate to the progress of Christianity and human improvement throughout the world. In this, therefore, the Committee propose no other change than those just suggested.

If all the information which such a work as the Missionary Herald, with all practicable improvements, could enter and be read by every family of the patrons of the Board, the Committee suppose that the beneficial influence would be incalculably great, and perhaps leave little more to be sought for in this respect. But such a circulation for the Herald, cannot be at present anticipated.

To meet this deficiency, the Prudential Committee have thought it important that a smaller publication should be issued,—one more easily read, less expensive, and more capable of being readily scattered over the land:—one which should at the same time give so condensed a view of the operations at the several missions, that the habitual readers of it should be kept informed of the important facts illustrative of their condition and progress; embracing also, in a

summary form, addresses and appeals of the Committee, and such other matter, relating generally to the progress of Christianity, as its limits and other circumstances might permit.

Such a paper seems best adapted to accomplish all the objects desired. By means of treasurers of auxiliary societies and associations, pastors and officers of churches, superintendents of Sabbath-schools, agents of the Missionary Herald, members and friends of the Board, it was supposed that a large number of copies might easily be circulated, and that to a great extent, it might be placed in every family in towns and extensive districts.

Such a paper also might be put at such a price, as, while it should be little or no expense to the Board, it might be substantially gratuitous to those who should receive it. Eight families might each have twelve monthly numbers for one dollar. Where a church should decide to take it, twelve monthly numbers might for five dollars be placed in sixty families.

To save the expense and trouble of sending out single copies, it seems desirable that not less than eight copies should be sent to any one address. It seems desirable also that payment should be required in advance, to avoid the expense and loss of collecting numerous small bills. By distributing such a paper through the channels and agencies just adverted to, transportation and other incidental charges would be much diminished.

Such a paper might, to a considerable extent, be distributed among collectors and donors, and others gratuitously, according to some fixed rate.

To bring the subject directly before the community, the Committee, early in August, issued 50,000 copies of a specimen number of such a paper as has been described, entitled the Day-spring, which has been sent abroad extensively among the patrons of the Board. Copies will be distributed to all the friends of the Board present who desire them. So far as they are informed, it has been favorably received, and the plan approved. They propose to issue one or two more gratuitous numbers before the close of the year, and if it shall seem to be expedient, to begin to issue it regularly on the plan proposed, with the opening of the next year. So far as they have obtained information, they are led to suppose that there will be little difficulty in putting in circulation, through the agency of churches, missionary associations, etc., 50,000 or 100,000 numbers monthly.

Respecting the Missionary Herald, the Prudential Committee have considered the expediency of reducing the price from one dollar and a half to one dollar, and sending it, excepting to those entitled to it gratuitously, only to such subscribers as forward payment in advance. The loss on non-paying subscribers to such a publication, circulated in all the States and territories of this Union, in Canada and Texas, must necessarily be considerable. Probably a large portion even of church members, who would be very scrupulously honest in paying a common debt punctually, when due, do not bring their conviction of right and duty to bear in any such manner on what is due on subscription for a periodical paper or magazine. To stop the Herald to such subscribers as soon as they get in arrears, is complained of and occasions alienation. To collect what is due is impracticable, or would in various ways cost more than the amount obtained. The evil, so far as it is an evil, (for it may be hoped that the great

object is accomplished, even though the work is not paid for,) probably cannot be remedied in the present plan of proceeding. Probably if all that is honestly due to the Board for the Missionary Herald since its separate publication commenced in 1821, were paid, it would nearly or quite extinguish the debt of the treasury, alarmingly great as it is. That is, the amount due from subscribers who have received the Missionary Herald, is more than \$50,000; and if this amount thus due to the Board, should be paid, the debt might at once be liquidated.

By means of the Herald and such a smaller publication as has been described, it is believed that information on missionary subjects may be disseminated much more widely than heretofore, while, at the same time, the loss and expense of the former arrangement, will be to a great extent avoided.

This subject was referred to the Rev. Messrs. A. Barnes, A. D. Eddy, J. B. Condit, and J. N. Danforth, and William Page, Esq.; who subsequently reported as follows—

The committee would make the following suggestions. They are deeply impressed with the importance of the subject submitted to them, and believe that the success of missions depends greatly on the diffusion of intelligence, and that every practicable method should be adopted to increase it. They recommend—

1. That the 'Dayspring,' which has been commenced, be published as an experiment, trusting that the public will not regard it as a substitute for the Missionary Herald; and requesting that it may be so edited, as, if possible, rather to promote than to diminish the circulation of the Herald.

2. In regard to the circulation of the 'Dayspring,' the committee approve the suggestion in the paper, and recommend that the Dayspring be sent only in bundles of not less than eight, to companies, auxiliary societies, associations, etc., and that payment should be required in advance.

3. The committee would respectfully suggest to the churches the desirableness that the funds for the payment of the Dayspring should be raised for that specific purpose, and not be taken from the contributions at the monthly concert, or from the funds raised for the ordinary purposes of the Board.

4. In regard to the price of the Herald, and the requirement of payment in advance, the committee would refer that part of the paper to the wisdom of the Prudential Committee.

#### *The Importance of Able and Learned Missionaries.*

Dr. Armstrong read the following document.

There is no difference of opinion among the friends and patrons of missions, as to the importance of eminent piety and entire self-consecration to the Lord's work, in those who go to publish the glad tidings in the unevangelized world. But the claims of this work upon those to whom God has intrusted eminent talents and attainments, and the scope it affords for so employing intellectual vigor and cultivation of the highest order, as to promote the divine glory and the best interests of the world, are not, it is believed, so fully appreciated.

Simply to make known to the present generation of heathen, the way of salvation and persuade them to embrace it, is an arduous work. If we consider their vast numbers, their ignorance, their stupidity, their inveterate prejudices, the deadly grasp of those systems of error, superstition, and vice, which have held them in bondage for ages, we must feel that those who would be fit agents of divine mercy, in their deliverance, need all the energy and wisdom which the best education can impart to eminent native abilities. But the missionary enterprise aims at far more than this. Its object is, not merely to make a temporary inroad, however successful, into the dark empire of superstition, but to take permanent possession in the name of the Lord Jesus: not merely to save the present generation of heathen, but to plant, in every land, gospel institutions that shall be permanent, whose blessed influences shall go down to posterity, and operate with growing power upon successive generations, till the second coming of Christ.

In order to this, in many countries, rude and uncouth dialects must be caught from the lips of a savage people and reduced to order and a written form, and made fit vehicles for moral and religious truth. In other countries, ancient systems of science and literature and imperfect forms of civilization, which the demon of error has impregnated and moulded and identified with his own dominion, must be explored and mastered and exposed. The Holy Scriptures must be translated, sometimes, into languages that contain no terms to express their leading truths. The elements of christian literature must be prepared. The rudiments of education imparted. The printing-press set up, and its energies so adapted and directed as to bear upon the dark and sluggish masses of benighted mind.

As the work advances, churches must be formed of converts feeble and ignorant, exposed to temptation and persecution in a thousand novel forms, and but partially released from the wayward habits and prejudices in which they were nurtured. These churches must be watched over and provision made for their purity and growth and permanencé. Native youth must be gathered into schools and seminaries, and prepared, by liberal knowledge and thorough discipline, and intelligent, devout, symmetrical christian character, to be preachers and translators and writers and superintendents of schools and conductors of the press for their countrymen.

While the missionary thus toils in laying the foundations of new religious, literary, and social institutions for nations that sit in darkness, he must preach the gospel, in season and out of season, publicly, and from house to house, and be ready to render to every one a reason of the hope that is in him, and to meet and overcome the objections, prejudices, jealousy, and open and secret opposition of men of all ranks and every variety of character.

Is not here a work to task the highest powers and to give employment to the richest stores of knowledge? "If, (to use the language of a document laid before the Board at its last meeting,) if it required the collected wisdom and learning of England to prepare our received version of the Bible, it surely demands not less learning and wisdom when the task is to be performed by two or three individuals, in languages foreign to the translators and barren of appropriate terms. If the highest order of in-



tellect and the richest attainments are required to train young men for the sacred ministry, and for other offices of instruction and influence in this christian country, why should we expect men of less ability to perform, successfully, a similar work in heathen lands? If our invaluable social, literary, and religious institutions are to be ascribed, under God, to the uncommon wisdom and piety of our ancestors, how can we expect similar structures to be reared by means of ordinary learning and wisdom, on heathen ground, pre-occupied by pagan institutions?"

And while the work of the missionary is thus arduous, he labors with fewer helps, and in circumstances far less favorable to success, than they enjoy who toil for similar objects in christian lands. He is shut out, to a great extent, from communion with congenial minds, engaged in kindred pursuits, and has no access to large libraries, and little opportunity of profiting by the labors of those who have preceded him in the various departments of christian literature and economics.

Surely in such a work there is ample scope and an urgent call for profound original thought, for mental discipline, activity, and versatility of the highest order, and for large stores of treasured learning.

And where can those to whom God has intrusted such gifts find another field of labor, that promises returns so rich, as the reward of patient, prayerful culture. If the indications of prophecy and providence are not deceptive, and the universal expectation of those who love the Savior an illusion, we live at the dawn of a brighter day than has ever yet shed gladness and beauty upon our world. Preparation is even now making for changes more vast and momentous than men have ever witnessed. The gospel, accompanied by the Holy Ghost sent down from heaven, is the grand means by which this world shall be renovated. And the predicted period of its universal and final triumph is not remote. How near and vital, then, is the connection of wise, able, and persevering efforts by Christians of the present generation, to publish the gospel among the nations, with all that is happy and glorious in that desired and expected consummation! The fruits of evangelical labors now performed are not destined to pass away and be forgotten, after an ephemeral existence, but to endure and increase till nations partake of them and live. The lights of truth and holiness, now kindled in the dark places of the earth, are not to be extinguished and their memory lost in a long and dreary succeeding night, but to brighten, like the rising dawn, into a cloudless day. The fountains of living waters opened in parched and thirsty lands, by the divine blessing on patient, prayerful toil, shall flow on till the wilderness and the solitary places are made glad, and the desert rejoices and blossoms as the rose.

Who can measure the results that may be connected with the first version of the Holy Scriptures, or the preparation of the first christian tract in a language that has never yet uttered the praises of God! Or from the formation of the first church of Christ in a land now full of the habitations of cruelty! Or from the training and introduction to the ministry of reconciliation, of the first native preachers from among the families of our fallen race!

These are the immediate objects of the missionary enterprise, and in what other work can genius and learning, imbued with holy love and guided by heavenly wisdom, find a field for cul-

tivation so worthy of their energies and promising so rich a harvest.

In past ages God has selected a few of his gifted servants to be his prime agents in the dispensation of his mercy to men. A few master spirits have given impulse and direction to all the great revolutions that have moulded the earthly destiny of empires. It is reasonable to anticipate that the vast and blessed changes, foretold in the Bible, will be effected by similar means. A few men, who now consecrate to the service of Christ, in the missionary work, eminent talents and attainments, may be, to the millions of India, or China, or western Asia, or central Africa, what Moses was to ancient Israel, or Paul to the primitive gentile church, or Luther and Calvin to the Reformation in the sixteenth century.

The committee appointed on the foregoing paper, consisting of Rev. Dr. Ely, Rev. Messrs. B. C. Meigs, J. M. Ogden, T. Brainerd, and J. D. Johnson, Esq., subsequently reported as follows:

That they have examined and considered it, and are unanimous in their approbation of the sentiments expressed; and recommend that it be adopted by the Board and published, and that it be particularly commended to the consideration of those who are about to devote themselves to the work of missionaries among the heathen, and to those whose official stations in our seminaries of learning give them influence in forming the character and guiding the course of candidates for the gospel ministry, and to all who bear the commission of the Redeemer to preach his gospel to every creature.

#### *On Raising up a Native Ministry among the Heathen.*

Dr. Anderson read a paper on training a native ministry, which is given below.

The fact is important to be noted, that the elders, or pastors, whom the apostles ordained over the churches they gathered among the heathen, were generally, if not always, *natives of the country*. In this way the gospel soon became indigenous to the soil, and the gospel institutions acquired, through the grace of God, a self-supporting, self-propagating energy. While the apostles had not the facilities that we have for training men for this office by education, they had not the necessity. Among their converts at Ephesus, Berea, Corinth, Rome, and elsewhere, they had no difficulty in finding men, who required only some instruction in theology, and scarcely that, when endowed with miraculous gifts, to be prepared for the pastoral office. How they did, or would have done, beyond the Roman empire and the bounds of civilization, we are not informed; but in the use they made of a native ministry, we recognize one of the grand principles of their missions, and also the true theory of missions—simple, economical, practical, scriptural, mighty through God.

Our first remarks will be upon the manner of raising up a native ministry.

1. This must be by means of seminaries, schools of the prophets, such as, in some form or other, the church has always found necessary. There should be one such seminary in each considerable mission. It is an essential feature of

the plan, that the pupils be taken young, board in the mission, be kept separate from heathenism, under christian superintendence night and day. In general the course of study should embrace a period of from eight to ten or twelve years, and even a longer time in special cases. Pupils can be obtained for such a course of education in most of the missions; but, as a nursery for them, it is expedient to have a certain number of free-schools, which also greatly aid in getting audiences for the preachers.

2. There will be but partial success in rearing a native ministry, unless the seminary be in the midst of a select and strong body of missionaries, whose holy lives, conversation, and preaching shall cause the light of the gospel to blaze intensely and constantly upon and around the institution. Experience shows that in such circumstances we are warranted to expect a considerable proportion of the students to become pious.

3. The student, while in the seminary, should be trained practically to habits of usefulness. But this requires caution, and must not be attempted too soon. Those set apart for the sacred ministry, might remain as a class in theology at the seminary, after completing the regular course of study; or, according to the old fashion in this country, which has some special advantages, they might pursue their theological studies with individual missionaries, and under such superintendence exercise their gifts before much responsibility is thrown upon them.

4. The contemporaneous establishment of female boarding-schools, where the native ministers and other educated helpers in the mission may obtain pious and intelligent partners for life, is an essential feature in this system. A native pastor, with an ignorant, heathen wife, would be greatly embarrassed and hindered in his work. In this manner christian families are formed, and at length christian communities, and there is a race of children with christian ideas and associations, from among whom we may select our future pupils and candidates for the ministry.

Our second topic is the employment of this native ministry.

The pupils in the seminaries will have different gifts, and the same gifts in very different degrees. All the pious students will not do for preachers. Some may be retained as tutors in the seminary, others may be employed as school teachers, others as printers, bookbinders, etc. Those set apart for the ministry, while they are taught the way of the Lord more perfectly, can be employed as catechists, tract distributors, readers, or superintendents of schools, and thus gain experience and try their characters. In due time they may be licensed to preach, and after proper trial, receive ordination as evangelists or pastors.

While care should be taken to lay hands suddenly on no man, there is believed to be danger of requiring too much of native converts before we are willing to intrust them with the ministry of the word. Generations must pass, before a community, emerging from the depths of heathenism, can be expected to furnish a body of ministers equal to that in our country.

Could the present native church members at the Sandwich Islands be divided into companies of one hundred and eighty each, a hundred churches would be constituted. Native pastors should be in training for these churches, and evangelists for the numerous districts where churches are not yet formed, and where the

people are consequently exposed to the inroads of the enemy. In the other missions the chief employment, at present, must be that of evangelists. In the Tamil missions, hundreds might find ample employment; and in the Oriental churches, our leading object should be to bring forward an able evangelical native ministry with the least possible delay.

The power and economy there is in the plan, is our third topic.

In most of our missions we are opposed by three formidable obstacles, namely, *distance*, *expense*, and *climate*. England was opposed by the same obstacles in her conquest of India. And how did she overcome them? By employing native troops; and it is chiefly by means of them she now holds that great populous country in subjection. We too must have native troops in our spiritual warfare. Why not have an army of them? Why not have as numerous a body of native evangelists, as can be directed and employed?

Such a measure would effect a great saving of *time*. Indeed we can never leave our fields of labor till this is done. Our mission-churches must have native pastors, and pastors of some experience, who can stand alone, before we can leave them. Besides, we should make far greater progress than we do, had we more of such helpers.

And what economy of *money* there would be in the operation of this plan! The cost of a ten year's course of education for five natives of India, would not be more than the outfit and passage of one married missionary to that country. And when a company of missionaries is upon the ground, it costs at least five times as much to support them, as it would to support the same number of native preachers. The former could not live, like the latter, upon rice alone, with a piece of cotton cloth wrapped about their bodies for clothing; and a mud-walled, grass covered cottage, without furniture, for a dwelling; nor could they travel on foot under a tropical sun. They could not do this, and at the same time preserve health and life.

The cost of educating a thousand youth in India, from whom preachers might be obtained, and afterwards of supporting two hundred native preachers and their families, would be only about \$25,000; which is but little more than the average expense in that country of twenty-five missionaries and families. Now if the preaching of two well educated native preachers, laboring under judicious superintendence, may be expected to do as much good as that of one missionary, we have in these two hundred native preachers the equivalent, in instrumental preaching power, for one hundred missionaries, and at an expenditure less by nearly \$75,000 a year. And then, too, the native preacher is at home in the country and climate, not subject to a premature breaking down of his constitution, not compelled to resort for health to the United States, or to send his children thither for education. Besides, the native churches and converts might gradually be brought to assume a part or the whole of the support of the native ministry; while it is very doubtful whether it will ever be expedient for the missionary to receive his support from that quarter.

One hundred thousand dollars a year would board and educate four thousand native youth. That sum would support five hundred or six hundred native ministers with their families; and if the value of this amount of native preaching talent equalled that of only two hundred mis-

sionaries, the annual saving of expense would be at least \$125,000. But it would in the end be worth much more; so that we see, in this view, how our effective force among the heathen may, in a few years, be rendered manifold greater than it is at present, without even doubling our annual expenditure. Some progress has even now been made towards this result. We already have five hundred male youth in our seven seminaries; and a still greater number, male and female, in our other twenty-seven boarding-schools. But the scheme, however promising and indispensable, cannot be carried into effect, without a large addition of first rate men to the company of our missionaries.

The committee on the foregoing communication, consisting of Rev. Messrs. H. Coe, S. Whittlesey, and R. Baird, John Tappan, Esq., and Rev. H. Bingham, reported as follows :

That they have considered the subject, and are unanimous in the opinion that its importance is not overrated; that it cannot be too highly estimated, and that both the missionaries and their friends ought readily to respond to the consistent views taken by the Committee, and therefore cordially recommend the adoption of the report, and speedy and vigorous efforts to carry the plan proposed into execution.

*Condition and Prospects of the Missions to the North American Indians.*

On this subject Mr. Greene read the communication which follows :

During the last ten years, a portion of the missions to the Indians on this continent, have been in an embarrassed and declining condition. From the time when the mission to the Cherokees was commenced in 1817, there was a steady progress to the year 1823, when the tribes on our southwestern frontier began to be affected by the counsels and measures bearing on their removal to other lands west of the Mississippi river. From that year till 1831, when the coercive measures began to be carried into effect in the removal of the Choctaws, though a period of great perplexity and foreboding, the missions still continued to be in successful operation, and the number of laborers of all classes, connected with the several Indian missions under the care of the Board, ranged from one hundred and fifty to one hundred and fifty-eight, the greatest number ever employed in these missions, embracing twenty-four preachers, forty-six male and eighty-seven female assistant missionaries, and one native preacher: who were laboring in ten missions, embracing thirty-four stations. The members of the mission churches in 1829, amounted to eight hundred and seventy-two, while at all the other missions of the Board they amounted to but two hundred and seventy-eight: that is, more than three fourths of the whole number.

Since the year 1831 there has been a pretty regular decline in the number of missionary laborers at these missions, and during much of that period the work, at most of them, has been prosecuted under very unfavorable auspices. At the present time the number of missionary laborers is one hundred and seven; including

twenty-five preachers, seventeen male and fifty-nine female assistant missionaries, three native preachers, and three other native helpers. This diminution of numbers is owing partly to breaking up of missions by removal of the tribes where they were located, and the fact that the large boarding schools and farming establishments were not transferred to the new Indian country; partly to sickness and death in the mission families; and partly to the difficulty experienced of late in obtaining laborers for these missions. The number of laborers among the Choctaws has been reduced, exclusive of native helpers, from forty-three to twelve; and the number among the Cherokees has suffered a similar reduction; while the missions among the Chickasaws, Creeks, and Osages, and those at Mackinaw and on the Maumee, have become extinct. During the last five years, among the Cherokees the number of preachers under the care of the Board has been reduced from seven to three, and the other male laborers from ten to three. Among the Choctaws the reduction in the same time has been from six preachers to four, and the number of other male laborers from four to one.

It should, however, be stated here, that the number of ordained missionaries has remained about the same that it was during the years of the highest prosperity of these missions, and probably the amount of public preaching of the gospel in the several Indian missions was never greater than at present. The number of missionaries and catechists capable of giving instruction in the several native languages, without the aid of interpreters, has increased from four to fourteen, and the number of native Indian preachers from being one then, is now three, and two native catechists.

And it should be further mentioned with devout acknowledgment of the renewing and preserving grace of God manifested in their behalf, that, even after taking into view the condition of many of the Indian tribes during the last ten years, so unfavorable to the efficacy of the common means of grace, and considering also how many died in the process of removal, and how many in their wandering and destitution of christian teaching and care, have been tempted to apostasy, the number of church members, instead of diminishing, has increased from eight hundred and seventy-two to nine hundred and seventy-four,—more than twice as many as are connected with all the other mission churches under the patronage of the Board, exclusive of those at the Sandwich Islands. It should be remarked, however, that the number of those who give evidence of piety under the care of the missions in Turkey and among the Nestorians, owing to their peculiar circumstances, are not gathered into mission churches, and of course are not brought into such a comparative view as this, the object of which is simply to show that there is no such want of the appropriate fruits of missionary labor as should cause missions to the Indians to be abandoned.

Still, it is not surprising that the circumstances of the Indians and the aspect of the missions among them for ten years past, should have created in the christian community extensively, and especially among candidates for missionary employment, an unhappy despondency respecting Indian missions, and an aversion to engaging in them. The agitation and uncertainty attending the removal of the several tribes: the fact that while this process was go-



ing forward, and for some time subsequently, the Indians were suspicious of and stood aloof from all white men,—that they were in a state of mind that unfitted them in a great degree for being benefitted by religious instruction or schools,—that they were corrupted and led astray by the numerous temptations which beset them,—all rendered missionary labor among them unpromising. The fact that so many missions were necessarily broken up, and that politically there seemed to be no power to protect or preserve the Indians, has doubtless deepened the impression which was unhappily too prevalent before, that the Indians are doomed to speedy extermination. This, added to the fact that they are comparatively few, and scattered, and not easily accessible or operated upon in large numbers, seems to have led candidates for missionary employment to feel that the results to be hoped for from a mission to the Indians would poorly compensate for the hardships and perplexities incident to the undertaking; and that engaging in them was throwing away life and labor; or, at least, was turning them to little account, compared with what they might be turned to, if devoted to the hundreds of millions of souls that people Hindoostan or China.

But the fact that the Indian tribes of this continent are speedily to become extinct, if it be a fact, is surely no adequate reason for leaving them to dwindle and perish without the benefits of christian instruction. On the contrary, the anticipation of such a result, occurring, if it shall occur at all, on account of the contact of our population with them, and the measures of our government towards them, should be, to the christian heart, the strongest motive to prompt and persevering effort to give them the comforts and hopes which the gospel affords. Such would seem to be the dictate both of justice and compassion.

But it is questionable whether there is any reason in the character of the Indians, or in their relation to their white neighbors, why they are necessarily to be given over to extermination; or why, if such protection as our government may afford against violence, fraud and demoralizing influences from without, shall be extended to them, they may not go on as a people, increasing in numbers and improving in habits and character. Well ascertained facts relating to the Cherokees, Creeks, and Choctaws, for a period of more than twenty years preceding 1830, will show that they were, in respect to numbers, on the increase. And other facts relating to the Sioux, recently ascertained by the missionaries, indicate that the number of this tribe is now much larger than half a century ago, and that their wasting and ultimate extinction, if it shall come, will probably be owing to neglect or wrong measures on the part of the people or the government of this country.

If an interest in the preservation and welfare of the Indian tribes is to be sustained and strengthened in our community and in our national government, and such measures are to be employed as shall enlighten and improve them, and put them in the best state to be preserved, it will be owing, more than to any other cause, to the efforts which the friends of missions make in their behalf. For them to adopt the too common sentiment, and to withhold all efforts in behalf of the Indians, would be, by their own course of proceeding, to give certainty to the

predicted fact, alleged to justify their inaction, and most effectually bring about the result which they deprecate.

Nor can the Committee adopt the sentiment that, because the Indian tribes are small in numbers, they are therefore unworthy of labor and expenditure, in comparison with other more populous communities. The same reason might be assigned for neglecting every other community but the one most populous on earth. Our proximity to the Indians, the relation which the providence of God is clearly calling our nation to sustain to them as guardians and educators, together with the wrongs that our nation, to too great an extent, has for ages been doing them, obviously render it our duty to bestow care and labor on them, even though the influence should not extend to so many individuals, or through so many generations, as if bestowed on the denser masses of people crowded into Madras or Canton. This sentiment, that it is the duty of every person to bestow his labors where their influence will immediately be felt on the greatest number of individuals, is enfeebling, and threatens, at no distant day, to put an end to missions to the Indian tribes. If the sentiment be correct, it is obvious that these missions should never have been entered upon, and that they should now be abandoned.

It may be added that the Cherokees, Choctaws, and some other tribes, after passing through a sea of troubles for ten years, are now getting into a state of more quietness and peace. Of christian instruction and schools, from which their minds were for a time turned away by their political trials, they begin again to appreciate the value. Now is the time to give augmented vigor to those missionary labors among them, which have been so long impeded and inefficient. And as these tribes cannot be deemed wholly secure against similar trials in future, missionary labors and the interest awakened in our community by means of them will, more, perhaps, than any thing else, tend to prevent or postpone the calamity, or prepare them to sustain it, should it be unavoidable.

These statements and remarks are submitted to the Board to show why some of the missions to the Indians are in so enfeebled a state at the present time, compared with their former condition, and why others, begun some years since, have attained to so little strength. Nearly two years ago the Prudential Committee voted to send two missionaries to the Choctaws and one to the Pawnees, as soon as suitable persons could be obtained; and a year ago they voted to send two to the Cherokees; but although many inquiries have been made, no one of the five has yet been obtained; and each of those missions is now suffering essentially for the want of such labors as they might bestow.

This paper was communicated to Rev. Dr. E. W. Gilbert, Rev. Messrs. D. Greene and J. M. Ogden, Hon. Samuel T. Armstrong, and Doct. E. Alden; who subsequently reported through their chairman as follows—

The question referred to your committee is, virtually, whether the missions among the aborigines of our country shall not be *diminished*, or at least left stationary.

Several circumstances are named as occasions of discouragement and perplexity. 1. The *smallness of the number and the sparseness of*

the population, compared with the denser and more multitudinous population of Hindostan, China, and other missionary fields.

2. The *breaking up of schools and churches and farming establishments* by the removal of the several tribes to regions beyond the Mississippi, connected, as it was, with the death of many of the people, the dispersion of missionary families, and the very natural irritation of the natives against all the white race.

3. The *difficulty of obtaining new laborers* in what has been counted an unpromising field. Of five missionaries voted to the Pawnees, Choctaws, and Cherokees, three of them two years ago, not one has been obtained. But one candidate within the last two years has offered himself for what was once such an interesting field of labor. A spirit of *despondency* seems to have seized on the christian community, and more particularly on our young men, in reference to the usefulness of missionary toils in a field which ought, among Americans, to attract the first attention.

4. Add, that the popular sentiment, becoming more and more prevalent every day, that the INDIANS MUST PERISH, and the remnants of the race pass away forever, has promoted a spirit of *despair*, or something bordering upon it, and transferred the sympathy once felt for these injured people, to the more populous nations of other lands.

In view of so many difficulties, it is not perhaps to be wondered at, that the Secretaries and the Prudential Committee should have felt sincere embarrassment and perplexity. And it may not be easy to determine clearly the path of duty.

The following considerations, however, are suggested as having weight in the minds of your committee.

1. The *smallness of the number and comparative thinness of the population* should not, of itself, discourage either the missionary or the Board. Perhaps the most useful missionaries that ever spent themselves, (at least in modern times,) for Christ and his cause,—those whose example and devotion has done most to kindle the missionary flame in distant lands and on the largest scale, were precisely those who labored in just such a *circumscribed field*. What field could be narrower, apparently, than that in which Eliot, the Mayhews, and Brainerd labored; and yet where does the missionary spirit now look for its sublimest stimulus, so far as example is concerned, except in the history of these very men. Yet they labored not in Pekin, nor Calcutta, nor Bombay, but in obscure Indian villages.

2. The *breaking up of so many missionary settlements*, by the interference of the civil power, though in itself an immeasurable evil, should not extinguish our zeal, divert our charity, nor darken our hopes. Political interference, it is to be hoped, is now at an end. The persecuted ones will be suffered to rest, and we would fain hope, be protected in their new habitations. In this case, old wounds will soon be healed, the settlements be more dense, more regular, and more free from the contiguity and encroachments of the white people, and in many respects be better circumstanced to receive and retain the gospel.

3. The popular notion, started by poets, caught by orators, propagated by pedlars of pictures and nostrums, and speculators in public lands, and yielded to by some religious edi-

tors, that the aboriginal tribes are predestined to inevitable extinction, and that therefore all the fruits of missionary labor will soon be as though they never had been,—should be *questioned, scrutinized*, and if groundless, be *exploded*. The way to paralyze all effort is to excite despair. The way to kill in this case is to *give them over to death*. When the Lord *gives over*, perdition is a thing of course. We must hope, or we cannot labor.

Now what are the facts? The Creeks, Cherokees, Choctaws, as the report states, were, for the twenty years immediately preceding 1830, on the *increase*. The Sioux are reported as much more numerous than half a century ago. It was given as a strong reason for the speedy removal of the Cherokees, that they were on the increase in numbers and in civilization; and that therefore delay would increase the expense and difficulty of removal. If, in the midst of a white population, exposed to a thousand trials, they still increased and prospered, why should they languish and die when freed from these trials, and having again a country of their own? *Intemperance* has ever been the chief bane of the Indian; but in these days of total abstinence, this peril is greatly diminished.

It is believed, that the notion of the necessary and rapidly approaching extinction of this injured race, originated with men actuated by self-interest, and not from any motives, nor for any reason which a Missionary Board should sanction.

4. But, if the worst forebodings of despondency or of self-interest were true; if the decree of extinction had been distinctly revealed,—it might still be a question whether our labors should cease or be diminished. They bear to us relations borne to no other people; have received injuries from us more than from all other nations,—injuries in carnal things not to be repaid, except by spiritual things; and now when, in their old age and helplessness, they are laid at our door, the least we can do is to minister to their spiritual comfort as a race in their dying hours.

But *why* should they perish? If some tribes have become extinct, so have some large families of whites, yet the white race still survive. By what law must they perish, unless it be that barbarism must retire before civilization? But why should they remain barbarous? Few nations have ever made more rapid strides towards civilization than the Cherokees and Choctaws previous to the troubles of the last ten years.

And as to the fruits of the gospel among them, the records of this Board will show that up to 1835, the number of converts and church-members, among our Indian tribes, was greater than in all the other missions of the Board. And at this hour, notwithstanding all their trials, diminutions by death and reduction of laborers, the number of church members is greater than in 1829, and is *twice the number reported in all the other churches under the care of the Board, the Sandwich Islands excepted*.

In conclusion, therefore, your committee would express the hope that no diminution of appropriation or of labor will take place; that measures will be taken to remove the erroneous views and consequent despondency of the christian public in reference to these interesting remnants of a noble race; and that our young men, especially the candidates for missionary labor, may not, under the influence of

romance, and in view of the millions of China and of Hindostan, overlook the humbler and less conspicuous, but not less useful fields nearer home.

*The Importance of Systematic Organization in Raising Funds.*

On this subject Dr. Armstrong read the document given below, which was committed to Chancellor Walworth, Hon. S. Hubbard, Rev. Dr. Hawes, P. Perit, Esq., and Rev. Dr. Snell; to whom were subsequently added, Rev. Dr. N. Porter, Rev. J. C. Smith, Orrin Day, Esq., Rev. C. Eddy, Rev. H. Coe, and W. Page, Esq.

For the last four years, there has been no increase in the pecuniary resources of the Board. The receipts of the year closing July 31st, 1837, were greater by \$17,000, than those of the last year. During all this time, it has been necessary to limit, strictly, the expenses of all the missions. In fixing those limits, the Committee have appropriated to the several missions what was deemed barely sufficient to preserve unimpaired their system of operations, making no allowance for their gradual extension, nor to meet unexpected calls for enlargement. It will be readily seen that such restrictions must be more and more trying, each successive year of their continuance. The missionaries have borne the trial patiently, hoping for relief from year to year. But some of them are now so situated, through the blessing of God, on their labors, that it seems hardly lawful or possible to confine them to these limits. They plead earnestly for enlargement, and give it as their deliberate judgment, that if their means of usefulness cannot be increased, it will be wise to recall a part of the missionaries, that what is now expended in their personal support may be employed by those who remain, in the furtherance of their work. To such a proposition no intelligent friend of the cause can listen. It is evident, therefore, that the Board ought to have a large increase of receipts from some source during the current year. Such an increase is indispensable to the prosecution of the work. And it must be obtained by such means as may be repeated with increasing effect next year and from year to year. For as certainly as we distribute among the missions funds equal to their wants this year, and a divine blessing attends such an increase of their resources, they will need a larger amount next year and again the year following, and thus on, till the work reaches such maturity as to draw support from the people themselves. This cannot be, to any great extent, till a native agency is introduced into it. And the training of such an agency, on a large scale, while it is demanded by a due regard to economy, not less than to permanent efficiency, is in its outset and early progress, expensive.

In the present condition and prospects of the missionary work, as conducted by this Board, a system is needed for raising funds, that shall reach, every year, all who are willing to contribute, and shall readily admit of enlargement so as to meet the growing wants of the cause and the increasing number and ability of those who love it.

We are very far from having such a system at present. Investigations made in various parts of the country demonstrate that nearly one third of the churches professing to regard the Board as the channel through which their charities flow out upon the unevangelized world, make no regular annual contribution to its funds. And in those churches where contributions are regularly made, the proportion of members who do not contribute varies from one third, where the work is most thorough, to two thirds or three fourths, who habitually withhold their aid in many churches. Of the whole body of professing Christians, who are regarded as patrons of the Board, it is believed at least one half have done nothing for its support during the last year. *Some of these are no doubt unable, by reason of extreme poverty, to contribute largely.* But every one can do something, if there be a willing mind, and the number thus unable is not greater than that of individuals connected with these churches, though not communicants, who would contribute, if applied to. The churches which patronize the Board contain, at a moderate estimate, 300,000 communicants. Here then are 150,000 persons, who, we may presume, are friends to the cause, but who did nothing for it last year. Their aid is urgently needed this year. It would give speedy and ample relief to the missions. Its reaction on their own minds and hearts would be blessed. How may their co-operation be secured? Not by increasing the number of salaried agents of the Board. The individuals whom we would enlist in the work are connected with more than 3,000 churches, and dispersed over every part of our extended country. If the number of agents was five times greater than it is, they could not reach them all. It can be done only by the voluntary agency of pastors and friends of the cause, who know them and have ready access to them. The plan of systematic contributions by collectors, male and female, in every church, presents a simple, easy, and efficient mode of putting forth this voluntary agency. Experiments made within the last two years justify the assertion, that the universal adoption of this plan, and its thorough execution, would at once double the receipts of the Board. When once introduced, it requires only the attention of one or two friends of the cause, at the proper time, in each church, to keep it in operation, and make it increasingly productive from year to year.

The points essential to the system in each church, are

1. An appointed time of the year for making the annual collection in behalf of the Board, and attention to the subject at that time.

2. A complete list of the names of all persons of both sexes living in the parish, or connected with the religious society, who may, without giving them offence, be invited to aid the missionary cause.

3. A division of these names into sections, either according to districts or by any other more convenient rule, and the appointment of one male and one female collector for each section, who shall divide between them all the names belonging to it.

4. A presentation of the subject from the pulpit, by the pastor or the agent of the Board, or some other person whom the pastor may have engaged, and a public notice of the arrange-



ments made for receiving the contributions of the people.

5. Prompt application by the collectors to all whose names are on their several lists, while the subject is yet fresh in their minds, for such aid as they may be willing to give, and an early return of the lists of names, with the sums thus subscribed, to a person previously appointed to receive them, that the amount collected may be publicly announced, the money forwarded to the treasurer or agent of the Board, and the papers preserved for future use.

The supervision of this whole work in a church, including the preparation of the list of names, its division into sections, the appointment of collectors, and the distribution of the names among them, and the care of the funds raised, may be intrusted to a committee of the church, or to the session, or to the pastor.

In general it is best that the responsibility of the whole business should rest on a very few persons, in whom the people have confidence, and who love the cause of missions, the pastor always co-operating with them and encouraging them by his hearty approbation.

In some cases an impulse has been given to the work, and the labor of the collectors has been greatly facilitated, by a public meeting, as early as possible after the sermon, at which detailed statements are made of the wants of the Board and the encouragement God gives to the liberal support of the cause, and a subscription is commenced.

It has been found quite beneficial for the collectors and others specially interested in the object, to come together immediately after the subject has been presented from the pulpit, for mutual conference and prayer, and to hear such counsel and exhortation as their pastors or the agent of the Board may address to them.

As changes are constantly taking place among pastors and in churches, it is deemed important, as a means of giving permanence to this system, that a number of contiguous churches, adopting it, should unite in an auxiliary society, with a common president, secretary, and treasurer, and an annual meeting. At this meeting a report should be made of all that has been done by the churches during the year. The auxiliary forms a convenient channel for circulating the reports and other publications of the Board. It may coincide, as to its limits and the time of its annual meeting, with the association, presbytery, or other ecclesiastical body to which the churches belong.

Where such auxiliaries have been formed, a delegation from the Board has commonly attended their annual meetings, and these occasions have often been found highly interesting and profitable.

Of the efficacy of this system of associations and auxiliaries, of which an outline has now been presented, experience has given ample proof. In some parts of the country it has been in operation nearly twenty years. It has been sustained almost wholly by the spontaneous action of its own members. With but little attention from agents of the Board, its productiveness has steadily increased. It is now more vigorous than ever before. If all the churches that profess to co-operate with the Board, contributed to its treasury, in proportion to their ability, as the churches thus organized have done, or are now doing, ample means to enlarge the missions would thus be supplied.

Prompt, active, and persevering attention to the subject by two or three individuals in each church co-operating with the Board, and by one person as secretary, and another as treasurer for each auxiliary society, with such aid as the agents of the Board would gladly give, might, it is believed, secure the introduction and permanence of the system among all the patrons of the Board.

Such a movement would, by the blessing of God, give this whole department of the missionary work a new and most encouraging aspect. Its happy influence would speedily be felt by all the missions. The growing wants and brightening promise of large portions of the wide field where the missionaries of the Board labor, the indications of returning stability and healthful prosperity to the business of our country, and the arrangements recently made by the Committee for regularly circulating more extensively than hitherto intelligence from the missions, mark the present as a favorable time for such a movement.

With these statements, the Committee earnestly commend this system to the members of the Board, to the pastors of churches co-operating with it, and to its generous patrons and active supporters in every part of the land.

To the committee having under consideration the foregoing document, was also referred a statement respecting the financial condition and prospects of the Board, presented by Mr. Hill, the Treasurer.

The chairman of the committee presented a report which led to much animated discussion, which, with the results to which the Board was led, will be noticed in another part of the minutes. The report follows.

The committee report, that in the opinion of your committee, the missionary cause in which this Board and other kindred associations are engaged, is the cause of the church of Christ, in which it is the imperative duty of every disciple of the Divine Redeemer individually to engage; and that they fully concur in the opinion that no intelligent friend of the cause of missions will consent to listen to a suggestion for diminishing the expenses of the Board by recalling a part of the missionaries from their present fields of useful labor. On the contrary we agree that provision should be made for the gradual and necessary increase of laborers in those portions of the Lord's vineyard where he has so signally blessed the past efforts of your missionaries. To provide the necessary funds, however, for this purpose, and to diminish and gradually extinguish the present debt, it is absolutely necessary that the annual receipts of the treasurer, or contributions to the funds of the Board, should be increased about twenty-five per cent beyond the receipts for the last fiscal year. And to accomplish this object, the Board not only needs the good wishes and the prayers of the friends of missions, but also the liberal contributions of every friend of the God of missions, as well as the aid of their active personal efforts, to induce others to contribute as the Lord has given them the means. On this subject your committee must repudiate the idea that any member of the church of Christ in this country is too poor to contribute any

thing towards the missionary cause. Thanks to our Heavenly Father, we live in a land where every one is able to give something either in money or in labor. And while the poor widow's mite is more abundantly blessed than the rich man's thousands, the giving of which he does not feel, it is the duty as well as the privilege of every Christian, without exception, to contribute something towards carrying the gospel to the perishing millions to whom the Savior has directed the joyful news of salvation to be preached. Your committee, therefore, recommend the plan of systematic contribution suggested by the Prudential Committee for individual churches; and the association of several contiguous churches together as missionary societies auxiliary to the American Board, wherever the organization of such auxiliary societies shall be found to be practicable, and shall be deemed expedient by themselves. In addition to this, your committee recommend the formation of juvenile missionary societies in every church and congregation, for the purpose of raising up a body of well informed and efficient laborers in the cause of missions, who will, at a future time, not only fill the places of their parents, but will probably far exceed them in zeal and liberality and in well directed efforts for the evangelizing of the world. In connection with this organization, the dissemination of missionary intelligence among all classes of the community, by the taking and circulating of the *Missionary Herald* and the *Dayspring*, will be found greatly to enlarge the contributions to the funds of the Board, by exciting and enkindling an interest in the cause of missions, and by satisfying all that our labors for the salvation of the perishing heathen have not been in vain.

The faithful, active, and continued exertions of the pastor and minister of every church and congregation is not only desirable, but is absolutely essential to the creation and preservation of a proper missionary spirit among the people of his charge. And your committee believe it will generally be found that in those congregations where the pastor has most faithfully discharged his duty in this respect, from year to year, the largest amounts have been contributed for missionary purposes, in proportion to the pecuniary means of the donors. Your committee also recommend the regular observance of the monthly concert of prayer for missions in all the churches, and of the first Monday in January in each year, as a day of fasting and prayer for the same object, as important auxiliaries in adding to the funds of the Board, not only by the collections for missionary purposes, which should always be taken up on such occasions, but in impressing the importance of christian missions upon the minds of every member of the church.

Finally, they recommend that every corporate and honorary member of this Board, now here, be called upon at the present meeting to pledge himself to use his personal exertions, as an individual, to excite an interest in others in the cause of missions, and that he will also contribute of his substance to the same cause, as God has prospered him in the means of discharging the duties of a steward for his Divine Master, who, for our sakes became poor, that we, through his poverty, might be the heirs and inheritors of eternal riches. Your committee, therefore, offer for the adoption of the Board, the following resolutions :

*Resolved*, That in the opinion of this Board, the cause of christian missions is emphatically the cause of the church of Christ, in which it is the duty of every disciple of the Divine Redeemer in some way individually to engage.

*Resolved*, That the Prudential Committee be instructed not to recall any of the missionaries from their present fields of useful labor, for the purpose of diminishing the expenses of the Board, and that they make provision for the gradual and necessary increase of expense at those stations where the labors of our missionaries have been peculiarly blessed.

*Resolved*, That to cover the necessary expenses of such missions and for the gradual reduction of the existing debt, it is necessary that the annual contribution to the funds of the Board, for the future, should be increased at least twenty-five per cent upon the receipts of the last year. And that such increase, which will not make the yearly contributions of the churches, which now give to this object, to exceed \$300,000, can be made without sacrificing the comfort of any individual.

*Resolved*, That the plan for a systematic contribution to the funds of the Board, recommended by the Prudential Committee, be adopted, so far as relates to individual churches and congregations, and that the organization of auxiliary societies be recommended in those sections of the country where they may be deemed useful and practicable.

*Resolved*, That it be recommended to the pastor and office-bearers and individual members of every church, to organize a juvenile missionary society in such church and the congregation connected with the same.

*Resolved*, That the friends of the cause exert themselves in the dissemination of missionary intelligence by receiving and circulating the *Missionary Herald* and the *Dayspring*.

*Resolved*, That it is the duty of every pastor and christian minister to labor faithfully to create and preserve a proper missionary spirit among the people of his charge, and to induce them to contribute liberally for the support of missions.

*Resolved*, That this Board recommend the punctual observance of the monthly concert of prayer for the success of missions, in all the churches, and the taking up the usual contributions for the support of missions on those occasions, and also the observance of the first Monday of January, in each year, as a day of fasting and prayer for the same object.

*Resolved*, That the corporate and honorary members now attending this Board, do hereby pledge themselves, individually and collectively, to exert themselves to excite an interest in others in the cause of missions, and to contribute liberally of their substance to the support of missions.

#### *Use of Missionary Maps at the Monthly Concert for Prayer.*

The following paper was read by Dr. Anderson.

Missionary geography is a department of the general science of geography, in respect to which the christian community is not well informed. It can scarcely be otherwise, if we consider the want of means for obtaining such information. Many have not clear and definite

ideas even as to the countries to which missions have been sent, and still less as to the particular situations of the missions. This shadowy indistinctness is destructive of interest in missionary intelligence, which seems repetitious, merely because the reader or hearer does not realize the fact of its coming from different countries, and relating to people widely remote from each other. He cannot be affected by such intelligence according to its real importance. And the extensive prevalence of this evil is believed to be one of the chief reasons why the statements and appeals of missionaries and their directors have no more effect on the christian community.

The inquiry how this evil may be removed would be appropriate and important, were we treating of the education of youth. The use of missionary maps at the Monthly Concert is recommended, however, not as a means of teaching the geography of missions, (though instruction in that respect would of course result from the intelligent use of them,) but as an accompaniment of missionary intelligence, that the intelligence may be more clearly and fully apprehended, and exert a stronger and more permanent influence on the mind.

The use of maps for this purpose is not a new thing. A successful experiment of this kind, made for a course of years by the Rev. Mr. Crosby, now pastor of a church in Charlestown, Mass., is described in the *Missionary Herald* for 1839, pp. 121, 122. The maps used by him were ordinary engraved maps, hung up in a school-room, or lecture-room, and such as would not be intelligible to the eye in the evening over a church. The desideratum was to have maps that could be seen in every part of a church in the evening, with the ordinary light. A map of western and central Asia was made with this design, in the spring of 1837, drawn in India ink and water colors, and introduced into the concert then held in Bowdoin-street church, Boston. It embraced the countries of western and central Asia, and was of course little more than an outline of the coasts, and of the more prominent natural and political divisions. It was found to add not a little to the interest of the meeting. In the summer of the same year a map of the world was introduced, seven and a half feet by five, constructed on Mercator's projection, or on the hypothesis of the earth's being an extended plain; but it was never of much use, the scale being too small for a map of the world, and Mercator's projection not being easily apprehended by people in general.

Meanwhile the maps most depended on from month to month were made by the individual who communicated the intelligence, and were hastily and roughly drawn, costing no more time and labor than every one must give to his preparations, who would succeed in the meeting. The expense, too, of these maps, which was defrayed from the contributions at the meeting, was very small. In the autumn of last year, a hemispherical map was constructed six feet in diameter, embracing the eastern continent; and it promises well, though, for special occasions, there is nothing so good as the cheap, easily-made, rough outline, which any body can make, by connecting a few sheets of common paper together by wafers. The map of central and western Asia, already mentioned, has been in frequent use, and is sufficient to demonstrate that it is better to have sectional maps, than maps of the world, or even separate maps of the hemispheres, if we cannot have all.

It is now matter of certainty, that the lithographic art is to be pressed into this service. The Rev. Joseph Tracy, author of the *History of the Board and its Missions*, is understood to have constructed a missionary map of the countries around the eastern shores of the Mediterranean, nearly six feet by three, for the use of the monthly concert, which is in a course of publication. Should this find a sale, other similar maps will follow. The enterprise is earnestly commended to the favorable attention of pastors and churches.

Another experiment for procuring missionary maps for the concert, has been made by the Rev. Dr. Hooker, of Bennington, Vt. He has given an account of his experiment in the *Vermont Chronicle* for July 15 and 29, 1840. The idea was suggested to him by the common use of the black-board in teaching geometry, and other sciences; but instead of the black-board, he uses one that has a white surface. He traces his maps on this with the common pencils of black lead or red chalk, the marks of which are removed by a sponge wet with soap and water. Water colors could be used by first washing the board with a weak alkali, or soap and water, to make the colors adhere. The maps thus projected may be seen, he says, over the largest church.

Should the lithographed maps be found to have sufficient strength of coloring, the pastors and churches who are determined to make their monthly concerts what they should be, will not be without them. But they will not be satisfied with these alone. Particular missions, or missionary tours, or remarkable occurrences in missions, will require the temporary delineations that have been mentioned, drawn on paper, or the white board, which the pastor himself, or his wife, or daughters, or some of his young parishioners, may furnish, much to their personal edification.

*Want of time* is, and no doubt will be, alleged by many pastors. But those who have done this successfully, have had as little time as their brethren, and in no other way could they have prepared themselves, in so short a time, to make the meeting so useful and so acceptable to their people. An ingenious pastor, who is himself interested in the work, will easily get helpers among his flock, whose interest in the meeting, and whose influence in bringing others to it, will be greatly increased by the assistance they personally render in this department.

The 'Missionary Atlas,' about being published by the proprietors of the *New York Observer*, will furnish the maps necessary for this process of enlargement. A similar use, too, may be made of the 'Maps and Illustrations' of the missions of the Board, which are distributed at this meeting.

After all, the pastor will not answer his own or his people's expectations, in the use of missionary maps at the concert, unless he himself studies missionary geography, especially in relation to the subjects in hand. It is the result of every one's experience, that the monthly concert is not made interesting and attractive the year round, without studious preparation. But it richly pays for the labor bestowed upon it; and the materials which the pastor thus adds to his stock of knowledge, are a precious accession to his means of personal enjoyment and public usefulness.

This document was committed to Rev. Dr. Hooker, Rev. Messrs. S. J. Prime, E. Phelps,



J. C. Smith, and C. S. Arms; who subsequently reported as follows—

We regard the question, 'How shall the Monthly Concert be rendered more interesting and effective?' as being one of great importance; and do apprehend that it is not appreciated by any means as it should be by many pastors and churches. In the utility of maps in monthly concerts, as illustrative of missionary geography, to this end, we fully concur with the views of the Prudential Committee, as expressed in the paper before us.

Your committee recommend that a special committee be appointed by the Board, to prepare, carefully and as early as possible, a missionary paper on this subject, to be addressed to pastors of churches, and to be published under the direction of the Prudential Committee, and circulated extensively; in which the subject shall be fully and earnestly presented, and such details given on the methods of preparing maps, as may be necessary for the assistance of pastors.

Your committee also recommend that a few minutes be devoted to hearing such statements as can be made by pastors present, who have already had experience of the utility of maps in monthly concerts.

Statements were then made, in conformity with the recommendation contained in the report, by Dr. Hooker, Rev. Mr. Crosby, and others. In compliance with a further recommendation of the report, Rev. Dr. Hooker, Rev. Albert Barnes, and Rev. D. Crosby, were appointed a committee to prepare for publication a paper on the use of maps at the monthly concert for prayer.

#### *Memorial from Ministers in New Hampshire.*

The following memorial from ministers in the State of New Hampshire was read to the Board by Mr. Greene.

AUGUST, 1841.

#### *To the American Board of Commissioners for Foreign Missions:—*

Beloved Brethren—The undersigned, ministers in New Hampshire, and most of them honorary members of the Board, address you on a subject in which they feel a deep interest, and which they regard as of the utmost importance to the cause of missions. We address you as our fellow laborers, and the especial agents of the church in this cause. And we assure you that we have great confidence in you as such. But we think the circumstances in which you are now placed, require a modification of the course you have hitherto pursued. We allude to what has appeared to us a *studied silence* on the subject of American slavery. We know that you have been goaded in unchristian methods, and have been censured for not carrying out plans that were neither wise nor good. But we think you may, and we frankly say *you should, make known your views and feelings on the subject, so that you shall be recognized by all, as sympathizing with those Christians who deeply abhor that system of abomination.*

And in addition to the consideration that it is *right*, we say also a regard to the pecuniary safety of the Board renders it *expedient*. There

is a deep feeling of disapprobation in the community in relation to the *studied silence* above alluded to. Nor is it confined to those who have dealt in denunciation towards all who did not conform to their precise method of opposing slavery. The sober and considerate ministers and members of our churches, who have from the first been the firm and true friends of the Board, are distressed. They love the Board, and have loved it long. They regard it as foremost among the benevolent societies of the day. They have paid more for its support than for the support of any other society. And more than of any other, has its prosperity been the burden of their prayers. But we greatly fear that their contributions must ultimately, and that before long, be suspended, if the Board shall think it their duty to observe such a *studied silence* on this great subject of interest and responsibility to American Christians.

Brethren, do not for a moment think that we are not your friends. We say this in love—love to your cause, and love with assurance of confidence to you. We do think that American slavery is such, and brought in the providence of God so distinctly into the notice of American Christians, that no man or body of men can innocently maintain a doubtful position in relation to it.

JOHN M. WHITON, *Antrim.*  
SAMUEL LEE, *New Ipswich.*  
WINTHROP FIFIELD, *Epsom.*  
RUFUS A. PUTNAM, *Chichester.*  
JAMES R. DAVENPORT, *Francestown.*  
GILES LYMAN, *Marlborough.*  
CYRUS W. WALLACE, *Manchester.*  
HORACE WOOD, *Dalton.*  
JONATHAN CURTIS, *Pittsfield.*  
S. W. CLARK, *Greenland.*  
DAVID P. SMITH, *Greenfield.*  
JEREMIAH BLAKE, *Wolflorough.*  
R. W. FULLER, *Westmoreland.*  
JAMES TISDALE, *Dublin.*  
SAMUEL NICHOLS, *Barrington.*  
J. D. CROSBY, *Jaffrey.*  
DAVID SUTHERLAND, *Bath.*

The foregoing paper was referred to the Rev. Dr. Woods, Chief Justice Williams, Rev. Dr. Hawes, Rev. David Magie, and Rev. J. G. Hamner; who subsequently reported as follows—

The committee to whom was referred the memorial of several ministers of the gospel in the State of New Hampshire, beg leave to report.

In attending to the subject under consideration, your committee notice, with heartfelt pleasure, the candid and christian spirit manifested in the communication from the brethren in New Hampshire. We have entire confidence in their attachment to the cause of foreign missions, and in their disposition to do all in their power to send the blessed gospel, with all its healing influences, to the ends of the earth. It will ever be our delight to act with such men as they are, in promoting the object of this Missionary Board. And it is our earnest wish that every thing should be removed out of the way, which would be likely, in any measure, to prevent the accomplishment of this object, or to hinder the cordial and uninterrupted co-operation of its friends.

This Board was incorporated for the express "purpose of propagating the gospel in heathen

lands, by supporting missionaries and diffusing a knowledge of the Scriptures." In the language of the laws, "the object of the Board is to propagate the gospel among unevangelized nations." The Board and its missionaries have taken care to confine their efforts to this *one object*,—an object great and excellent enough to engage the labors of angels and men. It appears to your committee to be a duty of the first importance,—a duty required by a conscientious regard to the sacred trust committed to us, to continue to pursue our *one great object* with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concern with our appropriate work, as a Board of Commissioners for Foreign Missions. There are indeed many other works of christian benevolence to be accomplished. But the work of this Board is one, namely, to propagate the gospel among unevangelized nations. To this we are pledged. There are many forms of evil to be done away. But the evil which it is our object to do away, is the evil of idolatry, ignorance, and wretchedness among the heathen. And it is doubtless as true in regard to these various objects, as in regard to any others, that *a division of labor is essential to the highest degree of success*. As to the benevolent work in which we are engaged, we have the happiness to be of *one mind*; and we have had the happiness, in all past time, of pursuing this work with remarkable unanimity. And it is exceedingly plain to us, that we are called by Divine Providence to adhere to the plan of operation which has, from the first, been adopted; and that the way, and the only way for us to fulfil our sacred trust, and go forward harmoniously and prosperously in our benevolent enterprise, is, to direct all our proceedings as a Board, and all the labors of our missionaries, to the accomplishment of the *one specific object* of our organization; and that, turning aside to any thing else, how important soever in itself, would be a dereliction of duty on our part, and would disappoint and grieve the great body of Christians who patronize the foreign missions.

Considering the character of this Board as a christian institution, and the momentous object which it is pledged to promote, we think it may fairly be presumed, that the funds contributed from time to time to our treasury, *are obtained in a proper manner, and given from proper motives*. At least the principle is not to be admitted, that the Board must examine into the motives which influence those who sustain its operations, or into the origin of the funds which are contributed in furtherance of its object. Such a principle would be highly invidious in its character, and altogether impracticable in operation.

In regard to the particular object of the memorialists, that of obtaining a formal expression of the views and feelings of the Board respecting slavery, your committee do not think that such a measure is called for, or that it would be right and expedient. It is indeed perfectly evident, that this *Board of Commissioners for Foreign Missions can sustain no relation to slavery*, which implies approbation of the system, and as a Board can have no connection or sympathy with it. And on the other hand, it is equally evident, that the Board cannot be expected to pass resolutions, or adopt measures against this system, any more than against other specific forms of evil existing in the community. For we are met at once with the question, why we should express and proclaim our opinion in

regard to one particular evil, in distinction from others, which are equally obvious and prevalent?

We beg leave to say again,—we do entertain a high respect for those ministers of Christ who have addressed us on the subject now under consideration. The spirit which pervades their communication cannot but excite within us feelings of love and esteem towards them. It is our earnest desire and hope that this Board may give them entire satisfaction, and enjoy their entire confidence. And we cannot doubt the continuance of their benevolent efforts and their fervent prayers in behalf of that precious and glorious object, *the conversion of the world*, which they and we are united in seeking. And we will only add an affectionate request to those beloved brethren, and all our other fellow laborers, that they would keep in mind the great and only object of this Missionary Board, together with the untold labors, the perplexing cares, the burdens, difficulties, and anxieties, which fall to the share of those who are called to perform the executive business of the Board, and to direct its vast concerns, at home and abroad. Let them join with us in thanking the God of missions, for the unexpected and wonderful manner in which he has interposed to prosper our labors. Let them join with us also in endeavoring to avoid whatever would divide the counsels and hinder the success of those who are seeking the enlargement of Christ's kingdom. And as the God of heaven and earth is on his way to have mercy on all nations, let our hearts be cheered and animated with hope; and let us abound more and more in our labors of love; waiting in faith and patience and joy, for the coming of our Lord.

In behalf of the Committee,  
LEONARD WOODS, *Chairman*.

After a brief debate, with some explanations, and parts of the report having been again read, the report was unanimously adopted.

#### *Time of Annual Meetings.*

Thomas Bradford, Esq. and Rev. Drs. Bates and Armstrong were appointed a committee, and a resolution referred to them, relating to a change of the time of holding the annual meetings of the Board. They subsequently reported the following resolution, which was accepted and adopted.

*Resolved*, That the annual sessions of the Board commence hereafter on the Tuesday preceding the second Wednesday of September, at four o'clock in the afternoon; and that the annual sermon before the Board be preached on the evening of said day.

#### *Place of Annual Meeting and Preacher.*

Rev. Drs. Tappan, Cox, and Armstrong, Rev. Z. S. Barstow, C. Stoddard, Esq., and Rev. P. H. Fowler, were appointed a committee to consider and report on the place of the next annual meeting of the Board, and the preacher for the occasion; who subsequently reported, that the next annual meeting should be held in the city of Norwich, state of Con-  
necticut.

tient; and that the Rev. Dr. W. R. DeWitt, be the preacher, and Rev. Dr. Bennett Tyler, in case of his failure, be his substitute, on that occasion. This report was adopted by the Board, and Rev. A. Bond, Rev. H. P. Arms, Charles W. Rockwell, Esq., W. C. Gilman, Esq., and F. A. Perkins, Esq., were appointed a committee to make arrangements for the accommodation of the Board, on the occasion.

#### *New Members and Officers.*

The subject of electing new members, and of nominating officers of the Board for the ensuing year, was committed to Rev. Drs. Day, Ludlow, and Edwards, Chancellor Walworth, Rev. Z. S. Barstow, Hon. S. Hubbard, and T. Fleming, Esq. This committee subsequently reported as follows—

That, in the opinion of your committee, it is not expedient to elect any new corporate members at the present meeting, as there was so large an appointment at the last anniversary meeting.

But they recommend that the Rev. Thomas Chalmers, D. D. LL. D., of Edinburgh, North Britain, the Rev. John Morison, D. D., London, England, and E. P. Thompson, Esq., Tinnevely, South India, be appointed corresponding members; and they nominate the following as the officers for the year ensuing, viz:—

THEODORE FRELINGHUYSEN, LL. D., *President*;  
HON. THOMAS S. WILLIAMS, *Vice President*;  
CALVIN CHAPIN, D. D., *Recording Secretary*;  
Rev. BELA B. EDWARDS, *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,  
HON. SAMUEL T. ARMSTRONG,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
DANIEL NOYES, Esq.,  
Rev. NEHEMIAH ADAMS,  
Rev. SILAS AIKEN, *Prudential Committee*;

RUFUS ANDERSON, D. D.  
Rev. DAVID GREENE,  
WILLIAM J. ARMSTRONG, D. D.  
*Secretaries for Correspondence*;

HENRY HILL, Esq., *Treasurer*;

WILLIAM J. HUBBARD, Esq., } *Auditors*.  
CHARLES SCUDDER, Esq. }

The corresponding members recommended and the officers nominated were subsequently elected by ballot.

It should be mentioned also, that Charles Mills, Esq., of Kingsboro', N. Y., who was last year elected a corporate member of the Board, but who was erroneously at that meeting reported to have then recently deceased, is this year enrolled for the first time among the members.

#### *Votes of Thanks.*

On a communication from the managers of the American Sunday School Union, the following action was had by the Board.

*Voted*, That this Board gratefully acknowledge the kindness of the managers of the American Sunday School Union in offering the use of the society's rooms for the accommodation of the members of the Board and its Committees; and that the Board will be happy to avail themselves of the privileges offered so far as may be found convenient.

*Voted*, That the Recording Secretary present the thanks of this Board to Dr. Edwards for his sermon, delivered last evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

*Voted*, That the thanks of this Board be presented to the First Presbyterian Church and congregation in this city, for the use of their place of worship and instruction during their annual sessions, and also to the choir of singers for their useful assistance.

*Voted*, That the thanks of this Board be presented to those individuals and families in this city, whose kindness and hospitality the members have experienced during their annual sessions.

#### *Devotional Services.*

The meeting was opened with prayer by the Rev. Dr. John McDowell; and at the opening of the sessions on the following days the Rev. Drs. Cathcart and Hawes led in prayer; and the meeting was closed with singing and with prayer by the Rev. Dr. Cox. At interesting periods in the debates which arose on the topics which came before the Board, the divine guidance and blessing were invoked, in which Rev. Dr. Bates, Rev. J. N. Danforth, and Rev. Dr. Armstrong led in prayer.

On the afternoon of Thursday, the 9th, the members of the Board with other Christians united in celebrating the Lord's Supper, on which occasion the Rev. Drs. Codman, Skinner, and Tucker, led in the devotional services.

On the evening of the same day a missionary meeting was held, at which extracts from the annual report were read by Dr. Armstrong, and addresses were delivered by Hon. Theodore Frelinghuysen, Rev. Mr. Bingham, from the Sandwich Islands mission, Rev. Mr. Scott, from Stockholm, Sweden, and Rev. Dr. Cox. The devotional services were performed by Rev. Drs. Ely and Palmer.

In connection with these services should be mentioned a paper on the necessity of prayer for the outpouring of the Holy Spirit on the churches, the missions, and the world, which will be inserted at the close of the Annual Report.

#### *Discussion on the Financial Affairs of the Board.*

While the report of the committee to whom the financial affairs of the Board were referred



was under consideration, a deeply interesting discussion arose, continuing through a part of the second and nearly the whole of the third day of the meeting; in the course of which the difficulties in the way of carrying forward the missions without a large increase of the pecuniary resources was stated at some length. Measures, similar to those proposed in the report under consideration, had been recommended by the Board during each year since the origin of the debt in 1836, and as far as circumstances seemed to permit, had been carried into effect. In their appropriations for giving vigor and enlargement to the operations of the missions the Prudential Committee had not gone beyond what had been recommended and approved, from year to year, by the Board; and still, with the exception of one year, when it was reduced by the curtailment so disastrous to the missions, the debt had annually increased. Statements which were laid before the Board made it obvious that, if the missions should be carried forward during the ensuing year, as their wants and the indications of the Spirit and providence of God called for, while no more effectual measures should be adopted for increasing the donations to the treasury, the indebtedness at the next annual meeting would be at least \$100,000. This must not be permitted. It was then plain that there must be retrenchment at the missions, however disastrous the consequences might be, or a great advance in the receipts must be secured. The present condition of the treasury, taken in connection with the openings at the missions, never before so wide and favorable, and the urgent calls for relieving and strengthening the missionaries now in the field, showed that this advance should not be less than one quarter on the receipts of the last year, as suggested in the report of the special committee.

In these circumstances the Prudential Committee, considering the consequences of keeping the missions in this embarrassed condition, or of augmenting the debt, could not consent to assume the responsibility of going forward in the labors assigned them, unless some more effectual measures for increasing the contributions should be adopted, than had as yet been proposed. It seemed indispensable that the members of the Board then present, as representatives of its patrons and friends, should, before they separated, devise some measures which should effectually relieve and invigorate the missions. A deep sense of personal responsibility, on a matter which affected the kingdom of Christ and the salvation or perdition of heathen nations, pervaded the assembly. The seriousness and melting of heart that were apparent, with the repeated offering up of prayer for

light from heaven, indicated that the Spirit of the Lord was there.

So deeply were the members of the Board present impressed with the importance of the crisis, that, instead of bringing the sessions to a close, as usual, at noon of the third day of the meeting, they voted to continue in session through the following day, or until the great question under consideration should be satisfactorily settled.

To ascertain how far the members of the Board attending the meeting were disposed to pledge themselves and their influence, and to bring to an issue a suggestion contained in the report of the special committee, the Rev. Dr. Edwards moved that the following questions be proposed to every member of the Board, corporate and honorary, then present—

1. Will you, in view of the facts presented, raise your subscription the coming year twenty-five per cent?

2. Will you attempt to induce all others, upon whom it is, in your opinion, proper you should exert influence, to do the same?

3. Will you, with the leave of Providence, attend the meeting of this Board the next year, and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? or, if necessarily detained, will you communicate such information?

This motion was unanimously agreed to; and after uniting in prayer, and while an awe and stillness suited to a renewal before God of their vows of consecration to the missionary work, pervaded the assembly, the questions were proposed to the members by the president. The answers of all were, in the spirit of them, in the affirmative, and nearly all replied explicitly, some stating that they would add half to their donations, some that they would double theirs, and others that they would increase theirs still more. The answers were directed by the Board to be recorded.

As only a small portion of the members were present, the Board directed that a letter, setting forth briefly the facts of the case, as they had been laid before the meeting, and stating what those present had felt it to be their duty to do, should be sent to all the absent members, corporate and honorary.

On motion of the Rev. Dr. Skinner the following resolution was adopted—

*Resolved*, That, in the judgment of this Board, the attendance of its members, corporate and honorary, at its stated meetings, is of the highest importance, as a means of exciting and confirming the missionary spirit in them, and through them, in the churches.

It was also resolved—

That the subject of addressing the pastors of the churches that contribute to the funds of this Board, relative to efforts for relieving the em-

barrassments of the Board, be referred to the Prudential Committee.

That the members of the Board might more fully participate in the responsibility of conducting its affairs in the existing emergency, and might have an early opportunity of conferring together in view of the results of the measures now adopted, the following resolution was proposed and carried—

*Resolved*, That in view of the existing critical circumstances of the Board and its missions, the Board will hold a special meeting in the city of New York, on Tuesday, the 18th day of January next, at 4 o'clock in the afternoon.

It was subsequently voted that the Hon. T. Frelinghuysen, Rev. Drs. Skinner, Cox, Armstrong, and DeWitt, and P. Perit, Esq., be a committee to make the requisite arrangements for the occasion.

## INTELLIGENCE FROM THE MISSIONS.

### Constantinople.

LETTER FROM MESSRS. ADGER AND DWIGHT, DATED 20TH MAY, 1841.

#### *Importance of extending Missionary Operations in Turkey.*

THE Prudential Committee had directed the missionaries in Turkey to consider whether some of the stations connected with that mission might not be discontinued, and the expenditures in that quarter be in this manner diminished. The subject was brought up at the meeting of the mission in May last. The missionaries were unanimous in their opinions, and appointed Messrs. Adger and Dwight to write the Committee on the subject. Having strongly deprecated the giving up of any of the stations now occupied, these brethren add—

But we should feel that we had not discharged the duty which has devolved on us did we not now call on the Committee, and through them on the churches, to extend their plans in reference to this country. Never before have we had so deep impressions of the vast importance of vigorously prosecuting the missionary work in all these regions. Never have we had so great encouragement in reference to the stations we have already formed. The difficulties in our way have not essentially diminished; but the field seems far more open and inviting, and there is more distinct and inspiring evidence of the special presence of divine power and influence in our labors. We are the same feeble and sinful men as ever, as much exposed as ever are we to the intrigues and opposition of enemies, and yet they have not been able to destroy or even weaken our influence. On the contrary, it daily increases. Every contest with the enemies of light has been to us a victory. Every change witnessed by us, during ten years, has contributed to the advancement of our

work. We cannot doubt that what we see and have seen for some time among the Armenians at Constantinople, Broosa, Trebizond, and Nicomedia, is but the beginning of a work of divine grace in Turkey, which will, in its progress, develop glorious and amazing results. The Son of Man, who stands in the midst of the seven golden candlesticks, is kindling a flame which we are assured will enlighten all this land. And we say deliberately and soberly that we do not believe any other region of the earth is likely to form the scene of more glorious *ultimate*, if not *speedy* triumphs of the gospel, than that, the importance of which we are now urging. Instead then of contracting your plans here, we conjure you to extend and increase your operations in Turkey. The Spirit of God has anticipated your letter, and commands us, instead of assenting to your proposition, to urge on you rather to attempt greater things and to expect greater things in these regions.

#### *New Fields to be Occupied.*

We would respectfully request the Committee to take into serious consideration the recommendation of the Smyrna station, to send two missionaries and a single lady to *Bucharest*. We shall not repeat the reasons assigned by them for this proposal. But we would merely state that the climate is said to be good, and living cheap, and that a Greek bookseller of the place, who has sold many books for us, and who last year remitted to Mr. Temple on this account no less than \$140, is quite anxious that a mission be commenced by us there. We add that Mr. Schaufler's remarkable success while in those regions, the success of Mr. Melville, the English Bible distributor, the desire of the Bulgarians, as well as the Wallachians, for the Scriptures and for tracts, are considerations which may well draw

to that part of the world the attention of our Board. And moreover, that a mission once established in those lands, it would be natural and easy for the missionary to receive aid in various ways from the Christians of Germany. Indeed it might be well for the missionary to that quarter himself to be of German descent, and if he could speak German, so much the better.

We would also propose *Adrianople* to the consideration of the Committee. A letter has been received lately from the English consul there, urgently requesting missionaries. He promises all his influence in their support. The language spoken there is chiefly Turkish. There are many Jews and Greeks and about five thousand Armenians. Two posts per week leave for Constantinople. A good house can be had for ten pounds per annum.

You will not understand us as placing the claims of these two places on a level with those of others better explored. Perhaps we may encourage Mr. Ladd and Mr. Van Lennep to spend part of the summer in visiting one or both of them for the purpose of more definite information.

But we pass on from these to speak of the interior of this country, upon which we have already entered and in which therefore we feel a deeper interest. From a list of towns forwarded to us, with statistics, by Mr. Jackson, we select several as presenting especial, and we think, a very strong claim upon our society.

The first is *Van*, about seventy hours southeast from Erzeroom, and five days caravan or two days post journey from Joulamerk. This city has 2,000 Armenian houses, and there are, Doct. Grant thinks, about 8,000 more in the vicinity. This forms a population of about 50,000 souls. Grain and provisions generally are cheap. A good garden and house is often sold for £150. Doct. Grant strongly recommends this post as a good connecting link between our mission and that to the mountain Nestorians, which he deems it important to secure. In his opinion the climate is better than that of Ooroomiah, though he does not think it perfectly healthy. He thinks there would be no more danger at Van from the Koords, than at Ooroomiah. It is under the pasha of Erzeroom. Doct. Grant says the ecclesiastics there would be strongly opposed to us; but then we know that at the time he passed through there had lately been a persecution at Constantinople, which, in a country like

this, usually extends its influence far and wide. Mr. Dwight has in his possession a letter written to Mr. Haas, a German missionary, by the former, bishop of Van, requesting him to procure the settlement of some protestant missionaries there.

Next comes *Bitlis*, east of south from Erzeroom, and distant fifty-four hours from that place, and thirty from Van. It contains, according to Mr. Jackson and others, 1,000 Armenian houses, and has also in its vicinity many Armenian villages. It is said to be one of the most pleasant cities in Armenia.

And then there is *Erzengan*, thirty-two hours south of west from Erzeroom. It contains 700 Armenian houses, and about 1,000 more are found in villages near. This is a fertile region, and several of its productions go to supply the markets of Erzeroom. On the Euphrates, too, below Erzengan, are those large Armenian villages mentioned by Mr. Homes as Eghin, Arabkir, Malatia, etc., some containing more than 1,000 Armenian houses each. Not long since a priest was sent up to Constantinople from Erzengan to arrange some difficulties between the people of that place and their bishop. He was a substantial and venerable old man, and gave such proofs of weight of character and good sense, that he was sent back to be himself the bishop. Previously to his return he waited on Mr. Dwight to ask for some of our books. Mr. Dwight recognized him as a man whom he had formerly seen here, and who had here acquired enlightened sentiments. He took with him seventy-eight copies of our various books, and he mentioned to Mr. Dwight that, just before the late persecution, he had procured others, which, for the sake of security during that storm, he had buried in the earth! He proposed on his return to raise them from their grave and circulate them.

To these names of places we may add *Karahissar*, sixty hours west of Erzeroom and forty-five or fifty hours south of Trebizond, with 500 Armenian houses, and near it *Tamzara*, a town of 800 Armenian families; also *Tocat*, a hundred hours west of Erzeroom, with 2,000 Armenian houses. These four towns last named must be occupied as soon as possible, at least by native helpers of suitable character. In this view our mission seminary assumes an aspect of peculiar importance.

And now let us look at these important posts, to which we could add *Tarsus*, *Marasch*, and some others in Asia



Minor and Armenia, and while we look at them let us reflect how God has prospered every effort among the Armenians up to this time. For the future we may safely reason from the past. God will not desert or cease to prosper missions to the Armenians. So surely as he has designs of special mercy towards the Tamul people and the Sandwich Islanders, so surely, we believe, he means to accomplish speedily a great and gracious work with this ancient church. Never have they been a bloody persecuting church. Never have they shut up the Scriptures systematically from the people. Never have they seemed to be mad upon their idols, never drunk with the fury of bigotry.

*Prompt and Vigorous Efforts demanded by the present State of Western Asia.*

Pursue, therefore, we say to those American churches whom we here represent,—pursue, therefore, with greater vigor than ever, the work you have commenced among the Armenians, and which God has so far prospered, and what you do, do quickly, lest the divine purposes prove too ripe for your dilatory co-operation, and God throw you aside to take up other and more efficient instruments.

And to the Committee we say, let this mission also stand among those few to which you feel called to give special attention and support. You hope by increased energy, soon to finish off your work at the Sandwich Islands: finish and perfect speedily your work here also. We do not ask any extravagant enlargement. We want only a few more missionaries, with a well sustained seminary and an efficient press; and having these secured, we should look to God to prosper our efforts to raise up a native agency, and it may be, cease asking every thing but your prayers and your counsels.

Our souls are animated with the prospects which open before us in these lands. Most of us have read with remarkable interest, Doct. Grant's argument designed to prove that the Nestorian Christians are the descendants of God's ancient covenant people, "to whom pertaineth the adoption and the glory and the promises." We expect to see them rise from their obscurity and ignorance to be once more the missionaries of Asia near and remote. But we expect also that God will make the Armenians their colleagues. This people, like the Jews so long scattered and peeled; this ancient christian nation, like

the Jews, beloved for their fathers sakes, this eastern church, like the Nestorian or Hebrew Christian, so pure and so free from a bigoted and persecuting spirit, when compared with the Greek and the papal; these best friends of the Jews among all the people of the East, God seems designing to make use of in connection with the Nestorians, as his chief missionaries throughout these long benighted lands.

To form a part of that instrumentality which the Holy Spirit may use to effect this regeneration is both for us and for our brethren at home, an unspeakable honor and privilege. Greater honor and privilege can be derived, we think, from a connection with no other field in the world. There is no part of the earth where greater events have taken place during the past, than in these very regions; and the unquestionable approach of the period when the Jews, scattered throughout these lands, shall be converted, when the great battle between popery and protestantism shall be fought and be decided, and when together Mohammedism and popery, (Greek and Armenian popery as well as Latin,) shall sink from this one common soil into one common grave,—these and many other signs of the times invest these lands now with an interest altogether peculiar and full of solemnity. Let not our Board decline or neglect that part divine providence has assigned it in these thrilling scenes.

Remember that there have ever existed, and that there do still exist in Turkey very peculiar obstacles to the spread of truth, and yet, that God's providential hand has been manifestly extended to further this cause, and the converting influences of his Spirit exhibited distinctly in a considerable number of cases. This is a consideration we must not overlook. We take our stand upon this fact, and from this point urge our call for continued and increased support. As a mission we have peculiar obstacles to contend with here. But let not our brethren at home add to these by undecided or insufficient aid.

As a mission we have also peculiar encouragements. Perhaps there is no part of the world where greater political changes are going forward, and these changes, we hope and trust, are all furthering the good cause.

If it shall please God soon to throw down the walls which now exclude the light from the Turks, how unspeakably important then a native christian agency! How exceedingly desirable it will then seem that we had bestowed the greatest

possible amount of care and effort upon the religious training of that people, of all others most closely connected in domestic location, language, sympathies, and habits, with the Moslems of Turkey!

We should do injustice to our own feelings, did we close such a letter in these days, without expressing our deep sense of the fiscal embarrassments under which the Committee labor. We sympathise most affectionately with them in their trials, as we believe they do and always have done in ours. But with the straitened condition of the treasury distinctly in mind, we cannot alter the tone of this communication.

### Ceylon.

LETTER FROM MR. HOISINGTON, DATED  
13TH JAN. 1841.

#### *Power of the Brahminic Idolatry over the Mind.*

OF the pains taken to imbue the Hindoo mind, from very infancy, with the brahminic system, and of the adaptedness of that system to pollute and enslave the mind, the following statements and illustrations will give the reader some conception.

I have supposed that whatever will help to illustrate the state of the public mind of this country and especially, the state of the church, would be of interest to the friends of missions. With this view, I send the following extracts from my journal with additional particulars.

Met my class of inquirers. On the following question, previously proposed, —What must be renounced in one's becoming a new creature?—they gave me in writing the following particulars, which I record as illustrative of the peculiar state of inquirers in this country.

We must renounce, they say,

Attendance at heathen temples;

Attendance at the dances or comedies, so common in the country;

Observance of fasts in honor of the gods and heathen holidays, all of which are directly connected with heathenism;

All omens and prognostics, as the flight, position, etc., of birds, and lizards;

The various superstitions with regard to building, digging wells, manuring, ploughing, the customary manner of first going out in the morning, etc. etc.;

All distinctions of caste;

All the shastras, mantras, etc.;

All the various deities, demons, malevolent and benevolent, serpent gods, etc. etc.;

The paying of divine honors at or holding as sacred certain trees and places, as being the abodes of deities or demons;

Regarding the diseases of cholera, small-pox, etc., as evil spirits or deities, and fearing them as such;

Marriage with heathens;

Giving undue regard to the advice or wishes of parents or other heathen friends, when they would lead us aside from christian rule;

Degrading or unkind treatment of females;

The writing and consulting of horoscopes and other astrological matters;

Paying divine honors to brahmins, making offerings to them, etc.;

The doctrine of fate or *vithi*, teaching that all the events of one's life are written in the head by Brahma, the creator, and that they cannot in any degree be altered or avoided;

Cursing the gods for slight evils of life, without proper returns of gratitude for the innumerable mercies we receive;

All impure songs, language, gestures, conduct;

Magic in all its various forms;

Bathings, pilgrimages, etc., as means of salvation;

Doctrine of transmigration, and giving to brahmins with the expectation of receiving returns in the next birth;

Covetousness;

All practices opposed to the laws of God.

Most of these points present strong temptations to all classes of people, and especially to the young. They are not met and overcome without much self-denial and moral courage.

As a farther illustration of the peculiar difficulties, in the way of any heathens fully apprehending and practising the truths of the gospel, I subjoin the following particulars. They form portions of the mold in which every mind is cast. But little reflection is necessary to perceive that many and great obstacles to the cause of truth must arise from this source. Such obstacles as lie not in the way of the pastor in America, or of the missionary who has to do with a people who are not saddled with such a system of error.

1. The various expedients of the heathen mother in the government of her children, are directly adapted to produce in them a spirit of revenge, even upon inanimate objects, a belief in the existence of evil spirits ready at all times to fall upon them, especially in the dark,

and a propensity to deception. The example of all around them and the whole tenor of discipline run in this direction, and without one redeeming circumstance. They are not taught either to love or to fear their superior deities. The whole force of their education is to fix their attachments on themselves and their friends, and their fears on enemies and demons. Neither true benevolence, nor humility, finds any place in their system or practice.

2. Children of both sexes and of all classes go entirely naked for the first three or four years. Their necks and arms are often heavily loaded with jewels. Some of which are charms of heathenish and often obscene device. The effect of this is too obvious to require remark.

3. The mother takes her children to the temple when very young, points out the idol as her god, holds the child's hands in the posture of worship, and as soon as it can lisp a syllable, teaches it to say Swamy! The larger processions, the drawing of cars, the constantly occurring offerings to avert evils, etc., are made matters of primary interest with the child.

4. When any person is sick in the family, a brahmin or other astrologer, is called to examine the horoscope of the person, to ascertain what unfavorable planetary influence he is under, and to direct the ceremony required to appease the planet. If nothing unfavorable is found in the horoscope, a magician is called to ascertain what deity is unfriendly, and to order the offerings required to propitiate the same. To avert the evil influence of malevolent deities, olas containing certain diagrams, with mantras, are often worn upon the arm. The wealthy inclose these in silver or golden cases, or rather the diagrams, etc., inscribed on silver plate. Women wear these on their necks.

5. There is no business, great or small, for the commencement of which there is not an auspicious or inauspicious season, which should be regarded. On entering upon any undertaking, a cocoanut should be broken as an offering to Ganis, to secure his favor. The carpenter begins the plough with this, and the farmer his ploughing, sowing, etc.

6. Children are early initiated into all the various ceremonies in the house, in the fields, and in the temples, and receive from the gooroo of the family the secret mantra which every one is to repeat once a day in his devotions. They are also early taken to hear the reading

of the puranas and other sacred books, which is considered very meritorious. At such times, as well as others, they are taught to make and pay vows, present offerings, to roll before the car, etc. At these seasons there is every thing to bewilder, beguile, and corrupt, which music, fire-works, dancing women, etc. etc., can furnish.

Such are some (only a small part) of the things which, as before remarked, go to form the mold in which the mind is cast. Each succeeding generation, for many ages past, has been receiving a deeper and more permanent impress, till you come to the present generation, a complete incarnation of the system.

What is to be reasonably expected of converts to Christianity from such a community? and who are still residing within the influence of such things? What, but that they will be babes in Christ, at least for a long time, if not for more than one generation? And how large the amount, and how varied is the instruction required, to reform the mind and to bring it up to any thing like the stature of a perfect man in Christ Jesus?

### Maharattas.

#### REPORT OF THE STATION AT MALCOLM PETH, FOR THE YEAR 1840.

MR. Graves, writing at the beginning of the current year, mentions that no person had been added to the church under his care during the year then closed, and none removed from it. Meetings and other means of religious instruction had been much as in previous years.

The numbers who attend my instructions have been nearly as before; or they may be stated, omitting the school girls, at from ten to thirty or forty. The bishop, when he is here, and a few others encourage their servants to attend once or twice on Sundays. The number of beggars who receive alms and hear instruction twice a week, is from fifteen to forty. Many of my hearers, for the time, seem very attentive; and while privately conversed with, profess much conviction and thoughtfulness; but they do not avow themselves openly on the Lord's side.

Nearly all opportunities for giving away tracts and portions of Scripture to readers have been improved. But the distribution in all, I fear, has not amounted to more than 600 or 800; for I rarely give more than one tract to an individ-



ual. There is some earnestness shown to procure tracts, but I am sorry to say that I do not see a corresponding earnestness, or even care, to read them. In Satara, owing to opinions from English authority, some obstruction was felt in teaching openly and giving books. However, both these means of doing good were enjoyed to a considerable extent in that place and in some of its neighboring villages. At one time I visited a temple on a hill at the southeast, whence I looked into a valley beyond, and counted about thirty small villages, in which the message of salvation was probably never delivered. In the temple, on an obscene figure representing Mah a Dev, who is no doubt really Adam, there were eleven circles, composed of innumerable small images on the pillar. These were probably to represent the eleven *Koodri*, which I think exhibit the eleven antediluvian generations, including of course those of Noah and his sons. There were only two or three permanent residents there, and the temples, as well as the small shrubs on the hill, afford, except at the annual pilgrimage, a haunt for tigers and bats. Oh that all idolatrous places were still more deserted, or better improved.

Mrs. Graves' female boarding-school, which certainly affords her a laborious occupation, considering her infirmities, gives us the hope of much good. It has also occasioned liberal donations here, just about sufficient for its support. Still Mrs. G., with her fatigues and troubles, is often much discouraged and on the point of giving it up. She has often sent particular accounts of it to those ladies of Philadelphia who afford it their support.

I have had a Mahratta assistant part of the year, and have translated the first and second books of Kings, which I am now revising. The confinement and effort this occasions me is not very agreeable to my state of health, and yet I often greatly desire, if it may be, to revise and publish the whole Bible in the Mahratta language, according to my own best judgment.

Our efforts here in favor of temperance have been seconded, and the cause has made some progress by the instrumentality of a pious pensioner. But European example is much against our success. The bishop and the chaplain have used their influence with some effect, in favor of the observance of the christian Sabbath by natives publicly employed.

LETTER FROM MR. FRENCH, DATED 10TH JUNE, 1841.

### *Notices of Seroor.*

THE mission having decided to occupy a new station, and assigned to Mr. French the duty of commencing missionary operations there, he has forwarded the following statements respecting the place.

*Seroor* is situated on the great road from Ahmednuggur to Poona, twenty-eight miles from the former place and forty from the latter. The origin of the place is as follows. When the British forces entered the Deccan, that was the first and for sometime the principal station. This was before either Poona or Ahmednuggur had fallen into the hands of the English. At that time *Seroor* was a large cantonment, and it brought together from various parts of the country a large population as camp-followers. But as British power extended, and other important places became subject to it, this cantonment was broken up, and most of the forces removed to other stations. At present only a detachment of horse remains here. When those forces removed, a portion of the camp-followers left, while others, such as bankers, shopkeepers, etc., who were less dependent on the camp, remained behind, and compose the population of what is now called *Seroor*.

The present population of the place, according to an accurate census just taken at my request, is about 6,500. It is of mixed character, as might be inferred from the above particulars; but I am disposed to regard this as a favorable feature, rather than otherwise. The brahmins have not that influence over the multitude here, which they have in many other places. Thus one chief obstacle, with which we have usually to meet in India, does not exist here. The truth will doubtless be opposed, but I do not apprehend that combined opposition which is often experienced elsewhere. The variety of languages spoken by such a mixed population may seem to present a great obstacle. But this is not the case. All the people understand the Mahratta language to some extent, and most of them speak it; so that through the medium of that language we can approach nearly or quite the whole population.

The reception I have met with among the people, and the attention with which they have listened to the gospel, have

been thus far very encouraging. Very little disposition to cavil at the truth has been manifested, while the proclamation of the gospel has usually been listened to with apparent attention and interest. On the Sabbath quite a respectable congregation assemble at my house.

Our English society is small, there being but three families, those of the civil magistrate, (he is the highest civil officer under the collector and magistrate of Ahmednuggur,) the commander of the detachment of horse, and the physician belonging to this detachment. Mr. B., the magistrate has laid us under great obligations by the service he has rendered us in many ways. Mr. and Mrs. B. have both shown themselves very kind to us, and seem much interested in the object that has brought us here. They meet with us for religious services once on the Sabbath, and once also during the week. Their counsels and sympathies we value much. The medical resident is kind and attentive, and seems quite competent to perform the duties of his station.

As to the country surrounding Seroor, my personal acquaintance is as yet quite limited. I understand, however, that there are several large villages within twelve or fifteen miles, besides many of a smaller size. I have visited four or five of them, and in every instance have been much pleased with the interest with which our books were received by those who can read, and with the attention given to the declaration of the message of life. In one of these villages I found a small school, taught by an old man who was, several years since, in the service of Mr. Graves at Bombay. At that time he received much religious instruction and was a candidate for baptism. He was not baptized because, as I learn through Dajeba, who is well acquainted with him, and who is now with me, he manifested too great anxiety respecting his future temporal prospects. What his present religious views and feelings are I have not yet ascertained. In another village I found a woman who could read, a fact no less interesting than it is uncommon. She learned to read in Bombay.

In conclusion I would say that we commenced our residence at Seroor on the 21st of May, although we had spent a short time here before for the purpose of ascertaining the character of the place.

LETTER FROM MR. BALLANTINE, DATED  
15TH JUNE, 1841.

### *Biographical Notices of Female Converts.*

WRITING from Ahmednuggur Mr. Ballantine gives the following account of interesting converts from heathenism recently admitted to the mission church at that place.

In the report of this station for 1840, it was mentioned that several persons in connection with us seemed to be in an interesting state of mind and had requested baptism. Since then we have received six individuals into the church on the profession of their faith in Christ. Some particulars regarding them will perhaps be interesting.

On Sabbath, the 28th of March, two females were baptized. One of these is the wife of Haripant, our first brahmin convert here; and the other is the mother of one of the little girls in the female boarding-school. The former was originally a brahminee, the latter a Koon-been, or a woman of the agricultural class. Our last report contained brief notices of both these individuals.

Radhabae, the wife of Haripant, is an interesting young woman of about nineteen years of age. When she first came to live with her husband, after his renunciation of the abominations of idolatry, she felt very little sympathy with him. She regarded both him and herself as infinitely degraded by the step which he had taken, and for several months she brooded over her sorrows with a heavy heart. She looked back to the feast days and social enjoyments in which she had so often participated among her own people, and mourned that to her they were now gone forever.

But new circumstances occurred which tended gradually to allay her irritated feelings. Not the least of these circumstances was her learning to read. At first the very thought of learning was abhorrent to her, but she found herself thrown in the midst of a circle where most of those around her were capable of reading, and apparently finding a constant source of pleasure in their various studies. After a short time she was induced to begin to learn, and to her praise it should be said, she was remarkably regular in devoting a portion of time daily to her task. She soon succeeded in mastering what at first appeared to her great difficulties, and in the course of a few months she was able to read the Bible intelligently.

After pursuing with her for several months, a course of daily reading of the Scriptures, in which she was evidently much interested, the truth at length seemed to make a deep impression on her mind. The instructions of her husband, which at first called forth only her opposition, were now received with pleasure; the family altar was erected; and she found great delight in bowing, with her husband and the other inmates of the family, before the throne of grace. These exercises seem to have had a great effect upon her mind, and to have made her feel more deeply than ever the importance of her soul's salvation.

She had hitherto worn the mark on her forehead, that mark which Hindoo women wear so long as they have a husband. This she thought she could not lay aside without disgracing herself in the eyes of her friends. But she now began to think, and these were not thoughts forced upon her by others, that this mark was also the mark of idolatry; that none but worshippers of false gods wore it; and that she could not consistently continue it, while she believed those gods to be no gods, and regarded Jesus Christ as her Savior. She therefore laid it aside without any farther hesitation. Her heathen friends immediately noticed that it was wanting, and could not refrain from giving vent to their anger and contempt. She bore it all meekly, and told them that she had laid it aside, as she intended to become a Christian. Some one asked her if she was forced to become a Christian, when she replied that she had heard for herself and believed that salvation was to be found only in Jesus Christ. Her gentle firmness soon silenced all opposition.

Shortly after this she expressed her desire to be received into the church. This occurred in January last. The change which had been wrought in her feelings and conduct was so great, that all of us who knew her could not but believe that she had indeed felt the power of divine grace, and the steadfastness of her christian walk since has served to confirm our hopes with regard to her.

The change produced in this young woman shows plainly the blessedness of the gospel of Christ, and especially its efficacy in raising the character of the female, and in making her happy herself, and a source of happiness to all around her. Formerly Radhabaee, like other Hindoo females, was entirely devoted to objects of sense; her mind was occupied about trifles; her conversation was about clothes and ornaments and similar vani-

ties. She was no companion for her husband; indeed she rather feared him as a master, than regarded him with the affection of a wife. She often speaks of this now and notices the difference of her present condition.

Now she can read, and she loves to read the Bible; now her thoughts are often directed to things which cannot fail to expand and elevate the mind and heart; now her leisure time is devoted to teaching others those precious truths which she has learned, and which she believes can make them, as well as herself, wise unto salvation; now she of course loves her husband, and the mutual affection and confidence which they cherish towards each other are such as, I may venture to say, no heathen can ever experience, such as none but those who are believers together in Jesus Christ and heirs together of the grace of life can know.

God has given this couple a little daughter. The mother's heart is filled with love to her child, and yet she feels it is the Lord's, and that should he take it from her, he will do all things well; and if he spares it, it must be devoted to his service.

The gospel of our Lord and Savior Jesus Christ has indeed proved a source of rich joy to this happy couple. True their heathen friends regard them as outcasts, and speak of them only as degraded and polluted; but their joys are such as the world cannot take from them, and their trust is in the Lord their God. They see that God is faithful to his promises, that to those who forsake friends and every thing for his sake and the gospel's, he does indeed give a hundred fold more in this life, with persecutions, and in the world to come life everlasting.

Of the second female mentioned above, and also of her daughter, a more particular account was given in our last report, and not much need now be added. The course of God's providence in bringing this woman under christian influence has been somewhat remarkable. She was deprived of her husband, removed to a distance from all her friends, and thrown with her little girl upon the world, with very little to support them. In the course of her wanderings she came to Ahmednuggur, and after remaining here a short time, was about returning to her village, sixty or seventy miles distant, when she heard that a school had been opened (by Mrs. Abbott) for girls, where they were supported, as well as instructed. She brought her child to the school,



and was herself employed to take care of the girls. This was in May, 1837. In November of the same year all the boarding girls were brought together into one school, and placed under the care of another female of the mission; and this little girl was one of the number. Since that time she has been a constant inmate of the boarding-school, and has always been one of our most forward girls. She is rather a delicate child, as regards bodily health and strength, still we hope that she may yet be spared many years to be a blessing to her people. Early in last year, her mother obtained leave to reside on the premises connected with one of our houses, and she obtained employment in connection with Haripant's family. The influence of her daughter, and Radhabaee, and more than all, of the truth which she heard, and which she always listened to with great interest, led her to cast away her idols, and at length, as we believe, to put her trust in the Savior. Since her baptism she has continued to appear well. She is rather advanced in age, and therefore has not attempted to learn to read, but every day, when she finds leisure, she commits to memory a small portion of Scripture or of some religious book. The interest she exhibits in listening to the truth is remarkable. In the female prayer meetings, she has recently begun to unite in prayer with her sisters, and her prayers are marked with simplicity and earnestness.

On the Sabbath after she was baptized, she presented her daughter for baptism. We do hope that this little girl is already a child of God. She has long seemed to love the society of Christians, the reading of the word of God, and the exercises of prayer and praise. Still, as she was so young, being only about ten years old, we feared that we might be deceived in regard to her, and thought it best that she should be baptized on the faith of her mother. We rejoice that she has been brought into the visible church of Christ, even though it be as one of his little ones. She still continues in the school and associates with her former companions just as before. We had some fears that the prejudices of the girls might be excited by her receiving baptism, but it had no such effect, so far as we can see, it made them love her none the less. Her influence upon two or three of her companions, particularly, has been very good, and our hopes have been strongly excited with regard to them. But we fear that the difficulties arising from their heathen friends, may

prove too great for them. Happy indeed should we be, could we see these and many others delivered from the shackles in which they are held.

*Notices of four other Converts received to the Church.*

On Sabbath, the 30th of May, four individuals were admitted to the church by baptism. One of these is a man who resided in a village about twenty-four miles distant. Being brought, by business connected with the courts, to Ahmednuggur, and having connections among the natives associating with our families, he was induced by them to attend our chapel on the Sabbath. After attending once or twice, he became very much interested in listening to the preaching of the gospel, and for more than a year he continued to come regularly to the chapel whenever he was in town. In the mercy of God his heart was opened to receive the truth. He was led to see the folly of idolatry, and the blessedness of the gospel of Christ. Two or three months ago, he requested baptism, but we feared he was not yet prepared. Some time after, when about returning to his village, he said with tears to a friend that he feared he should never be admitted to the christian church, and that perhaps he should be left to go on in sin down to hell. After an absence of a few weeks he returned, exhibiting stronger evidence than he had ever before done, that he was indeed born again. His knowledge of the truth, his abhorrence of idolatry, and his anxiety to do what was right, and to avoid all occasions of sin, seemed to have increased very rapidly. During his absence, he had been careful to do nothing which could be construed into a respect for idols or their priests, although it was the occasion of his being much persecuted. He had abstained from eating meat prepared at weddings, at which he had been present, because he knew it had been offered to idols, and he had given up employments in which he had formerly been engaged, and the emoluments connected with them, which were considerable, because they had some connection with idolatry.

In view of these facts we felt no hesitation in admitting him into the christian church. He is a man of shrewd mind, and familiar with the common modes of thinking and reasoning on religious subjects among the Hindoos. Although of low caste (a Mahar,) still he is one of the most respectable of his class, and is

prepared to engage in the instruction of some classes of Hindoos with better prospects of success than persons who have enjoyed greater advantages of birth and education. He loves, too, the work of making known the truth, and we hope to employ him in this way to advantage. He has a wife and four children. These he has brought to Ahmednuggur, where he now resides. On the Sabbath after he was baptized all his children were presented for baptism. His two eldest boys have been placed in the seminary.

The three other individuals mentioned as having been baptized are, a young man in the employ of the mission and his wife and mother, all of the same caste as the man just mentioned. These three persons are nearly related to two of our native Christians, and have been led to the knowledge of truth in a great measure through their influence. Mr. Read, when in India, admitted to the church a blind man, whose name is Gopal. In 1835 Gopal was married to a blind woman, who shortly after received baptism. They were then both inmates of the poor-house. This blind man, although of low caste, has exerted a very favorable influence on all around him. He has an excellent mind, and loves nothing so much as conversation on the word of God. He has committed large portions of it to memory; and although blind, probably knows more of divine truth than most others connected with us. His wife is sister to the young man, who, with his wife and mother, was admitted to the church as mentioned above. The two families have for two or three years lived near together, the blind people being dependent on their mother and brother for assistance in many things. But they have richly repaid them. The instructions of the blind man have been as seed grown in good ground, and the knowledge of divine truth which these people have obtained in this way is remarkable.

We have been encouraged by these marks of divine favor; especially do we rejoice to see the heads of families devoting themselves and their households to the Lord. By the baptism of the six individuals above mentioned, three families have been brought into connection with the christian church. There are now six christian families connected with us, and of these every adult but one is a member of the church. The children of these families amount to nine. All of them have been baptized, five during this year. It is very encouraging to see christian families rising up in the midst

of this heathen land and exhibiting the principles of the gospel in their daily walk and conversation. We hope that we shall soon be permitted to welcome other heads of families into the church of Christ. We have many things to encourage us. Many seem disposed to listen to the truth, and we hope that some are seeking the salvation of their souls. Could we see the Spirit descend in power, we should indeed rejoice.

Mr. Ballantine mentions that one member of the church had been removed by death, trusting to the last in the Lord her God.

For all the mercy of God towards us since the year commenced, for the preservation of our lives and health, for the power sent to accompany the means of grace, and convert the souls of men, and for the various blessings we have enjoyed, both temporal and spiritual, we have great reason to be thankful to him from whom cometh every perfect gift. Underserving as we are, he has remembered us for good.

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### China.

LETTER FROM MR. BRIDGMAN, DATED  
CANTON, 5TH APRIL, 1841.

HAVING resided about two years at Macao, engaged principally in labors connected with the press, Mr. Bridgman, while on a visit to Canton, thus writes—

After an absence of nearly two years, again I am able to write from this provincial city. How changed is the scene! Two years ago the whole foreign community here was held in strict imprisonment, and all escape prevented by thousands of armed men. The high authority of the "Son of Heaven" was made "awfully strict and imposing, in order to humble and subdue the rude barbarians." Quiet submission was all that remained for the foreigner. Now, from the mouth of the river to the city, and all about the foreign factories, not a vestige of native authority exists! All the forts and all the ships and all the troops of the Chinese, along the river and in the vicinity of the factories, have been either destroyed or driven away.

I left Macao on the second, and had a good opportunity coming up the river, for seeing the ruins of what a few weeks ago, were the impregnable defences of the celestial empire. Nothing can be more complete than the work of desola-

tion. It has, however, been scrupulously confined to the military and naval defences, now merely heaps of ruins, excepting only the fortifications on the little island of Wongtong, near the mouth of the river. The whole number of batteries demolished may be twenty; the number of ships of war, large and small, sixty; and the killed must be between two and three thousand. A great many also have been wounded. On the side of the English not a man has fallen. Sixty or eighty may have been wounded, of whom only one has died. There have been three deaths by casualties. After having destroyed all the defences on the river, several random shot having found their way far into the suburbs, and some over the walls into the city, the British hoisted their flag over the factories on the 18th ult., just two years from the date of the memorable edict of Lin for the confiscation of opium. Lin, in disgrace and powerless, was a spectator of the scene! It is said that he was, at the time the flag was hoisted, at the head of a small body of volunteers on the east side of the city, prepared to defend one of its gates in that quarter.

Great moderation and magnanimity have been displayed by the victors, and not only no damage done to private property, but every possible protection afforded. The number of Chinese troops in and about the city is said to be between forty and fifty thousand. Many of these, at great expense, have been brought hither from remote parts of the empire. Those from the central provinces are, for the most part, slender striplings, or decrepit old men; those from Szechuen, on the southwest of the empire, are a much better class. Soldiers, however, they are not. Their bows and arrows, match-locks, spears, shields, helmets, etc., are all mere trumpery. The Chinese are as defenceless on land as at sea. And the people have far more to fear from the presence of the soldiery, than have their enemies.

On the approach of the steamers to the city the consternation was fearful. From the suburbs almost all the people fled, carrying with them their effects. Great numbers too from within the walls fled to the country, taking much property with them. Since I arrived here, on Saturday, I have been through almost all parts of the suburbs, and to several of the gates, and conversed with great numbers of the people and soldiers. They seem delighted at the prospect of business being resumed, and at the fact

that some thirty sail of merchant vessels are now at Whampoa, and many of the merchants again in the factories. Their astonishment is as great as their delight. They are beginning to gather courage, and are returning to the city in crowds, and trade is recommencing, with the sanction of the local authorities. Strange! Holding in their hands peremptory commands from the emperor, to exterminate the rebel English, only sending their leaders to Peking, these high provincial officers and imperial commissioners are giving them protection and encouraging the people to come forward and resume their commercial dealings with them. It remains to be seen how long this state of things will last. The considerations that give it existence, it is fair to suppose, will cause its continuance. However, the great points of dispute between the two countries remain to be adjusted. The cabinet minister, Keshen, here so prominent as high commissioner at the commencement of the year, has been suddenly degraded and recalled; but if allowed, as I suppose he must be, to make defence, very likely he may be able to justify his policy. How the struggle is to end, it is not easy to say. Possibly the Chinese will now cease from their offensive measures, and settle by yielding peacefully as little as possible. But they may continue blind and mad, bent on the work of extermination. Which course soever they take, good will doubtless come out of the evils they are suffering. The provincial authorities are in a sad condition; recover back their lost posts they must, but they cannot; and if the emperor persists in hostilities, the end of the reigning dynasty may not be distant. For ourselves—we who look and seek for the salvation of this people, we know not what to prefer. The will of Jehovah, that is best, and accordingly we desire to make it our prayer that it may be accomplished. I shall return to Macao tomorrow, and remain there till the *Chrestomathy* is through the press; and then I design to return here again, if things remain quiet.

*April 16.* Macao. I returned here as I expected. All affairs in Canton, according to late dates, perfectly quiet, and the business of the season is being carried on with unexampled facilities and dispatch. Ships capable of carrying more than 1300 tons of teas have actually been unloaded (having brought in cotton) and loaded with teas, in seven days!



As a closing remark, Mr. Bridgman says—

I must not fail to say, however, and more explicitly, that we have now good reason to be assured that far greater security and wider scope are very soon to be enjoyed here by those who seek to promote the extension of revealed truth and the religion of Christ.

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### Cherokees.

LETTER FROM MR. WORCESTER, DATED  
AT PARK HILL, 4TH AUG. 1841.

#### *Report of the Mission Churches.*

THE statements below relate to those only who originally joined the mission churches established in the Arkansas country, and those who, having been members of churches before their removal from their old country, have since their removal come forward and become regularly connected with the churches where they now are. Many of the emigrant church members have not as yet attached themselves to any of the churches in their new country, and are not included here.

Of the church at Dwight Mr. Worcester remarks—

The records of the church seem to exhibit a list of fifty-eight members. But it is a time of great religious declension, and many of the members are known to have backslidden, so that only about thirty-seven can be said to be members in good standing. Of these, twenty-six are Cherokees, and eleven are white persons. This church stands in most urgent need of a pastor.

The church at Fairfield numbers sixty-six members, chiefly Cherokees, of whom sixty-one are in regular standing.

The church at Park Hall contains thirty-one members, of whom only twenty-five are considered as in good standing. Of these twenty-five, twelve are Cherokees, twelve white persons, and one black.

The church at Honey Creek numbers forty-three members, all in good standing, and nearly all Cherokees.

The church at Mount Zion contains twenty-eight members in regular standing.

Thus we seem to have in all our churches about 194 members in good standing, of whom nearly 160—I cannot tell the exact number—are Cherokees.

Besides these there is a considerable number who were members in good

standing of churches in the "Old Nation," who have never joined any of the churches here. Of some of these we have hope, but in general they appear as reprobates.

The aspect of the nation is certainly more encouraging, in regard to religion, than it was a year ago. Political strife has mostly ceased, and among church members who were, on that account more or less at variance, mutual confidence and brotherly love seem to have returned. There is a better attendance on the means of grace, and there are more indications that the christian religion is yet regarded as an important reality. Still, however, at least so far as the churches connected with the Board are concerned, religion is generally in an exceedingly low and languishing state; although the church at Honey Creek may be regarded as an exception to this remark, and the other churches are not all equally languishing.

Our Baptist brethren, I believe, have to report large additions to their churches within a few months past.

I hope this people, injured and oppressed as they have been by our country, will not be forgotten by the christian people of that country in their supplications at the throne of grace. They are not beyond the reach of mercy or of hope, but may yet, by the blessing of God, become a holy and happy nation.

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### Choctaws.

LETTER FROM MESSRS. KINGSBURY AND  
HOTCHKIN, DATED AUGUST, 1841.

#### *Missionary Labors in the Western Part of the Choctaw Country.*

As we have for several months past labored together in the same district of country, it will be convenient and proper that we should make a joint report of what we hope the Lord has wrought for this people.

The field of our labor is about ninety miles in length, extending from the neighborhood of Fort Towson westerly, and embracing a portion of the population on the lower Kiamichi, and the principal settlements on the Boggy and the Blue rivers. This portion of the country is occupied in common by the Choctaws and Chickasaws; the former being more numerous in the eastern, and the latter in the western parts of it.

The past has been a year of rich spiritual blessings, which call for our grateful acknowledgment. Our labors on the Blue, and in the upper settlements on the Boggy, were commenced about a year ago. The blessed effects of the gospel were soon manifest, both in the conversion of sinners and in the edification of a number who had professed their faith in Christ before their immigration to the country. On our second visit we enjoyed the privilege of organizing a new church of about twenty members; which has since been increased to sixty-four. Additions have also been made to the Pine Ridge and Mayhew churches. To the three under our care ninety-three persons have within the year been received; viz. twenty-five by letter and sixty-eight on examination. These churches at the present time, contain 136 members, of different colors and languages, and of various attainments.

At all our preaching places, ten in number, we have been favored with a serious and increasing attendance. In the religious interest that has been excited, there has been nothing of the tempest or the earthquake; but the still small voice of the Spirit, as we trust, convincing sinners of their sins, and leading them to the Lamb of God for pardon and peace.

Already are the happy effects of the gospel visible in those neighborhoods where it has obtained an influence. Its great importance, even to the temporal interests of the nation, is now generally admitted by those who are enlightened. And when we consider the present generation as only the pioneers of the thousands and hundreds of thousands of various colors and languages, who at no distant day are to occupy these fertile regions, the importance of having established among them, at this early period, the institutions of the gospel will appear unspeakably great.

Considerable interest has also been manifested the past year on the subject of education. Mrs. Hotchkinn has taught a school at Good-water. Miss T. Wall, who was educated by the missionaries, has been employed by the agent, as teacher of the government school at Mayhew on the Boggy. And for the last seven months Mrs. Kingsbury has had a school at Pine Ridge. These schools have not been large, but they have been interesting, and the pupils have made good progress.

Colonel Juzon, the chief of the Western District, in which most of our labors have been performed, died last May. He

was friendly to the cause of education and to the labors of the missionaries. A new chief was elected in July last who takes a deep interest in the improvement of his people. He is very desirous that a school should be established in his own neighborhood, where are quite a number of interesting children. The people have offered to supply a missionary teacher and his family, with such articles as they raise, if one can be obtained, but there is no one to go there.

Mr. J. E. Dwight, the Choctaw young man educated in New Hampshire, has usually been with Mr. Kingsbury on his preaching tours, as interpreter. He also takes a part in other exercises, especially in his own language, and his performances are very acceptable to the people. As a leader in singing he excels. He has also spent eight or ten weeks with Mr. Wright, aiding him in translating a portion of the New Testament.

There is great need of one or two missionaries on the Boggy and the Blue rivers, and we have been importuned to remove into those parts, with the promise of assistance, if we would do so. Although the field, in some important respects, is more eligible than where we now are, yet we have not seen the path of duty made plain for our removal.

At Doaksville, one mile from Pine Ridge, the people have erected a house of worship, which is not yet completed, and which is to be free, for the use of the different denominations. The people of the neighborhood manifest a disposition to attend on the preaching of the gospel, and we expect to occupy the house about half of the time.

There is a manifest advancement, in all respects, in this section of the Choctaw country. The people generally are rising in the scale of social, intellectual, and moral improvement. There is also a small increase of population, with a prospect of a still greater one. This remark applies particularly to those of mixed blood. There is a pretty large class, both of Choctaws and Chickasaws, principally of the full-bloods, who are stationary as to improvement, and who are diminishing in numbers. These are strongly attached to their ancient habits, are whiskey-drinkers and ball-players, seldom if ever attend on the preaching of the gospel, and manifest no interest in the cause of education.

Occasionally a neighborhood of these people, by some kind Providence, are aroused from their slumbers, and appear disposed to make an effort to escape from their darkness and degradation and

to come to the light. This has recently been witnessed in a neighborhood near Good-water, where the people manifest a great desire for instruction. A school has been opened by themselves, in which Mr. and Mrs. Hotchkin have assisted, with some of the natives, and which is taught on the Sabbath, and on two or three other days of the week. There are about forty-five scholars, children and adults.

LETTER FROM MR. WRIGHT AT WHEEL-  
LOCK.

GIVING an account of his labors and of the churches and schools directly under the care of himself and his associates at the Wheelock station, Mr. Wright remarks—

I have, as heretofore, three places of preaching, Wheelock, Red River, and Bok Tuklo. I also preach occasionally on the Sabbath at the house of colonel Garland. He is a member of the church, and is much afflicted, having been for more than two years wholly confined to his bed, in consequence of the fall of a tree upon his back. The attendance at all these places is encouraging, especially at Wheelock. To the Wheelock and Red River church, twenty-two have been added by profession during the year that now closes, and two to the church on Bok Tuklo. Both of these churches are under my pastoral care, and may be considered as one, though not united in a formal manner. In the latter church are twenty members, in the two united ninety-eight. This includes several under church censure.

During several weeks in the spring our hearts were cheered with the hope of a powerful and extensive revival. This we have not witnessed; but there are several who appear to be inquiring after the truth, some of whom will probably unite with the church in September. The admissions to the churches under my pastoral care during the missionary year, are as follows. In September four, December four, March two, April three, June nine, and at Bok Tuklo in May two; total twenty-four. We have also stated prayer-meetings.

The school at Wheelock has never been in a more interesting state than during the past year. For a considerable part of the time the average daily attendance has been about thirty-six. We have had eleven Choctaw children in our family; for a part of these the parents

pay a moderate price, chiefly in provisions. Miss Ker has been indefatigable in her exertions for the good of the school, and the proficiency of the children has been very commendable.

Miss Burnham has taught a school about seven months during the past year on Red River, eight miles from Wheelock. The people in the neighborhood put up a school-house and a comfortable cabin for Miss Burnham. During the fall and winter the daily attendance was between twenty and thirty. Miss Burnham closed her school in May, as it was not deemed prudent for her to remain on Red River later in the summer. She is spending the summer at Wheelock, and has commenced a writing-school for adults. Besides these schools, a school was taught four and a half months at Bok Tuklo, and one three and a half months at Lokfata, Mr. Wood's former residence, both by female native teachers.

At Wheelock and Red River there are interesting Sabbath schools and Bible classes, well attended. About six miles from Wheelock a very interesting Sabbath school has been in operation for the last three months, with an attendance of from fifty to eighty. It is in a neighborhood that has hitherto manifested much indifference to the gospel and to schools. This school is under the superintendence of Mr. Israel Folsom, who was educated at the Cornwall Mission School. He and his wife united with the church in December last, and he appears ready for every good work.

Pliny Fisk, a native Choctaw, resides with me and is pursuing studies with reference to becoming a preacher to his countrymen. In the spring of 1835 he went to Marietta, Ohio, to gain a knowledge of the English language, which, at his time of life, he could not have acquired at home. He has acquired much valuable knowledge and habits of study, which will add much to his usefulness. He appears truly pious, is an excellent speaker in his own language, and is very acceptable to his people. He acts as a catechist and gives instruction every Sabbath.

LETTER FROM MR. BYINGTON AT  
STOCKBRIDGE.

Mr. Byington, writing under date of August 4th, from his station called Stockbridge, states that six schools had been taught by the mission, embracing 157 pupils. Besides these there are



three schools taught within the limits occupied by the mission, at the expense of the annuity granted to the Choctaws, in conformity with their treaty with the government of the United States, embracing sixty-seven pupils. The Sabbath schools taught in connection with these schools, and under the care of the mission, embrace 249 pupils. Mr. Byington proceeds—

In addition to the above, within a short time, several other Sabbath schools have been commenced for the benefit of persons of all ages, in which the Choctaw and English books are both used. Several captains are among the scholars. We hope they may succeed.

At the present time there is a great demand for the labors of teachers, and many openings for the preaching of the gospel. The labors of your missionaries are well appreciated by the people.

At Mayhew on the Boggy, I was lately present on the Sabbath. The names of thirty-three Sabbath scholars were entered, besides those of the day school. About sixteen miles farther up the same stream, near the house of the present chief, colonel Isaac Folsom, is another Sabbath school. It has but recently been opened. And it is taught by Mr. Nicholas Cochnauer. On the Blue, twenty-five miles southwest of colonel Folsom's, there is another Sabbath school taught by a Miss James, a member of our church. I lately visited the place and found them all assembled, and they had been assembled for two days, reading, singing, and praying.

On the west bank of Kiamichi, five miles north of Good Water, another school has recently been commenced with promising appearances. I could mention one seven or eight miles from Wheelock, and another twelve miles south of this place, and I could describe an increased interest in the cause of education, and tell you how our house is filled on the Sabbath morning with scholars. But perhaps by the time this shall reach you, and the ink be thoroughly dry, these pleasant prospects may be greatly changed. And yet you wish to know all about those circumstances which affect our labors.

In addition to the above, I will also make a brief report respecting our churches. In the month of April last, at a meeting of the missionaries, Mr. Hotchkin was ordained as an evangelist. At that time we had under our care six churches, containing 271 members, distributed as follows:—

		<i>Additions since.</i>	<i>Missionary contributions.</i>
Mountain Fork,	78	3	\$44,75
Wheelock,	67	9	
Greenfield,	69	2	
Pine Ridge,	38	2	325,06
Mayhew,	29	3	41,50
Chickasaw,	40	24	
	271	43	\$408,31

According to our records we have now the names of 314 persons as church members. Some of them are indeed our help and our joy. We think it is obvious to one even riding through the nation, that there are improvements in the vicinity of the schools, and the meeting-houses. The cause of temperance is once more gaining ground. And thus far this season there has been but little fatal sickness.

### Pawnees.

LETTER FROM MR. DUNBAR, DATED  
31ST JULY, 1841.

### *Removal to the Pawnee Villages—Prospect of Collecting the Indians.*

OWING to the wandering habits of the Pawnees, the mission families have till recently remained at Bellevue, the seat of the United States' agency for the Pawnees, the brethren of the mission going among the Indians, instructing them, and exerting over them whatever influence their circumstances permitted. Owing to arrangements made by the agent for carrying the treaty with the Pawnees into effect, and inducing them to lead a settled and agricultural life, the mission families left Bellevue, 30th of April, and arrived at the site of the contemplated Pawnee settlement May 17th. Of their reception and prospects Mr. Dunbar writes—

Four days before we reached this place we met the first chief of the Grand Pawnees, with a small party of his men, who had come to greet us and to endeavor to induce us to take residence on an island of the Platte near his village. To his proposal we could not listen for a moment, and of course gave him no encouragement. Though it was not yet noon, he pressed us to turn aside and spend the night with him. We did so. He used various arguments to persuade us to comply with his request, but we were inflexible; and in the morning he pursued his journey to the agency, and we ours to this place. Towards night we met the first chief of the Tapage band, with about twenty of his men on horseback. He had already been out

"one sleep," waiting for us, and had come to welcome us and desire us to form our station at this place. We spent the night with him and in the morning he returned to his village.

This spot is that which Mr. Allis and myself selected as the most suitable location for the Pawnees when we came out for that purpose in the autumn of 1839. It is on the north side of the Loup Fork of the Platte river, some thirty miles from its mouth, from eight to fifteen miles from the different villages, and from 100 to 125 miles from Bellevue. We are thus far from any whites. After coming to this place our first object was, as the phrase is, "to put in a corn crop," which was done on a small creek, something less than two miles below this. The crop now appears promising. Our gardens are doing well, when the lateness of the season at which they were planted, and that the land had not before been cultivated, are taken into the account. This is a fine corn country, and I know not why wheat may not be cultivated to advantage. On the little creek where we now are, are a multitude of (I shall call them) little low bottoms, containing from a quarter of an acre to five acres each. These are covered with a luxuriant growth of weeds, and when these are burnt off, or removed in the spring, the soil is very mellow and may be easily ploughed with one yoke of oxen or dug up with the hoe; and when properly tended, it will produce an excellent crop of corn, pumpkins, melons, etc.—just the thing for Indians.

Since coming here we have erected three log huts, sixteen feet by twelve, covered with earth. After camping out about nine weeks, my family think they have a pretty good house. In the autumn we intend making a permanent location on Plum Creek, less than two miles from this place.

The same day that we reached this place the agent, with his carriage and ox-team loaded with flour, sugar, and coffee, also came. He had performed the journey in much less time than we. The flour, etc., was intended as a present to the Pawnees; and just before night the chiefs and some of the principal men in the villages met him near our encampment. He held a council with them and they determined to come here next spring. They will come in the autumn and cut the timber for building, and get all things in readiness to set up their dwellings early in the spring. They may not all come at once, but they will

I think all ultimately settle here. The chiefs have paid us very respectful visits, and so have many of the most respectable men. Some of them seem to take a deep interest in our welfare. They brought us a pretty good supply of buffalo meat, and even till we were obliged to tell them to stop. We gave them in exchange, calico, domestic cotton cloth, etc., at the rate of a yard of the latter for a bushel of corn. We could probably buy almost any quantity at that rate, when they have a good crop.

With regard to our prospects I know not what to say, but for my own part I think they are, on the whole, brightening. We greatly need more hands than ours to do all that should be done here. We do hope you will be able to send us helpers ere long. Three of the bands will occupy land within about a mile of our settlement, on Plum Creek, and the other within three miles. Myself and family have enjoyed good health since we left Bellevue. All are now well.

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#### RECENT INTELLIGENCE.

CEYLON.—On the 14th of October the Rev. B. C. Meigs, and the Rev. Messrs. Samuel G. Whittlesey, Robert Wyman, and John C. Smith, and their wives embarked at Boston, on board the ship *Brenda*, captain Ward, for Colombo, Ceylon. From that place they will proceed, by the earliest opportunity, to join the mission in the Jaffna District, on the northern part of the island. Mr. Meigs, it will be remembered, was one of the company of missionaries who commenced the Ceylon mission, and the second company sent from the American churches to the heathen, having embarked at Newburyport, 23d October, 1815, twenty-six years ago. Having been absent from his native land nearly twenty-five years, Mr. Meigs arrived in Philadelphia, with his family, 9th May, 1840; and since that time he has visited the churches in this country extensively, addressing them on the missionary work; and having made arrangements for his children to remain here, he now embarks again to resume his labors in that interesting mission, in establishing and promoting which he has spent so large a part of his life. Mrs. Meigs remains in this country with her children for the present.

In company with the missionaries of the Board mentioned above, the Rev. Mr. Heyer, of the German Lutheran Church in the United States, also embarked, expecting to commence a mission, under the auspices of his own communion, among the Telogoos, a people of six or eight millions, occupying the country north-west of Madras.

A meeting, preparatory to the departure of this company, was held in Park-street Church, on Sabbath evening, the 11th, at which Mr. Meigs delivered an address, which was accompanied by the usual devotional services.

Mr. Minor writes from Manepy, 5th June, that Messrs. Spaulding and Cope were about to start for Batticaloe, a post occupied by the English Wesleyan missionaries, on the eastern side of the island, with a view to help the brethren there. The Rev. Mr. Stott, stationed at Batticaloe, wrote May 12th—

The work of God is prospering among us to a considerable extent. Since the beginning of last October we have had 169 baptisms, and hundreds, if not thousands, more are earnestly desirous to read our Scriptures and tracts, with, I believe, an earnest desire to know the truth. The cry on every hand is, Give us the Scriptures: we want to read and know the doctrines which you teach. And even those who cannot read themselves beg for the word of life, that they may have the opportunity of getting it read by a passing stranger.

**BATAVIA AND SIAM.**—The Rev. Messrs. Stephen Johnson, I. P. Stryker, and W. T. Van Doren, who embarked at Boston for Batavia in November of last year, arrived at Batavia 18th of March. Mr. Johnson re-embarked on the 8th of April for Singapore, where he arrived on the 21st, and expected to leave in four or five days for Bankok. Messrs. Stryker and Van Doren are expected to join the mission in Borneo.

**NESTORIANS.**—Mr. William R. Stocking, teacher and catechist connected with the mission, was, on the 18th of April last, ordained at Ooroomiah as a missionary, by an ecclesiastical council consisting of the missionary laborers at that station.

## Donations,

### RECEIVED IN SEPTEMBER.

#### Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
(Of which fr. Kinderhook, N. Y. Sab. sch. miss. so. for Homer Blanchard, Ceylon, 60; ded. prev. rec'd, 40;)	236 05
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	6 71
Bristol, Cong. chh.	8 71
Salisbury, do.	32 66
Shoreham, Mrs. L. Hunt, 80; L. Hunt, 21;	101 00
	143 00
Ded. loss on unc. notes,	1 06—141 94
<i>Auburn and vic. N. Y. By H. Iverson, Jr. Agent,</i>	
Auburn, 1st presb. chh. 109,84;	
mon. con. 76,36; 2d do. 127,43;	313 63
Berkshire, Cong. chh.	12 00
Candor,	16 62
Cincinnati, Cong. chh.	20 15
Danby, Coll.	20 00
De Ruyter, Presb. chh.	7 75
Dryden, Gent. 50; la. 7,43;	57 43

Elbridge, Presb. chh. mon. con.	18 34
Genoa, 1st presb. chh.	80 51
Homer, Cong. chh. 225; less c. note, 5;	220 00
Huron,	3 07
Jordan, Presb. chh.	46 50
Lysander, Presb. chh. mon. con.	20 00
Mecklenberg, Chh.	3 88
Newark Valley,	1 37
Phenix,	4 08
Pitcher,	6 50
Portage, Coll.	3 81
Preble, 1st presb. chh. to constitute Rev. E. H. PAYSON an Hon. Mem.	50 00
Scott, Cong. chh.	20 00
Union, Presb. chh.	2 50
Wolcott, Coll.	45 00—983 14
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
West Barnstable, Gent. and la. for sup. of Mr. Peet, Siam,	35 00
<i>Berkshire co. Ms. Aux. So. Rev. H. N. Brinsmade, Tr.</i>	
Otis, Coll.	15 35
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Rev. CHARLES CLEVELAND, which constitutes him an Hon. Mem. for Charles Cleveland, Ceylon, 40; for Mehtable Cleveland, do. 20; Miss S. Tuttle, 30,25; a friend, 10; M. B. H. 5;)	305 56
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Barnet, Cong. chh.	5 50
Peacham, do.	2 56
St. Johnsbury, 2d cong. chh. 103,09; 3d do. 8,34;	111 43
Waterford, A friend,	5 00—124 49
<i>Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.</i>	
(Of which fr. Circular chh. mon. con. and coll. 354,95; asso. 161; la. work. so. for native ministry, Ceylon, 150; col'd mem. to ed. three young men at Cape Palmas, 64; la. for E. Ball, Singapore, 100; a young gent. 100; John's Isl. and Wadmalaw, coll. 230; col'd mem. 20,62; less dis. 22,50; 1,477 50—	
<i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>	60 87
<i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i>	
Burlington, Presb. chh. mon. con.	
12; an indiv. 5;	17 00
Jericho, 2d chh. la.	10 00
Underhill, An indiv.	1 00
Willsboro', N. Y. Chh.	15 00—43 00
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Brunswick, 1st par. Sab. sch. for chil. in Ceylon,	12 00
Gorham, Benev. so.	75 00
Portland, 2d cong. chh. mon. con. 93,80; High-st. chh. mon. con. 53,74;	147 54
Saccarappa, Chh.	20 00
Standish, Evan. chh. and so. 11; chil. 1;	12 00—266 54
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Hampstead, Mary D. Kelly, dec'd, 3 00	
Newbury, Byfield, Mr. Durant's so. coll. 43,64; mon. con. 21,36; 65 00—68 00	
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Salem, United mon. con. in S. chh. 12,50; do. in Crombie-st. chh. 13,31;	25 81
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Aurora, Presb. chh.	37 37
Bristol, do.	16 71
Geneva, Presb. chh. 92,63; C. A. Cook, 50; Mrs. S. M. Hopkins, 25; J. Sutherland, 25; E. Dwight, 20; G. P. Mowry, 10;	222 63
Ludlow, Presb. chh.	17 50
Manlius, do.	143 67
Otisco, A bal.	37 78
Ovid, Presb. chh.	38 08
Penn Yan, do.	45 00
Pompey, Coll.	36 25
Portageville, Chh.	6 52



Salina, Presb. chh.	47 11	Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Sherburne, Miss Clarrissa Follett, dec'd,	50 00	Dedham, Miss Z. P. Grant, to constitute Mrs. Hannah C. Briggs an Hon. Mem.	100 00
Syracuse, Cong. chh. 56,96; presb. chh. 54,19;	111 15—809 77	Dorchester, Rev. Dr. Codman, (in addition to his ann. sub.) towards liquidating the debt of the Board, 100; a friend, by do. for do. 50;	150 00
Grafton co. N. H. Aux. So. W. Green, Tr.		Dover, Two chil.	50
Haverhill, Sab. sch. for Joseph Gibbs and Abel K. Merrill, Ceylon,	11 45	Franklin, Mon. con.	33 17
Lebanon, Cong. chh. mon. con.	50 00	Roxbury, Eliot chh. and so. mon. con. 19,43; av. of gold ring, 37c.	19 80—303 47
Piermont, Mon. con.	3 88—65 33	Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		Belchertown, Coll.	26 27
Casskill, Esther Thorp,	5 00	Orange co. Vt. Aux. So. H. Hale, Tr.	
Hamptden co. Ms. Aux. So. C. Merriam, Tr.		Fairlee, Cong. chh.	3 15
Monson, A. W. Porter, (of which to constitute Rev. ELIAS C. SHARP of Alwater, O., an Hon. Mem. 50;)	500 00	Post Mills Village, Cong. chh.	15 47
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.		Vershire, Nancy Moody,	2 00—20 62
Westboro', Cong. chh. mon. con.	52 85	Palestine Miss. So. Ms. E. Alden, Tr.	
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.		North Bridgewater, 1st par. la.	21 88
Avon West,	3 50	North Scituate, Ortho. chh. mon. con.	11 13—33 01
Barkhamsted, Mon. con.	2 97	Penobscot co. Me. Aux. So. E. F. Duren, Tr.	17 75
Bloomfield, do.	10 63	Bangor, Hammond-st. chh. coll. 57,88; mon. con. 17,89; 1st par. sab. sch. N. D's class, 1,75; J. Pierson, for a sch. at Ceylon, 25;	102 52—120 27
East Hartford, Miss Stanley,	12 00	Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
East Windsor, Theolog. Ins. 50; a friend, 1; N. so. coll. 7; Miss E. S. 5; sab. sch. 2,46; Wappington so. la. 3,80;	69 26	Deerfield, Fem. miss. so.	20 60
Farmington, 1st so. gent. 333,42; la. 347,01; (of which to constitute ASAHEL THOMPSON an Hon. Mem. 100;)	2d so. gent. 46,59; la. 31,47; mon. con. 14,93; coll. 9,95; la. sew. so. 18;	Seabrook and Hampton Falls, Evan. cong. so. which and prev. dona. constitute Rev. SERENO T. ABBOTT, an Hon. Mem.	20 00—40 60
Granby, E. so. coll.	52 66	Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Hartford, W. so. H. S.	1 00	Gilmanton, Old par. la. W. Gilman,	3 50
Hartland East, Levi and Polly Case,	30 00	Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Manchester, Gent.	284 50	Acworth, A friend, to constitute Rev. THOMAS EDWARDS an Hon. Mem.	50 00
Simsbury, A. la.	3 00	Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Sufield, Mon. con.	35 00	Somers, Gent. 84; la. 84,44; mon. con. 19; G. Risley, 20; (of which to constitute EMORY PEASE an Hon. Mem. 100;)	207 44
Terrysville, Miss S. Cowles,	2 00	South Coventry, La.	37 27—244 71
Unionville, Mon. con.	13 25	Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	1,764 17
	1,321 14	Washington co. Vt. Aux. So. J. W. Howes, Tr.	
Ded. loss on unc. bills, etc.	3 01—1,318 13	Stow, Mon. con.	8 27
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.		Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.	
Glastenbury, 1st so. mon. con. 88,80; a friend, 20; do. 10; chil. mater. asso. 5,72;	124 52	Brattleboro' East, Sab. sch. for Charles Walker, Ceylon;	20 00
Southington, Gent. and la.	494 00—618 52	Halifax, Mon. con.	10 00—30 00
Kennebec, Me. Confer. of chhs. B. Nason, Tr.	15 00	Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Augusta, H. Sewall,		Ashford, 1st so. gent. 42,50; la. 34; mon. con. 23,50;	180 00
Hallowell, Mrs. S. E. Bond, to constitute Rev. ROBERT PAGE of Levant, an Hon. Mem.	50 00—65 00	Windsor co. Vt. Confer. of Chhs. J. Francis and E. C. Tracy, Trs.	
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		Weathersfield Bow, Mon. con.	6 68
Bath, 3d cong. so. mon. con.	37 54	Woodstock, N. so. mon. con.	25 31—31 99
Boothbay, Coll. 41,70; mon. con. 43,38;	85 08—122 62	Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		Winchendon, Rev. D. O. Morton and lady, 5 00	
Colebrook, Gent. 79,50; la. 57,50; mon. con. 15; (of which to constitute Mrs. JERUSHA E. STOCKING, Ooroomiah, an Hon. Mem. 100;)	152 00	York co. Me. Confer. of Chhs. Rev. J. Kimball, Tr.	6 50
Litchfield, Misses Deming,	40 00—192 00		
Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.		Total from the above sources,	\$11,209 12
Concord, Catharine Kendell, dec'd, for bibles in for. lands,	3 62		
Holliston, Mon. con. 12,55; fem. benev. read. so. for Choc. miss. 3; ded. loss on Chelsea note, 88c.	14 67		
Sherburne, Juv. so. for Ceylon miss.	20 68—38 97		
New Haven City, Ct. Aux. So. By W. G. Hooker, Agent,			
New Haven, N. chh. sab. sch. asso. for Nestorian miss. 31,77; 1st cong. chh. 14;	45 77		
New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.			
Hamden, Mt. Carmel, Chh. and cong.	8 00		
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.			
(Of which fr. JOHN C. Cass, 50; which and prev. dona. constitute him an Hon. Mem.)	795 53		
		VARIOUS COLLECTIONS AND DONATIONS	
		A friend, 100; do. 10; a pastor, 5; a lady, 25c.	115 25
		Adrian, Mich. 1st cong. so. juv. so. and sab. sch. for Hannah Tomlinson, Bombay,	14 00
		Albany, N. Y. 4th presb. chh.	50 00
		Amsterdam Village, N. Y. Presb. chh. mon. con.	22 45
		Arkport, N. Y. Miss A. Hurlbut,	10 00
		Babylon, N. Y. Presb. chh. mon. con.	11 75
		Baltimore, Md. 5th presb. chh.	105 88
		Bedford, Ms. Mon. con.	32 61
		Beloit, Wis. Ter. Cong. so. mon. con.	15 00
		Bennington, Vt. 1st cong. chh. mon. con.	14 67

<i>Bethany</i> , Pa. 1st presb. chh. and cong. 82, 18; mon. con. 9, 50;	91 68
<i>Black Creek</i> , N. Y. Presb. chh. and cong.	10 00
<i>Bloomfield</i> , N. J. Presb. chh. mon. con.	26 00
<i>Bridgehampton</i> , N. Y. Select fem. sch.	2 00
<i>Gettysburg</i> , N. J. Rev. J. L. Bartlett,	20 00
<i>Bucksport</i> , Me. Mon. con.	34 00
<i>Connecticut</i> , Cash,	50 00
<i>Cornersville</i> , Ten. A. Stinson,	5 00
<i>Elizabethtown</i> , N. J. Union fem. miss. so. of 1st and 2d chhs. for <i>David Magie</i> and <i>Nicholas Murray</i> , Ceylon,	32 31
<i>Eutaw</i> , Ala. A friend, a tithe off.	20 00
<i>Fayetteville</i> , Pa. J. Darby,	25 00
<i>Fort Towson</i> , Ark. Mon. con.	6 31
<i>Germantown</i> , Pa. Sab. sch. class,	1 50
<i>Gettysburg</i> , Pa. Presb. chh. mon. con.	5 00
<i>Harrisburg</i> , Pa. JAMES W. WIER, which and prev. dona. constitute him an Hon. Mem. 25; an indiv. 25;	50 00
<i>Hunter</i> , N. Y. Presb. chh. mon. con.	14 00
<i>Jackson</i> , Pa. Z. Bisbee,	1 00
<i>Jacksonville</i> , Fla. O. Congar,	20 00
<i>Jamaica</i> , N. Y. Presb. chh. mon. con.	11 98
<i>Jefferson</i> , N. Y. Presb. chh.	15 00
<i>Jerusalem</i> , G. Catlett, 18; Rev. Dr. Olin, 9; Col. Colquhoun, 4, 66;	31 66
<i>Kingsboro'</i> , N. Y., S. G. Hildreth, 20; Mrs. A. Potter, 10; C. Mills, 9; indiv. 55, 06;	94 06
<i>Lakeville</i> , N. Y. Fem. sew. so.	20 00
<i>Lancaster</i> co. Pa. A friend,	10 00
<i>Lawrenceville</i> , N. Y. Presb. chh. mon. con. 10, Mrs. M. Hudson, 5;	15 00
<i>Lisbon</i> , Md. By Rev. Mr. Hamner,	15 00
<i>Livingstonville</i> , N. Y. Presb. chh. miss. so.	6 00
<i>Margaretta Furnace</i> , Pa. A lady,	5 00
<i>Methuen</i> , Ms. Juv. miss. asso. for S. G. Pierce, Ceylon,	20 00
<i>Montreal</i> , L. C., C.	20 00
<i>Morristown</i> , N. J. 1st chh. mon. con. 25; Mrs. C. B. Arden, which and prev. dona. constitute B. BAKEWELL ATTERBURY of New York, an Hon. Mem. 50;	75 00
<i>Mount Morris</i> , N. Y. 1st presb. chh.	100 00
<i>Natchez</i> , Miss. A friend,	20 00
<i>Newark</i> , N. J. Rev. A. D. Eddy, to constitute Rev. GEORGE SCOTT of Stockholm, Sweden, an Hon. Mem. 50; a few friends, 27; 1st presb. chh. 13;	90 00
<i>Newark</i> , Del. T. D. Bell,	10 00
<i>New Berlin</i> , Pa. Mrs. Townsend's sch. 5; Miss T. 5;	10 00
<i>Newburgh</i> , N. Y. Union chh. to constitute Rev. J. McJIMSEY of Montgomery, and Rev. JAMES LAING of Andes, Hon. Mem. (of which for Ind. Nestorians, 25; for dis. of tracts, 25;)	100 00
<i>New Castle</i> , Del. A friend, for <i>James N. Black</i> , Ceylon, 25; fem. miss. so. 17, 50;	42 50
<i>New Germantown</i> , N. J. Evan. Luth. Zion chh. mon. con.	40 50
<i>New Providence</i> , N. J. Presb. chh. coll.	32 25
<i>Newton</i> , Ms. E. par. mon. con. 31, 70; W. par. B. Eddy, 2;	33 70
<i>New York</i> , A prot. episcopalian,	50 00
<i>Norfolk</i> , Va. J. D. Johnson, which and prev. dona. constitute Mrs. SARAH C. JOHNSON of Morristown, N. J. an Hon. Mem.	50 00
<i>Norwalk</i> , Ct. EDWARD W. STUART, for the Ind. Nestorians, which constitutes him an Hon. Mem.	100 00
<i>Nunda</i> , N. Y. 1st presb. chh. 28; chil. of mater. asso. 2, 19;	30 19
<i>Perryville</i> , Pa. Rev. J. Nourse,	10 00
<i>Philadelphia</i> , Pa. Central presb. chh. A. Henry, 100; Mrs. E. J. Henry, 50; a lady, 6; 5th presb. chh. mon. con. 50; J. M. Hanson, 30; W. E. Dubois, 20; 10th presb. chh. for <i>Henry A. Boardman</i> , <i>Alexander W. Mitchell</i> , <i>William Shippen</i> , <i>Winthrop Sargent</i> , and <i>I. Eagle Negus</i> , Cape Palmas, 25; sab. sch. miss. so. of Wes. presb. chh. for sem. at Sandw. Isl. 20; for sem. at Singapore, 20; Miss Bayard, 25; a friend, 10; do. towards pay. of debt, 5; W. C. 5; Miss M. 1; Miss F. 5; a lady, 5; Mrs. Langdon, 9, 70; Mrs. N. Y. 5;	391 70

<i>Pittsburgh</i> , Pa. 3d presb. chh.	20 00
<i>Providence</i> , R. I. A friend,	50 00
<i>Richland</i> , Mich. 1st presb. chh. mon. con.	14 00
<i>Richmond</i> , Va. A lady,	5 00
<i>Rochester</i> , N. Y. 1st presb. chh. sab. sch. for miss. to Syria,	20 00
<i>Rockford</i> , Ill. 1st cong. chh. mon. con. 6, 69; fem. miss. so. 10, 23;	16 92
<i>Rock Prairie</i> , W. T. Mon. con.	16 50
<i>Sciencenville</i> , N. Y. Presb. chh. mon. con.	10 00
<i>Sheldon</i> , N. Y. 2d cong. chh.	20 00
<i>Somerset</i> , N. Y., O. P. Wright, for Druzes,	3 50
<i>Southampton</i> , N. Y. Sab. sch. for Mahratta chil.	10 00
<i>Troy</i> , Mich. E. Judd,	10 00
<i>Union Corners</i> , N. Y. Presb. chh.	32 00
<i>Unknown</i> , A lady,	30 00
<i>Vernon</i> , N. Y. Mt. Vernon presb. so.	100 00
<i>Wantage</i> , N. J. 9d presb. chh.	41 53
<i>West Bloomfield</i> , N. J. Presb. chh.	98 95
<i>Wilmington</i> , Ms. A friend,	10 00
<i>Wilmington</i> , Del. Hanover-st. chh. mon. con. 105; Mrs. A. M. Jones, 10;	115 00
	\$14,087 44

## LEGACIES.

<i>Boston</i> , Ms. Mrs. Margaret Gibbens, by S. H. Walley, Jr. Ex'r,	300 00
<i>Derry</i> , N. H. Ammi Brown, bal. of legacy, by Sylvanus Brown, 100; int. 2, 47; (prev. rec'd, 100;)	102 47
<i>Keene</i> , N. H. Miss Susan Woodward, by E. Briggs, Ex'r,	40 00
<i>Tewksbury</i> , Ms. Sarah F. Rogers, by W. Rogers, Ex'r,	10 00
	\$452 47

*Amount of donations and legacies acknowledged in the preceding lists, \$14,539 91. Total from August 1st, to September 30th, \$30,746 92.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Albion</i> , N. Y., A box, fr. presb. cong. for Mr. Beadle, Beyroot.	
<i>Bloomfield</i> , N. J., A box, fr. fem. miss. so. in sem. for Mr. Spaulding, Ceylon.	
<i>Craftsbury</i> , Vt. A box, for Mr. James, Cape Palmas,	25 00
<i>Cuyahoga Falls</i> , O. Clothing, fr. juv. miss. so. 9; paper, 3;	12 00
<i>Dudley</i> , Ms. A box, fr. la. sew. so. for Oregon miss.	37 92
<i>Hartford</i> , Ct. (via) A box, for Mr. Stocking, Ooroomiah.	
<i>Lexington</i> , N. Y., A box, for Mr. Hitchcock, Sandw. Isl.	32 50
<i>Methuen</i> , Ms. A box, fr. fem. benev. so. for Mr. Smith, Ceylon,	20 00
<i>New Haven</i> , Vt. A box, fr. la. so.; writing paper, 2 reams, fr. W. Barton.	
<i>Northford</i> , Ct. A box, fr. juv. so. for a youth at Pine Ridge,	11 00
<i>Portland</i> , Me. A box, fr. fem. miss. sew. cir. of 3d par. for Ooroomiah,	10 00
<i>Rindge</i> , N. H., A box, fr. fem. char. so. and juv. so. for Mr. Boutwell, La Pointe,	27 17
<i>Springfield</i> , Vt. A box, fr. sab. sch. chil. for Mrs. Butler, Fairfield,	57 00
<i>West Exeter</i> , N. Y., A barrel and box, for Mr. Castle, Sandw. Isl.	
<i>Windham</i> , O. Clothing, etc. fr. la. asso. 55, 48; dried fruit, 5;	60 48

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XXXVII.

DECEMBER, 1841.

No. 12.

American Board of Commissioners for Foreign Missions.

Turkey.

JOINT LETTER FROM THE MISSIONARIES, DATED 26TH MAY, 1841.

*Encouraging Openings and Events.*

THE following letter was written, as the result of the conference of the missionaries from the several stations in the Turkish empire, assembled at Constantinople in May last. It is introduced by some general remarks on the scenes through which the mission had passed during the year to which it relates.

It embraces decidedly the most interesting period in the history of the mission; and while we review it, casting, at the same time, our eye forward to the future, we are filled with mingled emotions of gratitude, anxiety, and hope. The period now reported commences May, 1840. We had then begun to feel the reaction of the persecution of 1839, and that reaction has become more decided and powerful during the year. Minds have been awakened to inquiry, which, but for the banishments, the anathemas, the burning of books, and the shutting up of schools, might have been awakened only by the angel of death. Some of these awakened souls have, we trust, become renewed souls, and will be eternal monuments of our Redeemer's grace and power in making the wrath of man praise him. Some of the persecutors have confessed their error, and one of them, at least, now preaches the faith he once attempted to destroy.

The persecution has apparently given an impulse to the distribution and careful reading of our books. We present a single fact as an illustration. While two of the brethren were at Nicomedia in June last an individual from a neighbor-

ing village called at the khan and applied for books, urging that his neighbors wished to know what these things were, which are every where spoken against.

We are confident also that the spirit of freedom and of christian boldness has been cherished among our native brethren and friends. Recent attempts to break up the mission seminary wholly failed, because neither the scholars nor their parents would obey the order of the vakeel to withdraw from all connection with us. They declared it to be a subject ever which he had no right to exercise despotic power. A priest was a few days since called up by the vakeel and ordered to remove his son from the school. He pleaded and expostulated. The vakeel said to him, "You are a bold man! your words are strong!" or as we should say in English idiom, "You are an impudent fellow." The priest calmly replied, "You would not think so, were you not angry with me." A jeweller who was ordered to take away a younger brother from the school replied, "If you will furnish as good a school, I will take him away. If not, I cannot take him away, for his only object is to get an education."

Another aspect peculiarly marks the present year. It is the opening and extension of our field of labor. New points of interest in the interior are continually presenting themselves, which ought to be supplied with ordained missionaries or native helpers. To supply only a part of these wants our system of education needs to be more than quadrupled. Smyrna, Constantinople, Broosa, Trebizond, Erzeroom, and Van ought to be centres, from whence a native agency should go out among the villages and cities where nominal Christians are to



be found. We shall meet with opposition every where, but in spite of opposition there is in every place a harvest to be reaped. The Lord of the harvest hath prepared it, and we call upon the American churches to gather it in and reap fruit unto eternal life.

We would call the attention of the Committee to another important fact. The field is not only opening to protestant, but to papal missionaries. They have already gone before us, their proselytes are numerous, their plans wise and crafty, their measures energetic and successful. They are increasing by hundreds in almost every city, and are powerfully patronised by foreign embassies. But God and truth are against them, and were protestant missions prosecuted with a vigor and liberality congenial to theirs, there would be nothing to apprehend. The education of the young and the extensive distribution of the word of God would soon stop their progress. What we do must be done quickly, and through you we beseech the American churches to occupy immediately and strongly this whole field, upon which the Spirit of the Lord hath already descended, and where his providence hath prepared the way.

#### *Constantinople—Nicomedia—Smyrna.*

At Constantinople the labors of the missionaries are directed to education, the preparation and distribution of books, and preaching the gospel.

Of the books distributed the missionaries remark—

The numbers of books distributed by the station during the year is as follows: Armenian books have been sold to the amount of 1,500 piastres, and 560 volumes of books and tracts have been distributed gratis, though for a part the money will probably be received at some future time. There have also been forwarded to other stations 664.

The amount of sales of Greek books during the year ending January, 1841, was 6,029 piastres. Tracts in various languages have been occasionally distributed among the shipping and one of them in one instance became the means of the hopeful conversion of a sea captain.

Relative to the department of preaching they remark—

Under the head of preaching the gospel are included all kinds of oral in-

struction in religion, whether given in a formal manner to an assembly of people, or in private conversation. During the past year the missionaries have had perhaps more intercourse with the people, than at any former period of the same length, and it has been of a more satisfactory nature. The people now visit the missionaries with more freedom, and most of them do so for the definite purpose of religious inquiry. Some have manifested particular concern on account of sin, and some, it is believed, have been brought to receive by faith the Savior of men.

On the whole there has been a decided and satisfactory progress of evangelical influence during the year.

Nicomedia has been visited as before mentioned, and the gospel preached to that little evangelical band. Just before the visit some Armenian tracts were sent thither, one of which, entitled *Helps to Self-examination*, was the means of turning an aged white-headed follower of darkness and superstition to the reception of the gospel. The work at Nicomedia seems gradually extending and the neighboring village of Ada Bazar appears in some measure to share in it.

Two services on the Sabbath one in the form of a Bible class the other of an exposition have regularly been held at the seminary in Bebek.

The brethren at Smyrna are almost entirely occupied with the press, which has been made far more than usually efficient during the year: the amount of work having increased about three hundred per cent, while the expense has increased only fifty per cent. This statement, however, refers to printing merely, exclusive of paper, binding, etc., in regard to which the rate of expenditure has not materially varied. The whole amount of printing in the year 1840 is as follows: In Armenian 2,340,200 pages; Armeno-Turkish 3,868,000 pages; Modern Greek 1,780,000: total 7,988,900 pages—nearly three times the amount of any former year. Two monthly periodicals are issued, one in the Greek, the other in the Armenian language. The former has a large list of subscribers for this country, and is very popular. The latter also is becoming more known and better appreciated. The most important works which have been in the press during the past year are the Old Testament in Armeno-Turkish, and the New Testament in modern Armenian. The Psalms, both in ancient and modern Armenian have been issued.

Messrs. Adger and Riggs, the former devoted to the Armenian department and the latter to the Greek, have been employed almost exclusively in preparing works for the press, by translating or otherwise, and in superintending the printing. Mr. Temple has edited the Greek Magazine. Besides these labors, each of the missionaries at the station preached statedly in the English, French, Greek, or Armenian language.

The expensive enterprise of preparing a new fount of Arabic type has been brought by Mr. Hallock to a successful termination. It is, perhaps, sufficient proof of the superiority of this type, that Tauchnitz, of Leipsic, who possesses the finest Arabic type in Europe, has ordered a set of matrices from Mr. Hallock, that he may cast a new fount for himself.

### *Broosa and Trebizond.*

Of the several departments of missionary labor at Broosa, and of the out-pouring of the Holy Spirit, which had been witnessed there, the missionaries write—

The whole number of books circulated at Broosa and vicinity during the year is 1,337, consisting of 127 common books, 283 Bibles and parts of the Bible, 325 religious books, and 602 tracts.

The Armeno-Turkish Pentateuch has excited considerable interest among many of the people. Not being able to read their ancient language, they have never had the Old Testament until now, and it comes to them with something of the freshness and novelty of a new revelation. Some have been greatly perplexed in regard to the Mosaic ritual, with its observances, and have almost questioned its being the word of God, not, however, from a spirit of infidelity, but from an earnest desire to discover its spiritual import, which they were unable to do without assistance. To see any of this people earnestly examining the word of God, not as a mass of forms and ceremonies, but as a spiritual revelation, is truly a cheering sign.

In October of last year, the preaching service on the Sabbath, which had been for some time discontinued, on account of the persecution preventing the people from attending, was resumed. The number of attendants continued to increase, and in April last amounted, on an average, to twenty or thirty. Seventy-eight in all had, at different times, been present. There were some indications of hostility to the meeting, but nothing formidable.

But the circumstance of greatest interest is that the Spirit of God has evidently been present. The audience has been usually attentive, and sometimes deeply moved. In addition to the two persons mentioned in previous communications, four or five, it is hoped, have been born of the Spirit since the commencement of the year. Six or eight others are particularly interested, while a large number are so far awakened to thought and inquiry that the hope is indulged of their finally coming to a saving knowledge of the truth. Appearances indicate that the work is gradually extending.

It must not be inferred, however, that the public service has been the only means of awakening this interest, for it has been found that one or two individuals, who had no connection with the missionary, nor even with the pious young man connected with us, have been thoughtful, reading the word of God and making inquiries on spiritual subjects. Indications of seriousness and proofs of the Spirit's presence were apparent before the service commenced, but this has been blessed in carrying forward the work.

Of Trebizond the missionaries remark—

Since the last annual meeting twenty copies of the Scriptures have been put in circulation. Five copies of the Greek and five of the Armenian magazine are taken by subscribers, and two copies of the Greek are given away. Twelve copies of the Saint's Rest have been sold, also fifty tracts to be read in schools. The distribution of books and tracts must for a long time be very limited at this station, from the fact that so few are able to read. Trebizond has above 450 Armenian houses, and the neighboring villages 600 more. In some of these villages, consisting of 100 houses each, not a solitary reader is to be found, and scarcely ten among the whole 600 houses. Of the male adults in the city one half cannot read at all, and of the other half a large proportion read so indifferently as to derive little benefit from books. Of the Armenian catholics seven tenths are said to be readers, but not more than half can read with ease. One great object of this station, therefore, should be to encourage common schools, and thus extend the ability to read the Scriptures intelligently among the people. In two or three villages schools are already opened.

By the decease of the teacher, an evangelical and pious man, a disciple of the late Peshtimal-jean, the station at Trebizond had suffered a great loss. His instructions and exemplary life were exerting a perceptible influence, and contributing to hold in check the reigning superstition. Relative to the Armenian priesthood it is added—

It is an encouraging and remarkable fact, that among the Armenian priests at Trebizond there is but one advocate of the superstitions of the church. The two principal priests are decidedly for rejecting all human additions to the pure gospel of Christ. The other priests are much under the influence of these two evangelical priests, but are so ignorant and of such low esteem, that their names are rarely mentioned. It is not to be understood, however, that these two priests come out boldly and preach the gospel in front of all the opposition which they would have to encounter. One is almost persuaded to do this, and has had for some time much anxiety in regard to his duty. But the acting bishop is extremely zealous in supporting the superstition and idolatry of the church, and recent divisions and attempts to secure his removal have resulted only in the increase of his power.

Mr. Johnston's regular labors on the Sabbath have been a Bible class exercise at nine o'clock, A. M., with an interesting young Greek who gives promise of future usefulness among his people, then at eleven an English service for his own family and a few foreign residents, and at two, P. M., an exposition of the Scriptures with a company of Armenians, whose number has varied from three or four to fourteen or fifteen. In all thirty individuals, or more, have been present. The one mentioned in former communications from this station, as hopefully pious, still runs well. One or two more, it is hoped, have passed from death unto life, and three or four others are inquirers for the way of salvation.

It is a fact of much interest and promise that the Armenian priests in Trebizond and vicinity are so generally favorable to evangelical views. Should the bishop be replaced by an enlightened man, the work can go on with vigor.

#### *Erzeroom and Towns beyond—General Remarks.*

Of the station at Erzeroom the missionaries state—

This station is newly established and not much can therefore be said of labor accomplished. From October last to January Mr. Jackson distributed about 100 volumes of our books, but the bishop having prohibited the purchasing or receiving of them, few are now sought for. Mr. Jackson purposes this spring to send out books into the neighboring cities and villages for distribution. His intercourse with the people has been also restricted by the influence of the prohibition of the books, but all such things are temporary and may soon pass away.

The station at Erzeroom is particularly interesting and important, when regarded in its relations to the surrounding country.

Visitors from other places assemble there in considerable numbers for trade and other purposes. Persons are continually passing back and forth between Erzeroom and Arkhitskhar, Erzengan, Van, Moosh, etc. There is some trade with Tabreez, Mosul, Diabekir, Aleppo, and Tokat. These relations show how important it is that Erzeroom should be well sustained. It is also important that all these places and many others should be supplied with a native agency as soon as the men can be furnished by our seminary, or obtained elsewhere. But to all these places Erzeroom will be a central station and a link of communication between the missions east and west of it.

Arkhitskhar is forty-eight hours north-east of Erzeroom. It is a Russian town and the residence of most of those who emigrated from this part of Turkey during the last war with Russia.

Etchmiadzin is sixty hours of Erzeroom. Tabreez is 104 hours easterly.

Van, seventy hours southeast, contains 2,000 Armenians. A large Armenian population is also found in the pashalik. It is an important place as missionary ground, and should be occupied by an ordained missionary.

Bitlis is east of south, fifty-four hours, or thirty, from Van. It contains 1,000 Armenian houses, has many villages, and is one of the most pleasant cities in Armenia.

Moosh, forty hours south of Erzeroom, has 400 houses and about 2,000 in the neighboring villages.

Mosul is 123 hours south, Diarbekir ninety hours southwest, Erzengan thirty-two hours south of west.

On the Euphrates (below) are many large and populous villages, some of which contain 1,000 Armenian houses



each. Time would fail us to speak of Egin, Arabkir, Mulatia, Haza, Hissar, Tams, Tokat, etc. All these places should as soon as possible be occupied by native helpers, who would look to Erzeroum and to a new station at Van for direction. The immense importance of immediately raising up a native agency for this work, we feel convinced, has not been heretofore duly estimated, and we must now make a great effort to redeem the time that has been lost.

The missionaries close their general letter with the following remarks, comparing the results of their labors in certain aspects and bearings of them, with the effects following the successful use of the means of grace in this christian land.

We cannot close our report without a few general observations. We hope the facts it contains will not be interpreted as such facts would be, occurring among yourselves, or relating to American churches and societies; for, in that case, we are aware they would seem comparatively insignificant. At home the conversion of six or eight individuals attracts but little notice, but here it makes the whole empire of Satan tremble. It is a demonstration that a victorious power has come upon him, and that his throne, unassailed for centuries, is no longer safe. And hence the prodigious efforts he makes to crush the work in its very beginnings. It would seem very absurd and ridiculous to make so much commotion about a few individuals who simply profess to take their own Scriptures for their guide, and by the grace of God to live according to the directions there found; but the great adversary knows well what the "grain of mustard-seed," and the "little leaven" mean. We regard the conversion and holy life of a single individual here, as a more wonderful and glorious display of divine grace, than the conversion and holy living of many individuals at home. What strong bonds of superstition are sundered! bonds which had eaten into the soul from earliest infancy. What a universal tide of worldliness, falsehood, deception, and crafty temptations does he have to resist, almost alone, single-handed, at home and abroad, amidst reproach, defamations, the remonstrances of blinded friends, the injury of his worldly interests, and oftentimes the apprehension of violent persecution.

The moral influence, too, of a single converted soul we believe to be far greater here, than at home. Multitudes

behold the change and wonder why he runs not with them to the same excess of riot. The new life among this people is a strange life. It is not a light kindled up amid thousands of other lights, but almost solitary amid darkness absolute. We know of none who have become hopefully the subjects of divine grace without exerting a powerful influence upon those immediately about them.

In our intercourse with the people the great subject upon which we dwell is "Christ and him crucified." And we believe that the doctrine of justification by faith in Christ, without the deeds of the law, and without the observance of the ceremonies of the church, is better understood by no body of Christians than by our native brethren. It is a fact which calls for grateful acknowledgment, that those, who from time to time have been mentioned by the brethren at Constantinople, in past years, as having come under the influence of truth and of the Holy Spirit, have, in almost every instance, held on their way. The exceptions to this are very few and refer principally to some who were mentioned in the earlier stages of the mission. Some also who have for many years past been enlightened, and have been regarded as evangelical in their views, have not made that progress which we hoped and which we still hope. Among this class it is not improbable that the souls of some may be wearied because of the way. But let the churches know that there are native brethren here to whom we give the right hand of fellowship; who are not merely changed in regard to a few articles of belief, and in other respects living as formerly in worldliness and sin, but who are men of prayer and of the Holy Ghost, and who constitute a living breathing Christianity in the midst of their church and community. Among them there are men of influence, boldness, and fervor, who would be pillars in any church at home. And though there are different degrees of faith and zeal among them, yet every one of them shows himself to be a living soul by walking round among the dead of his own kindred, and calling upon them to rise that Christ may give them light. When, therefore, we consider this work of the Lord in all its relations, attendant circumstances, and aspects, we cannot but regard it as a great and glorious work. We trust it is also an onward work, and that Rome and hell will not be able to prevail against it. We entreat you to remember that our difficulties are great, our enemies many, our

strength small, and that we need your constant and earnest co-operation.

#### JOURNAL OF MR. HAMLIN AT CONSTANTINOPLE.

##### *An Old Palace—An American Sailor—Tracts for the Shipping.*

MR. Hamlin, who has charge of the mission seminary, designed principally for the Armenians, being obliged to remove from the house he had previously occupied in Pera, at length hired temporary lodgings in an old palace in Arnaout Keni, a village on the Bosphorus, six miles above Constantinople, being the only accommodations he could then obtain for his boarding-school. From his account of the premises the reader may form some idea of the magnificence in which the wealthier portion of the people in those quarters are accustomed to live. Mr. Hamlin remarks—

*August 20th, 1840.* As the house was already occupied by five families, living entirely separate from each other, it would seem at first thought that our accommodations must be limited. So far from this, however, our hall or ante-chamber, was sixty-six feet long by thirty-five wide, and about eighteen or twenty feet high, with eighteen enormous windows. Our parlor, but little smaller, with twenty-nine windows, opening on the Bosphorus. Our other rooms, three in number, are large; and our kitchen is of solid stone masonry, with space sufficient for all the cooking operations of half the mission families in the Mediterranean. This house was built by a Greek prince, the prince of Wallachia, about twenty or thirty years ago; but in the Greek revolution he became an object of suspicion to the Turkish government, and was by its order assassinated and his property confiscated. This house at length came into the possession of an Armenian banker, who is now dead and has left the establishment to his widow. It is rapidly going to decay, but is a most interesting monument of that race of Greek princes who governed some of the subject provinces under the Turks. It contains in all about forty rooms, some of which were evidently finished by European workmen and at great expense. Its situation makes it unsuitable for a school, or we might probably obtain it for a reasonable sum.

23. Saw to-day an American sailor, who has recently indulged the hope of eternal life. His history is exceedingly interesting as illustrating that wonderful

diversity of means which God uses to bring his own elect to repentance and faith. About one month since I was walking in Galata, and though the day was intensely hot, I turned from my homeward course, and without any definite motive of which I was conscious, went down to the shipping near the custom-house. On my way I passed a miserable looking being, lying, as I first supposed, drunk in the street; but turning to examine him, I found that he was rolling in the dust, not from intoxication, but from uncontrollable agony. He seemed to me to be dying. Greeks, Armenians, and Turks were standing round and looking on with cold and idle curiosity. I inquired his nation of an Armenian, who replied that he was an Englishman. It was this same American sailor. He had run away from an English ship on account of ill treatment, had lived on shore two or three days upon the fruit and rum which had been given him, and was now attacked by something very near to Asiatic cholera. I had him immediately carried to a sailor's boarding-house, but he was rejected; then to the English hospital, where also he was refused even a temporary resting-place by the English consul; from thence to another place, with similar fortune, till I thought he would die before medical assistance could be obtained. At length a wretched little room, about seven feet by five, was found in a boat-house, where he was laid down on some boards till I could call a physician. After roaming a long time from place to place, I at length encountered an English physician, who administered very powerful medicines, but without much hope of arresting his disease. More comfortable lodgings were procured through the kindness of our physician, Dr. S., but at night there seemed no hope of his recovery. He was, however, mercifully spared. Mr. Hebard, from the Syrian mission, has visited him often, and through his faithful labors principally, has this poor sailor been snatched as a brand from the burning. A few days ago he seemed to be dying in the streets, blaspheming God and the Lamb in his distress, and had not aid arrived at that very hour, he would soon have lifted up his eyes in torment. Now he seems a monument of grace. Instead of the wailings and blasphemies of the lost, a new song is put into his mouth. "He hath mercy on whom he will have mercy and whom he will he hardeneth!"

*October 4.* Sabbath morning. Among the numerous vessels which are lying at

anchor in front of our village waiting for a wind to carry them into the Black Sea, I counted this morning twelve or fifteen English flags. There were about thirty flags of other nations, chiefly Austrian, French, Greek, and Russian. I visited them with a quantity of French, Italian, Greek, and English tracts. At some vessels I was received very coldly, but at all the English vessels with civility and kindness. I left at each an assortment of tracts, containing the prominent truths of the gospel and pointing out clearly the way of life and salvation.

*Ceremonial Observances mistaken for Holiness—Removal to Bebek.*

Having visited an Armenian banker, who had joined the Greek church, and who was at the time dangerously sick and deeply anxious in view of approaching death, Mr. Hamlin remarks—

He has fitted up one of his chambers as a sort of chapel, where an elegant picture of the virgin Mary is placed, and a light kept constantly burning before it day and night. The whole room is adorned with the pictures of saints and martyrs, to whom he now looks for aid. His physician was recommending to him a certain village for a change of residence. But he objected to it, because there was no Greek church there. He would remove to no place where he could not be near a church. Yet this same man, who seemed to feel that his religion was his only resource, when accused of having used certain injurious articles of food, swore most solemnly by the Holy Ghost that he had not tasted of them, though when his wife testified against him, he reluctantly confessed that in two or three instances he had been guilty. He seemed not to have the slightest consciousness of having done any thing contrary to good morals. This may be taken as an example of ideas generally entertained by this people of the connection of religion with truth and holiness. To be religious, is to honor the virgin and the saints, to make the sign of the cross and bow down before them, to entreat them as intercessors, and to keep the so-called fasts of the church, which is nothing more than laying aside animal food on certain days, but spending extra time, thought, and money in procuring a good variety of luxuries of other kinds of food. Doing this and remaining a faithful member of the holy apostolic church, are sufficient to secure a man's salvation. Profane-

ness, perjury, and injustice are slight affairs, which a single confession will quickly wipe away. Breaking the fasts, neglecting confession and absolution, and other external rites are the damnable sins which can hardly find forgiveness either in this world or in the world to come. Thus the religion of the oriental churches is as purely a religion of external forms and observances, as any system whatever, be it Mohammedism or heathenism. It has no spiritual power to purify the heart. It does not teach repentance, faith, nor love, in reality, though they may be found inculcated on the pages of the church service, which the people do not understand. Two consequences result from this state of things. The people generally become bigoted and superstitious, full of self-righteous reliance on these forms for salvation: but a portion of them, embracing the most active and inquisitive minds, perceiving the fallacy and emptiness of these forms, become infidel and cast off all faith and all religion, as a deception. The position of their minds demands that a pure and spiritual Christianity be preached to them, which, laying aside forms and external institutions, as of secondary importance, demands an immediate renovation of the soul, presents Christ crucified as the only Mediator between God and man, as the only ground of hope, and Christ followed, obeyed, loved, and gloried in, as the only and the sufficient sign of a title to salvation. If we come to them and attempt to reach their hearts by flattering their church, we shall become partakers of their sins, without attaining our ulterior object.

On the 4th of November, Mr. Hamlin removed with his school to Bebek, a village on the Bosphorus, about a mile above Arnaout Keni. Of the papal college there he states—

There is a papal college here with fine accommodations, seven professors, and until recently about forty students. The number of students has lately diminished on account of the strenuous efforts made to proselyte them to papacy. Two papal bishops or priests occasionally visit the college in great pomp, mounted on splendid horses, with footmen running behind them. I suppose them to be the spiritual guides of the college. Rome knows well when to put on the appearance of wealth and when of poverty in order to produce effect among the people.



*November 24.* Commenced our board-school with three scholars, two from Nicomedia and one from Constantinople. Others who are pledged to join the school will probably wait a few weeks to see whether it will be anathematized or not.

*December 3.* We have already received applications from fifteen individuals who wish to send their sons to the school, or to become members themselves. Our means will not allow us to go beyond twelve.

*Sermons of two Armenian Priests—  
Ignorance of Spiritual Religion.*

*January 20th, 1841.* Was visited by priest H., who has often been mentioned as one of our pious friends. In conversing about the new-year festivals, which in his church had just passed, he gave me the heads of a sermon which he preached about the birth of our Savior. Some parts of it bore very heavily upon the present state of the Armenian church and clergy. As the people were leaving the church, one stopped and said to him, "Are you not afraid to preach thus. What if the vartabeds or bishops hear of it!" But I included myself, he replied, among the guilty. Not only they, but we priests have gone out of the way and become together unfruitful. Can they deny this?—He gave me also an affecting picture of the death-bed scenes of this country. Every art is used to make the sick believe there is no danger; their fears are treated as idle and groundless, till death has fastened his grasp firmly on his victim, when the priest is sent for in haste, the terrified patient is perhaps speechless, or in the struggles of death can repeat only one phrase of the confession, "I have sinned." This is taken as a full confession; absolution is granted; the consecrated wafer is put in his mouth; he expires, and his friends believe that he goes straight to Abraham's bosom. But should he die without the priest, then masses, prayers, and vows on the part of sorrowing friends must rescue his soul from the wrath of God.

*April 3.* Was much interested in the account given by one of our evangelical friends of a sermon preached by a vartabed in a village a short distance above ours. He openly and fearlessly combated the prevalent idolatry of worshipping the virgin Mary and the saints, and preached Christ as the only name given among men whereby they can be saved. He assured his hearers that, if they resorted to any other mediator they made

the fatal mistake of seeking the aid of finite beings like themselves.

24. Have heard to-day that a deputation from this village, consisting of the Armenian priest, two Greek priests, the *kiahya*, or head man of the village, and certain others, waited upon the Armenian patriarch a few days since, to express their deep regret that such a man as I should be allowed a residence in their village. They accused me of eating meat, eggs, butter, milk, etc., both in lent and on Wednesday and Friday, and of teaching my scholars that it is no more wicked to eat butter than oil, or meat than bread, or eggs than olives. They affirmed also that neither I nor my scholars made the sign of the cross, and that we paid no honors to the holy virgin, nor to the saints. As all these things convicted me of being a notorious infidel, they felt authorized to add that I taught the works of Voltaire in my school, a report which has been industriously circulated before.

This affair furnishes a good illustration of the deep ignorance into which both priest and people have fallen, in regard to the spiritual nature of religion. These men could bear false witness against their neighbor without remorse. They could unite together in uttering unblushing falsehood before the highest dignitaries of the Armenian church. But let them hear of a man's cracking an egg in lent, and behold with what pious horror they are filled. Greek and Armenian priests, who are usually implacable and mutual foes, at once unite in praying that such a man may be removed from their village.

For let it not be supposed that what is here called fasting, is aught else than a worthless ceremony. It is not fasting, nor does it even deserve the name of dieting. It is simply laying aside the use of animal food, fish excepted. But those who are able supply its place with delicacies and luxuries, far more expensive than any preparations of meat. Thus one effect of these pseudo-fasts is to pamper the appetite, and to lead to the invention of new and expensive luxuries. Another effect is to increase the use of wine. I have observed in Pera, Galata, and the two villages where I have resided, that during the long fasts the wine and raki shops are always crowded to excess and filled with revelry; and in answer to repeated inquiries, I have been told that the people drink far more wine then, than at other times. Particularly the common people, who cannot indulge in the expensive luxuries

of the fasts, indemnify themselves by the exorbitant use of cheap wine.

But the worst effect is the cultivation of spiritual pride to such a degree as to furnish a cloak for the basest sins. I have had laborers in my family who would steal, or rather I never had but one who would not steal; yet, with the exception of this one, they all kept their fasts with scrupulous exactness, went regularly to church, confessed, received absolution, partook of the sacrament, and then evidently thought themselves so near perfection that they might lie and steal with impunity.

If we look upon the external aspects of the oriental churches, we find little but a mass of superstitious forms and useless or idolatrous observances, entirely opposed to the purity and simplicity of the gospel. If we examine their fruits, we find that truth is universally disregarded, and deception openly defended; as necessary to successful enterprise; and as the worship of God is displaced by the worship of the virgin and the saints, so is christian morality displaced by a worldly and wicked life.

#### *Causes for a temporary Suspension of the Seminary.*

*May 24.* This morning I dismissed all my scholars, save the two from Nicomedia. I had understood that all the parents were to be called to the patriarchate immediately and strictly charged to take away their sons. The exciting cause of the movement is this. A party in the Armenian nation is laboring to displace the present patriarch and put in a man of their own. To effect the object they accuse the patriarch of being indifferent to the interests of the church, and of officially countenancing the introduction of protestantism. The existence of our little seminary is alleged as a sufficient proof of this, and his enemies make all the use of it they can, though probably many of them have very little concern or feeling about it in reality.

Another circumstance comes in at this juncture which gives the affair rather a serious aspect. Owing to a quarrel between the bankers and the artisans, a firman is said to have just now been issued, requiring all the people to be obedient and submissive to the heads of the nation and to make no application to government, except through them, and threatening severe punishment to all who should yield an unwilling assent. Now, if in these peculiar circumstances we

should continue the school, and the parents should be forbidden to send their children, but should afterwards do it, this firman can be brought to bear immediately upon them, and they can be accused as rebels against the authority of the sultan. But by dismissing the school immediately, the calling up of the parents, it seemed to me probable, would be prevented. They might then in a few weeks send back their children, and before any thing would be done the firman would be out of date. Accordingly, after we had read the chapter for morning prayers, I explained to the scholars these circumstances, and told them they must leave me and return to their homes. I called them to witness that I had neither done nor said aught against the true interests of their church; but that, on the contrary, it was my strong desire to aid the people, and particularly the young men, in the acquisition of useful knowledge, virtue, and piety. The enmity of some of the ecclesiastics and bankers, which had long been directed against us, was therefore groundless and unjust—injurious, not to me, but to themselves and their people. I entreated them, however, to remember the words of our blessed Savior, who said, "Love them that hate you, bless them that curse you, pray for them that despitefully use you and persecute you." After this we knelt down, and while I commended them and their enemies and persecutors to the grace of God and to his paternal care, and sought for them the saving influences of the Holy Spirit, and that we might all have the meek, lowly, and forgiving spirit of our Divine Master, the room was filled with loud and unrestrained weeping. As they came out of the school-room and the Greek servants understood the cause of it, they also joined the general lamentation, till the whole house became quite a Bochim. One bright and beautiful little boy wept himself almost sick, and all departed in sorrow and tears.

28. Saw to-day the father of the little boy mentioned above. He said the little fellow refused altogether to be comforted, and had cried so much, that, for fear of his being sick, he had sent him to one of his uncles in a neighboring village. This little boy is a very fine scholar and has a remarkable memory. Most of his lessons are so perfectly committed to memory, that he can recite them fluently without the book, while the other scholars can only give general answers to questions upon them. Still there seems

to be no inequality of mental development. I have no other scholar of such decided genius.

June 16. All my scholars have returned save three for whom the enemies of the school have provided favorable situations in order to keep them away from us.

25. It is a singular and most interesting fact, that our little seminary thrives best when its enemies are most determined to destroy it. It is but a short time since I dismissed my scholars. But I have now nine boarding scholars, three others impatiently waiting to come, three day scholars (two Jewish and one Armenian,) and a class in astronomy once a week in a village three or four miles distant. The training of these young men is a work of inconceivable interest, when viewed in its relations to the future. I regard every ray of truth which falls upon their minds, as destined to flash forth again upon the kingdom of darkness to guide its wretched subjects to freedom and life. It is my prayer, my trust, and my hope, that from this school a band of reformers may go forth, strong in faith and in the Holy Ghost, to turn these oriental churches from their foul idolatries.

26. Received to-day an application from a French teacher in behalf of an Armenian youth from a wealthy family in Scutari. The prospect is that the school will be crowded with applications, particularly should another effort be made to destroy it. Two deliberate efforts have been made, which have proved signal failures, as each effort has been immediately succeeded by new applications, and I do not despair of seeing the time when this institution will be firmly established.

LETTER FROM MR. DWIGHT, DATED  
CONSTANTINOPLE, 6TH AUG. 1841.

*Interest manifested by the Armenians in  
the Mission—Their Public Affairs.*

MR. ADGER, of the station at Smyrna, having been, while on a visit at Constantinople, attacked with severe and dangerous sickness, the enlightened Armenians manifested their warm attachment to him and to the cause of truth and piety, which he is laboring to advance in their church, in the manner described below.

Our Armenians here are deeply interested in him, as is evinced by the fact that they are continually coming to in-

quire after his health, and during the time of his severest illness, many came every day for this purpose with great solicitude. Two individuals walked to our house, about four miles, before breakfast, in order to ascertain his state. One day, when he was so low that I could not leave to make my usual visit to my khan in the city, they inferred the worst things from my absence, and before night it was currently reported among our friends in the city that Mr. Adger was dead. This caused universal mourning among them. I mention these facts to shew that while Mr. Adger's labors are of the highest importance for the Armenian nation, there are also among them many who do in some adequate manner estimate their importance, and who regard him and others who labor for their good as real benefactors.

Of the present state of the public affairs of the Armenians, regarded as a civil community, Mr. Dwight remarks—

There has been recently a change in the internal administration of the ecclesiastico-political power of the Armenian church here, which we think promises good. Heretofore all important business has been transacted, and all important questions have been decided by a few of the highest bankers. The tradesmen, taking advantage of the times, have lately risen, and complained to the Turks of the unjust and oppressive measures of the bankers, and by perseverance in petitioning they have at length obtained the thing they aimed at. The Turkish government has ordered that hereafter the administration of affairs in the Armenian nation be placed in the hands of twenty-four tradesmen; and these twenty-four have been appointed and have recently entered upon the duties of their office. Thus the Armenians are now governed by a sort of republican form, and aristocracy is put down. What these twenty-four men will do remains to be seen. Some of them are known to be inimical to us through ignorance; others are believed to be friendly. There is just now some little appearance of opposition to our school. A teacher, whom we employed to teach the Armenian language, was called up by Boghos, the co-patriarch, and ordered peremptorily to leave the school, after having been there only four days. The teacher's father, being a priest, was thrown into prison, as soon as it was known that the son was at the school, there to remain until he



(the son) should return home. The young man talked about an hour and a half with the bishop, in the boldest manner, and would have returned to our school, had not his father been a priest. The bishop also ordered another priest, who had a son at our school, to take him away, and he obeyed. He then called up a layman, who also had a son there, and told him he must bring his son home. This individual is a man of some character and influence, and he declined obeying the bishop, saying that he wished his boy to learn, had no where else to send him, and withal, that after a considerable trial, he was satisfied that we were good men, and very religious, notwithstanding the bishop called us infidels. This was two or three weeks ago, and the boy still remains in our school. It is said that all the parents are to be ordered to remove their children, but several of them say they positively will not, and that they will go to prison or to banishment first. Such a spirit of boldness as we now see here, has never before been manifested among the Armenians. I have had already two application for the place vacated by the teacher above mentioned. We have every reason for encouragement here, and never more than at present.

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### Persia.

LETTER FROM MR. MERRICK, DATED  
TABREEZ, 21ST JUNE, 1841.

Mr. Merriek, whose labors are directed with reference to their ultimate bearing on the Mohammedans of Persia, makes the following statements relative to the present state of things at Tabreez :—

I wrote you on the ninth of February, mentioning the return of our friend Doct. Riach with overtures for the Persian government. He is still at Tehran.

You may have heard that the English officers, who have been at Herat a considerable time, have left that strong hold; and that the ruler of Herat has sent an ambassador to treat with the shah, offering to submit to the Persian government. The way in which the English officers were dismissed, as reported here, was by inviting them to an entertainment out of the city, after the fortifications had been put in complete order, and when the banqueting party returned to the city, prince Kamran and retinue preceded his English friends, who, on arriving, found the gates shut, and were told by the

guards that they (the guards) had no authority to open them. After some delay in the vicinity, the officers retired to Kandahar. Whether this singular manoeuvre will occasion more jarrings between England and Persia remains to be seen. The shah at first refused to treat with Kamran, but I hear he now declares that he considers Herat his own. Sir John McNeil, the former efficient ambassador, is expected to arrive here next autumn. May political affairs be overruled for the good of poor Persia.

The papists are lengthening their cords and strengthening their stakes in this country. On the 16th instant three more Lazarists arrived here, and I believe others are expected after some time. One is to reinforce the mission at Ispahan, another that at Ooroomiah, where a school is to be opened, and where a Lazarist has been waiting long for help. The last of the three is to assist the mission at Tabreez, where the prefect apostolic has been persevering alone for a number of months. This gentleman superintends all these operations. His school here appears to be more flourishing than ever before. But Armenian jealousy is beginning to be roused, and the school, three fourths of which consists of this class, may receive a check. I find that I did not give the papists sufficient credit for perseverance. They have kept up their school under discouragements, and I suppose they will not relax in future. The French, Persian, Armenian, and Russian languages are taught here, and at Ispahan the three former languages, I believe. At Ooroomiah they will probably teach French, Persian, and Syriac, and I presume will get up and sustain a school there. They go about their work like men who understand circumstances. It would be useless to say how much or how little there is to regret in this. For my part, I hope they will confer a literary benefit on Persia, and my trust is in an all-wise almighty Providence to avert any great religious errors. As to the Persians, I see as little chance of their becoming papists as that the American Board will. A meerza, who is now employed in the school here as Persian teacher, not long since, reading the second commandment with the prefect, pointed to crucifixes and pictures hanging about the room, and said, "There is one idol, and there is another, and another, and another; have you got any more?" said he, after enumerating them all. The papists may be gaining a footing here for future times, but at present they must labor without

augmenting their ranks by Mussulmans. There are, however, some points of resemblance between the papal and the sheeah faith. The sheeahs even hold to the apostolical supremacy of St. Peter.

I am now engaged in writing a Persian tract in proof of the christian religion, embodying some of its doctrines, but in no instance going beyond this sphere to attack Mohammedism.

### Syria and the Holy Land.

#### EXTRACTS FROM A JOINT LETTER OF THE MISSIONARIES.

##### *Importance of the Mission Seminary.*

THE object of the letter from which extracts are given below was to set forth the importance of having more ample accommodations for the mission seminary at Beyroot. In doing this the missionaries make statements which will show the reader how wide and important a field is opened for labor in connection with that seminary, and in how interesting and inquiring a state are the minds of the people in that quarter. Writing from Beyroot, 24th April, 1841, the missionaries say—

If there were no applicants to enter the seminary, there would be no claim for accommodations. But the number who now stand refused is nearly as great as the whole number who have been received. These applications come from an unusually extensive field; from Jerusalem, Bethlehem, Damascus, Cyprus, and from distant and different parts of Lebanon.

Another very interesting feature is, that a considerable number of the applications are from families of the first respectability. In this respect there has been a regular and rapid rise in the class of applicants, ever since the commencement of our seminary. And if we had accommodations that were appropriate and attractive, we should have every reason to expect a great increase of applicants from the highest and most influential circles in the country.

Another thing gives great and in some respects, peculiar interest to our seminary. A large proportion of the scholars are from Roman Catholic families. In spite of the constant opposition against us, we question whether there is a protestant mission on earth, where so large a proportion of their scholars are from papal sects. And they come, not because we strive to keep the peace with

their lord, the pope, but because it is read and heard and known of all men that we do not. To meet such an unusual state of things, vigorous and enlarged efforts are indispensable.

We will not conceal from the Committee that we have already had applications from Damascus and Jerusalem, which we could not comply with, because our accommodations were too mean for children of families so respectable. And as our operations enlarge and extend to Aleppo, Damascus, and other places, and the institution itself, with all its literary, moral, and religious advantages, becomes extensively known, the number of such applications will become great, embarrassing, and deeply mortifying. We will not deny likewise, that we are mortified, and we think we have reason to be, when foreigners of distinction request permission to visit our seminary. We doubt whether there is another missionary seminary belonging to the Board, where the number of calls from intelligent travellers, gentlemen, officers, and noblemen, is so great.

It may not be improper or without its influence to mention in this connection, as an additional incentive to immediate action, that the Jesuits have already commenced an institution within sixty rods of our own, the avowed object and boast of whose founders are, that they will entirely supplant ours. As they are educated men, and possessed of ample means, they will be able to institute a comparison as to external advantages very unfavorable to us. And such things must exert a powerful influence upon the public mind. These, however, are not the grand motives which ought to impel a christian missionary to active exertion. We dare not lose sight for a moment of the all important errand which brought us into the country. It is because our seminary has, in our judgment, so close and vital a connection with the kingdom of Jesus Christ, and the salvation of immortal souls within the field of our labors, that we feel constrained to plead earnestly for the means of its enlargement. We regard it as in an eminent degree the hope, under God, of benighted Syria. And when we contemplate it in this aspect, we are unable to avoid the decision that something ought and must be attempted, and that immediately. And when it is done, it should be on a scale in some degree commensurate with the extent of the field for which we labor. We, in an important sense, are called to remember in our plans the whole Arab family. But

not to deal in such definite generalities, we are actually laboring directly for more than four hundred thousand native Christians, who reside within the limits of our present stations, besides some two hundred thousand Ansaireea, and seventy or eighty thousand Druzes; leaving out of account altogether, the Moslem population, and the tribes of wandering Arabs. We fully expect to receive students into our seminary from every part of Syria. And we have very little doubt, that, in a few years, if we are faithful to our trust, we shall be permitted to welcome students from Mosul, Bagdat, and other places in the valley of the Euphrates. Should we not therefore devise liberal things? Ought we not to lay now the foundations of our institution, destined to grow into the dignity and importance of a college for the wide spread and wonderful family of Ishmael? We await your reply to these inquiries with the deepest solicitude.

### Ceylon.

LETTER FROM MR. APHTHORB, DATED  
VARANY, 1ST JUNE, 1841.

#### *State of the Native Churches at Tanjore —Notices of the Station at Varany.*

In January last Messrs. Aphthorp and Hutchings attended the meeting of their brethren in the Tamul country, held at Madura. On their return from the continent to Ceylon, they visited Tanjore, the scene of the labors of Schwartz, and where is still found a large nominally christian community.

At Tanjore we spent five days with Rev. Mr. Brotherton, of the Society for Propagating the Gospel in Foreign Parts. He was very glad to see us, and we found him an active, faithful missionary, who had work enough to employ several men. I was exceedingly interested with the native Christians at Tanjore. Although very few of them are real Christians, and they cleave to caste as formerly, and to many superstitions, they have professedly broken away from heathenism, and rank themselves on the side of Christianity. They admit the Bible as authority, and come out in large numbers to hear the preached word, which I believe is not the case in any heathen population of India. We arrived at Tanjore on Friday, and in the evening, at a regular meeting, I preached just before Swartz's grave to a large audience,

among whom were four hundred Tamul women, a sight I had never before seen. A missionary meeting was appointed for Saturday evening, and again a large congregation came together, to whom addresses were made on the state of things in Jaffna, and on their duties, by Mr. Hutchings and myself and our native assistants.

On Sabbath morning, at half past seven, a similar audience assembled, to whom father Kohlhoff, the pupil of Swartz, preached. He gave us a sermon replete with gospel truth, in a very simple style. We were very much interested in him. Though quite infirm, he is said not to be more so than he has been for some years. Mr. Godfrey, a young man who is associated with him and Mr. Brotherton, preached in English at eleven to a small company, and Mr. Hutchings again at four to a large Tamul congregation. There was also a good Sabbath school at two, P. M. On Monday the women came to their Bible class, and a hundred Tamul women with books in their hands was to me a novel and interesting sight.

I might say much on the sad influence caste is exerting in that church. Whether the sudden and violent blow by which the lord bishop thought to stay the monster was the best course, I doubt. There are now many, and among the most respectable and respected members of the church, who have not communed for years, save when in time of sickness or death, at their own homes. Of those who commune, many do it from secular motives, in opposition to their feelings and perhaps judgment.

A good many villages are thinking of coming over to Christianity; and though this be only from worldly motives, it opens the door to the gospel. The chief evil is the ease with which church membership is obtained, and the great laxity of church discipline. It was, however, very pleasant to notice the acquaintance of church members with their Bibles—more I should think than in the churches at Jaffna.

There might perhaps be room for American missionaries to labor in the fort of Tanjore, (their dwellings not to be in that or *any other fort* in India,) which contains 15,000 souls, as the Propagation Society is doing very little there, and has no congregations. Or there would be room in a dense country population a mile or two from the fort.

On his return home from his visit to Tanjore and Trichinopoly, Mr. Aphthorp makes the fol-



lowing remarks respecting the schools and churches under his care.

All the girls in the Varany boarding-school profess to have some care for their souls, and a few of them are, I think, really serious. There is plainly a good deal of conscience among them, and most of them are in the habit of private prayer. The one (M. H. Green,) who was received to the church in June last, gives good evidence of piety; and the one who was married about the same time (E. H. Brent) lives very near us and is doing very well. Betsey Pomeroy, one of the earliest girls in Oodooville school, having lost her husband, now lives with the girls and exerts a very good influence over them.

The most interesting thing with regard to our out-schools is the increase of girls. In one district school they have diminished, but on the whole they have increased; and as they learn well, we shall soon have quite a number of female readers in Varany, and find the "custom" of teaching females fairly introduced. The boys learn about as usual. We see no seriousness save in a few of the larger girls in the female day school at the station, who have for some time expressed a desire to become Christians, but I fear their feelings are not very deep.

I trust the Varany church members have made some advance since my last, both in knowledge and in a desire to do their duty. There is, however, still much darkness, and much drawing back from known duty, when it appears to interfere with convenience or interest.

At Chavagacherry we have been obliged to excommunicate three church members.

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### Sandwich Islands.

LETTER FROM MR. THURSTON, DATED  
KAILUA, 24TH NOV., 1840.

#### *Notices of the Station at Kailua.*

ALLUDING to a visit which he made to Honolulu about the close of summer of last year, Mr. Thurston remarks—

I was absent nearly four months from this station, much too long for the good of the people here. I found many of the church members had fallen, and the people generally had become cold and indifferent in the service of the Lord. Meetings were thinly attended. Since my return there is a waking up among the members of the church, and our

meetings are now about as fully attended as formerly. Many of those who had made pretensions to seriousness, or of whom some hope was entertained that they had turned to the Lord, have gone back to their former course; but some have remained steadfast. Of these thirty-six have been received to the church, and there are others who appear well and may be received to the church hereafter. There is, I think, in the church, an increase of watchfulness and prayerfulness, and we are hoping for better times. I know of but one new instance of seriousness among the people. There is, however, some better attention to preaching than in months that are past.

During my absence two Roman catholic priests established themselves in this village, within a few rods of our church, and they have used their influence in obtaining converts to their faith, and have not been unsuccessful. The bishop has lately been here, and about twenty have been baptized and carry with them the sign of the cross. No member of this church, either of the suspended or of those in regular standing, have as yet gone after the papists, nor any who make pretensions to seriousness. They have also commenced their operations at Wai-mea, on this island. The bishop, on his return to Oahu, visited that place with one of the priests here, and baptized the children of the Spanish beef-catchers residing at that place, who are papists of course. It is their intention, I understand, to establish themselves at all the principal places on the islands. Three priests have lately arrived at Oahu, which will be a signal for taking new stations. May the Lord lift up a standard against this destructive heresy. I find that there is not much of a disposition in the people of this vicinity to follow after them. Their forms of worship resemble too much the ancient religion of these islands to suit the present state of the people. They are called idolaters here, and I know not how they evade the justness of the charge. Idols, images, and pictures are essential to their modes of worship. Had they come to these islands, when the people were destitute of the word of God, they would doubtless have had less difficulty in introducing their forms of worship; and they would have found many prepared to kneel down before their images, and to pray to Mary and to other saints. With the knowledge of the word of God which the people now possess, I think that Romanism will not make very rapid progress at present. They will find some

of course that are foolish enough, and ignorant enough, and wicked enough, to believe in and be satisfied with the mummeries and errors of popery. However successful they may be, the purposes of Jehovah will be accomplished by them, and by us all. The Lord still reigns, and blessed be his name, the earth will eventually be filled with his glory; and if there is any truth in the prophetic parts of scripture, Babylon will fall before the commencement of the universal reign of the Messiah. Our confidence is in God, who will order all events for the furtherance of his own cause and the promotion of his own glory. His kingdom will be advanced, and established in the earth, whosoever may attempt to oppose its progress or prevent its establishment. The Lord has said concerning Zion, "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." The church of God will stand firm against the powers, both of earth and hell. They shall not prevail. Let the church of Christ awake from her guilty slumberings, and go forth in greater numbers among the ignorant and dying nations of the earth. There is no want of the means, or of the necessary agents to accomplish the work of the world's conversion. The disposition, the entire consecration only are wanting. May the Lord of missions speedily dispose the hearts of his professed people to consecrate their all to his service and glory.

LETTER FROM MR. CONDE, DATED HANA,  
15TH DEC. 1841.

*Various Labors performed—Capacities of  
the People.*

HANA, the station occupied by Mr. Conde, is on the eastern extremity of Maui, far removed from any other station under the care of the mission, and on account of the character of the country, very difficult of access. The field around the place is large and has but recently begun to be cultivated. Previously to the year of which he now writes Mr. Conde had had a missionary brother associated with him.

The year that has elapsed, since my last date, has been to me one of great labor and fatigue, perhaps surpassing that of any former year of my life. Having no associate but Mrs. Conde, the care of this extensive field has all been borne by myself alone. Preaching, ministerial visitations, attending upon and prescribing for the sick, superintending

the Bible class, Sabbath school, and some fifteen or twenty day-schools, and disposing of native books, sometimes selling them and sometimes giving them away, according to the circumstances and conditions of the applicants, are labors to which the part of my time and energies has been devoted. I have also put up a permanent dwelling-house under great disadvantages, owing to the secluded situation of our field. The roof is thatched with the *lauhala*, a very suitable leaf for the purpose, and which is found in great abundance in this part of the island. Of course the roof was thatched by native workmen. The walls also were put up by native masons. And they are evidently put up as well, for neatness and durability, as any in the islands, put up by foreign masons; while they cost but little more than one third as much (exclusive of the materials) as they would have done, if put up by the latter. Experience abundantly proves that these Hawaiians are capable of becoming neat and skilful workmen in all kinds of building, as also in drawing, engraving, and in short all the arts which are practised by the most enlightened nations. And it is truly gratifying to those who are laboring to disseminate piety and intelligence among this people, to see that many of them are beginning to awake to the cultivation of those arts which, it is hoped, will ere long enable the nation generally to construct permanent dwellings, to manufacture their own cloth, and also to engage in many other employments as a means to procure for themselves the comforts and conveniences of life. The resources of the islands are apparently very great, and the natives have only to be taught the art of developing them, in order speedily to raise this nation from their present state of poverty to the possession of all that can contribute to their elevation among the most favored nations of the earth. But especially it is gratifying to see these natives by arts of industry endeavoring to improve their temporal condition, as by so doing they will eventually be able to sustain their own civil and religious institutions, which are so essential to their best interests.

*Congregations and Church—Schools—  
Visit of the King.*

Of the religious state of the people under his pastoral care, Mr. Conde remarks—

The attention paid to religion throughout the whole length and breadth of our

field has been as encouraging, during the past as any former year since the station was taken. When I returned with my family, from the last general meeting, to resume my labors among the people of my charge, a glow of sympathy and affection beamed from every countenance, attended by many expressions of kindness on the part of all, which bespoke the gratitude they felt at the return of their religious teachers. They had often manifested deep sympathy on account of our having to live alone at a station so secluded and so difficult to be approached by any of our fellow missionaries, in consequence of so many and almost impassable ravines intercepting the way; and when they saw we had returned to live among them, although without associates, they appeared very much gratified, saying, "Now we know that God loves us and hath heard our prayer." They seemed to regard our return as indubitable proof of the fact. Nor could we avoid believing that there had been much prayer offered during our absence. When we perceived the interesting state in which many appeared to be, there was evidently more religious feeling abroad among the people, than when we left them five or six weeks previous. And subsequent results showed that our opinion was correctly formed. All our religious meetings began and have since continued to be well attended. Greater numbers have come from the remote districts of our field, from ten to twenty miles distant, to listen to the preached word and to converse with us about the Savior, than during any previous year. Every Saturday I have held a meeting to converse with and instruct all who profess to be anxious for their souls. At these meetings there have been, at least, 400 regular attendants, although not at the same time, for our field consists of four districts, and none but those of a particular district are permitted to attend at the same time; those usually amount to one hundred. These meetings have generally been solemn and interesting to myself and I trust to many of the attendants. A goodly number, we hope, have passed from death unto life, and have become experimentally acquainted with the blessed gospel. They appear humble and penitent for past sins. Their views of Christ as the only Savior of lost man, and of a life of holy obedience as essential to an admission into heaven, accord with the instructions of the Bible. Their outward walk is consistent with their professions of piety, and as far as we are able to judge, they serve the Lord with

reverence and godly fear. The number received to the fellowship of the church the past year is seventy-eight. Several are standing on trial yet, and will not be received probably under eight or ten months. The whole number received into our church from the commencement is 242. Of these forty were received by letter. Four have been excommunicated; one stands suspended; two have died; four have been dismissed to join other churches; leaving 231 in regular standing.

Our church have been in the practice from the beginning, of contributing more or less, partly to aid in our support, and partly for the benefit of schools. This year they are contributing for a bell. Hereafter their contributions for a few years will be needed to erect a permanent house of worship. Our people generally are very poor, and they are also oppressed; which, together with their natural aversion to hard labor, render it very difficult for many to procure the necessaries of life. The great distance at which they reside from market is also a circumstance very much to their disadvantage in a pecuniary point of view. It is impossible for them to convert their produce, to any extent, into money, or even into cloth, because there are none to purchase of them. And they have no means to take it to a market 150 miles distant. Hence we cannot expect they will, for many years to come, aid us materially as to a support, except furnishing our table with vegetables; and this they have nearly done ever since we settled among them. Would that we could safely look to them for a full support, that the Board might have so much more to extend their operations in other parts of the world.

The schools throughout our field are quite numerous. They have all, or nearly so, been in constant operation the past year. But owing to the inefficiency of the teachers, not much good has accrued from them to the children and youth. The teachers, however, have been more diligent and the scholars more constant in their attendance, than formerly. There has been a manifest improvement in these respects. In fact there is nothing at present to prevent schools from flourishing all over the islands, except the want of well qualified teachers.

The king and chiefs have recently issued a new code of school-laws, by which all children and youth between four and fourteen years of age are required to attend school five days in a week. These laws also ensure to all



teachers of suitable qualifications a very equitable compensation for their services. We hope that a brighter day is beginning to dawn upon our schools. The interest with which the chiefs and people regard these primary institutions of learning is rapidly increasing. Still, under existing circumstances, it cannot be expected that knowledge will increase very rapidly, until the islands are supplied with teachers.

The king, in a recent tour around this island, traveling sometimes on foot, sometimes on horseback, and at other times on his elegantly painted double canoe, halted in this place and made us a visit which was very gratifying. In his manner he was very pleasing; and interested us not a little by his sprightly and agreeable conversation about various things. He communicated to us many things concerning the captains and officers of the United States exploring squadron, then lying at anchor at Honolulu, their adventures, discoveries, specimens of rocks, and of various other things, which had been shown to him. His majesty was recently from Oahu, where he had had an interview with those gentlemen. He appeared perfectly delighted with the kind and respectful treatment he had received from them.

The king inquired very particularly as to the attendance of the people in our field on religious worship, and whether the schools were prosperous. He also wished us to take under our care and instruct the children of Kaumealani, a chief woman of considerable standing and a member of our church, manifesting by these and several other similar questions, that he was not only seeking the good of his kingdom, but also that he was deeply impressed with the importance of knowledge and religion, as essential to such a result. He makes no pretensions to piety himself, but it is hoped that he lives a more moral life than formerly.

### Maharattas.

JOURNAL OF MR. HUME OF THE BOMBAY STATION.

#### *Hindoo Festival—Breaking Caste—Scriptures given to Jews.*

March 19th, 1840. This is the last day of the *holee*, one of the most abominable of the Hindoo festivals. For two days our schools have been almost en-

tirely suspended. The Hindoos are engaged in throwing upon each other yellow and red powders, also dirt from the streets and houses. The object with many appears to be to render themselves and others as filthy and disgusting as possible. And their words are as bad as their deeds. On all sides is to be heard the most vile and obscene language. Such a shameless exhibition of folly and indecency I never witnessed. The whole is confined to the Hindoo population, Mussulmans and others taking no part in what is done.

June 13. About a week since a boy some ten or eleven years of age came to the house, who was sick and in want. He said his father and mother were dead and that there was no one to care for him. Mrs. Hume had him washed and gave him food, clothing, and medicine. Finding himself taken care of, and his wants supplied he has remained with us. This afternoon, hearing a great noise on the premises, I went out and found an uncle of the boy, surrounded by a considerable number of people, and talking in a very boisterous manner. I asked him what he wanted. He replied that he was uncle to the boy. Very well, said I, then why do you not take care of him? Why let him die from starvation? Will you now take him home and provide for him? Reaching out his right hand with the palm towards me, and shaking it in the most expressive manner, he replied, "No: he is an outcast, he is an outcast, I will have nothing to do with him." And had it been his own son he would not have received him. Such are the views of the blinded multitudes around us. A man may steal or murder, or violate any other command of the decalogue and still not lose caste. But he cannot eat with a stranger, not even his dearest friend, if belonging to another caste, without being forsaken by all his relations. This is an unpardonable sin. The boy remains with us, and may he ever have reason to rejoice in what has occurred.

August 23. A large number of God's ancient but now unbelieving people have lately called to ask for tracts and Scriptures. They are particularly anxious to possess the Old Testament, and there is abundant evidence that they peruse it. At different times I have given to Jews some portion of Scripture not possessed before; and not long after they have returned to ask for other portions, being able to give a satisfactory account of that formerly received. Though not

usually able to understand Hebrew without the assistance of the Mahratta translation, yet they are all anxious to possess the Hebrew Bible, and are willing to pay for it, at least, in part. Sometimes they will purchase even the New Testament in Hebrew. To-day two Jews called to ask for Scriptures.

*November 21.* This being the Jewish Sabbath, several Jews have been to ask for portions of Scripture.

*December 5. Alibag.* I left Bombay yesterday to be absent for a few weeks on a tour into the Southern Concan. The Jews here came to visit us in considerable numbers asking for different portions of the Scriptures not in their possession. They are an interesting part of the community, ever disposed to greet the missionary and to receive his tracts and Scriptures. They told us that before the missionaries came and distributed the Bible among them, they were much like their heathen neighbors; but that now they have put away all heathenish practices.

It is the prevailing opinion that the Israelites in this region are descended from the ten tribes. They do not acknowledge the name of Jews. They call themselves Beni Israel, that is, the children of Israel. The name Judah is not in use among them.

#### *Prevalent Desire for Books—Candid Reception of the Truth.*

7. *Roe and Ushlmee.* The people here have manifested great eagerness to receive books. I usually give one to each applicant who, upon examination, is found able to read. Some individuals from neighboring villages made pressing application for books. "We cannot read," said they, "but some of our children can: there are several readers in our village. But how can we get books? No missionary ever comes there. We have no one to care for us or instruct us, etc." I complied with the request, glad of an opportunity to send the printed gospel where probably, for years to come, the voice of the living preacher will not be heard.

Went into the boat at dark to be in readiness upon the coming in of the tide to start for another village. About nine o'clock in the evening people began to assemble on the shore, and thinking that it might be a favorable opportunity for making known the gospel, I went out to converse with them. I found a company of Mussulmans on the way to Revadunda, some twenty miles distant, to visit

the tomb of a Mohammedan peer or saint. Among them were some fifteen or twenty women. I represented to them, as well as I was able, the folly and sin of worshipping dead men, and urged them to return to their homes where they might worship God, who is more ready to hear the prayers of his true worshippers than the best men could be. They listened very respectfully, but could not be persuaded to turn back. Upon being told that their worship of peers was no better in the sight of God than the idolatry of the Hindoos; that they merely call the same class of persons peers, whom the Hindoos call gods, one of them undertook their defence, and said that they did not worship the peers; that they merely asked them to intercede with God on their behalf. Said he, "If the servant of some great man has been very faithful, and has acquired great influence with his master, is it of no importance to gain his favor before preferring a request." I endeavored to show him how God was dishonored by such a view of the subject, that depraved sinful men do indeed need an intercessor, not one like themselves, but one who can plead his own merits as the ground of their pardon and justification.

9. *Moorul.* Found comfortable quarters during the day in the verandah of a Hindoo temple. Sent word through the place that at two o'clock books would be given to such as were able to read. But they could not wait so long, and kept coming during the whole day. At two o'clock a large company was present. They listened attentively while a native read to them portions of a tract, and while I stated to them, as well as I was able, some of the principal doctrines of Christianity.

The place is under the government of a Mohammedan prince, who resides at Jinjera. The *havildar* visited us several times, and kindly sent a present of some milk and eggs.

This has been an interesting day. The attention paid to what was said and the eagerness for tracts and Scriptures was very gratifying and leads to the hope that some of the seed sown, may take root and yet bring forth a harvest.

10. *Shreevurdhun.* This place is also under the Mussulman government. Passing by a *musjid*, (mosque) where several persons were seated, I was invited to sit with them. They appeared much pleased with the prospect of receiving books, and asked whether I was in the service of government. When told that I was not they wished to know why so much

expense was incurred for books which were given away.

I asked, Are not men liable to punishment because of their sins, and do they not need to be taught the way of salvation? "Yes," they replied. Well these books which I am about to give you teach the way of salvation. They tell of a Savior who has made an atonement for sinners, etc. The reason why I distribute books is that men may read them and be saved. My stock of Hindoostanee books was soon exhausted, and several who were able to read were obliged to go away empty. Missionaries are frequently regarded as having a connection with government. Others, who know that there is no connection, think that we are actuated by a desire to gain righteousness. This falls in readily with their own religion. They go on pilgrimages, build temples, give alms, etc., under the belief that in this way they are acquiring great merit, which will be placed to their account in the other world. So they think that "sahib's" way of acquiring merit must be by distributing books, etc. That it can be a simple desire to benefit others, and to save souls, is an idea which never enters their minds. I have more than once been obliged to correct the statements of the boatmen when telling that sahib was acquiring great merit, and that I was like their holy men who build mosques and go on pilgrimages to Mecca.

14. *Hurnee*. Towards night went to the temples near the government bungalow. In one of them was an image of Gunputtee with a taper burning before it. I asked a brahmin who stood by, what was the use of the taper? "That the god may see," was his reply. I tried to show to those around the folly of worshipping such a god, and urged them to worship the true God in spirit and in truth. Returning from the temples, an individual threw himself in my way, apparently with the design of having some private conversation. He said he wished to converse with me on the subject of religion, that he knew it was useless to worship images, but that he knew not what to do. He evidently had thought much on the subject and apparently felt his need of instruction. "How shall I know God?" he asked with much earnestness. "How shall I worship him?" He listened with attention, and manifested no disposition to cavil. He manifested so much sincerity and so much feeling, that I could not but be deeply interested in his case. I left him with regret, praying that the Holy Spirit might be his

teacher, and that through the means of the truth placed in his hands, he might become wise unto salvation.

16. *Jyghurh*. During the day went out to Nandoorud, two miles distant. Came first to the temple where several persons were collected, with whom I entered into conversation. Observing something near the roof of the temple, I asked its use. A Mahratta replied that it was the palankeen for the use of the god. But, said I, cannot the god walk? "No," said he, "he can neither speak nor walk. God is in every place." But you do not worship God when you worship the image. The god you worship is not in every place. You admit that he was not in the image until the brahmins had consecrated it, and should I now go up and put my hand on the image, it would be defiled and the god would flee away immediately. Is not this so? "Yes." I then spoke to them of the true God who required spiritual worship, and of the incarnation and atonement of Jesus Christ, and urged them to forsake their idols and to believe on him.

21. *Rasapoor*. This is a large well built town and a place of much business. It is about twenty miles from the sea, and 176 from Bombay. I found one Hindoostanee and five Mahratta schools, one of which is supported by government. In no place has there been such a rush for books. Each applicant being required to give proof of his ability to read, it was sometimes difficult to proceed properly with the distribution. On the second day several persons from the neighboring villages applied for books. Some of them appeared to have come all the way on purpose, having heard that a missionary was in the place. Among these were some four or five puntujees (school-teachers) who applied for books for their schools.

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### New-York Indians.

LETTERS FROM MR. HALL, DATED ALLEGANY, AUG. 24TH, 1841.

### *Notices of an Aged Woman and her Descendants.*

In December last I attended the funeral of an Indian woman, who was probably the oldest person, by several years, to be found in the Seneca nation. Respecting her age there are various contradictory reports, varying from about a hundred to a hundred and ten or fifteen years, and even upwards. At the time



of Corn Planter's death, she said, in a conversation had with her about that event, that she had always known him from early childhood; that they used to play together when they were both little children; and that he could not be more than about three years older than herself. It is pretty certain that Corn Planter was General Washington's contemporary, or nearly so, with respect to the time of his birth; which would make this woman about one hundred and five or six years old. This age accords as nearly with her own conjectures and those of her children and other friends and acquaintances, as any other. Her own personal appearance, together with that of her children, and other circumstances connected with the subject, all lead to the supposition that she was a few years over a hundred.

Her progeny is exceedingly numerous. Her children are five, four sons and one daughter. She lost no children during her life. Her grand-children are twenty-eight. Nine of these died before herself. She lived to see seventy great grand-children. Of these fifty-six were living when she died; and she lived to witness the birth of five children of the fourth generation. Children's children's children's children were born unto her during her life.

The oldest of her children is about eighty years of age; and four of the five are members of my church. Of her grand-children, thirteen have been connected with my church, besides their husbands and wives. One of them has been excommunicated. The rest are with us still. Another of her grand-children is a member of the mission-church at Seneca station, as I suppose, and also a member of Dartmouth College, in his senior year. Others are members of the mission-church at Cattaraugus.

The whole number of her descendants is 108. Only twenty-three have died. Of the remaining eighty-five, about fifty live within about a mile of one another. They all belong to my congregation and the children attend my sister's school.

Of one who lived so long in this world of trial, and left so many children to mourn her loss, it will certainly be inquired by many what has become of her now she is dead? In answer to this I can say no more than that "Her body has returned to the dust as it was, and her soul to God who gave it." I had several conversations with her upon the subject of religion. She told me that when she was a little girl she thought

the pagan religion was not good religion; felt that her mind was very dark; asked the Great Spirit to give her light; thought the Great Spirit would send some truth to poor Indians by and by. When missionaries came she was old, but when they talked about Jesus, she thought that was the way, the truth, and the light, which the Great Spirit sent the poor Indians; and always rejoiced in that light. I have a hope for her, though she never united with the church. But, oh how long will the church of Christ permit immortal souls to live in this world from seventy to eighty years, without either learning to read about our blessed Redeemer themselves, or hearing others read and preach about him. May the Lord waken the church more and more to care for the thousands and millions who are living in heathenism, and dying without ever having heard what Christ has done to purchase salvation for them as well as for us.

#### *Indications of Progress in the Missionary Work.*

Giving an account of his labors for the last year, Mr. Hall, writing under date of 30th August, remarks—

During the whole year there has been a more encouraging state of things, in one respect or another, than heretofore. These signs of prosperity have consisted in the conviction of many sinners, the conversion of a few, the disappearance of prejudices from among the heathen portion of this community, the unusual numbers who have attended our public worship, their behavior in and about the house of God, and in the decrease of the evil of intemperance among our people. These signs have all appeared during the past year, to which I may add the return of many backsliders, and I think also the increase in holiness on the part of our best and most circumspect men and women.

About six or seven persons have given evidence of having passed from death unto life during the year. Five have been received to the church upon profession of their faith in Christ, and one by letter. Three church members have died during the year, and one has received a letter of dismission. Three have been excommunicated and seven others suspended. Thirteen children have been baptized.

The whole number of church members now in regular standing is forty-six.

## Ojibwas.

LETTER FROM MR. AYER, DATED AT  
POKEGUMA, AUG. 1841.

FOR some years past war parties from the Sioux and the Ojibwas have been alternately making incursions into each other's territory, killing those who fell in their way, committing various depredations, and carrying terror wherever they approached. This state of things has been an impediment in the way of improving the character of the Indians, and caused those bands residing in the neighborhood of their enemies to pass their lives in continual alarm and danger. It has nurtured their worst passions. It has also been a source of many trials to the missionaries. At Pokeguma, which was one of the Ojibwa settlements nearest the Sioux country, there were a number of christian Indian families residing under the care and instruction of the mission. Mr. Ayer writes—

War has desolated Pokeguma. On the morning of the 24th of May, more than a hundred Sioux fell upon our quiet settlement, and in two short hours made it a scene of war and death. The enemy bore away the scalps of two interesting girls, one a scholar of our school. A christian Indian brother was severely wounded in the arm, and two sons of another brother were wounded, one in the head and the other in the shoulder. Two or three others were slightly wounded. The enemy left two or three of their dead behind. They did not molest us, or injure any of our property.

Five days after this event all the Indians, including our own people, left to flee north. A few families including two of the christian Indians went directly to La Pointe. All the others went some distance up the St. Croix. None have returned, except two or three, who tarried here but a night.

About twenty days after the Indians left here Mr. Boutwell and wife arrived. He met some of our people near the head-waters of the St. Croix, sad and hungry, earnestly desirous to return to their homes as soon as they could in safety. Shortly after Mr. Boutwell's arrival I went to St. Peter's to learn whether the Sioux agent could exercise his authority in preventing any further aggressive acts upon our people, and also to learn definitely the feelings and designs of the Sioux toward them. All hope of governmental interference was wholly cut off. The agent expressed much regret that such was the state of

things, but said he could do nothing effectual to arrest the evil. The most decided hostility was evinced by the Sioux, and we returned home with the full conviction that there was no alternative left to our Indians but to fight or die, if they remained at Pokeguma.

Soon after my return, Mr. Boutwell started for La Pointe, intending to visit the Indians by the way, who had gone from here. His object in going out was to look after our people, inform them of the result of my visit to St. Peter's, learn their intentions with reference to returning here or wintering at La Pointe or some other place, and to counsel and advise them in their trying circumstances. He also carried an invitation from the Mille Lac band to our people to go, with their teachers, farmers, and blacksmiths, and settle there. Mr. Boutwell was absent three weeks. He found most of our people at La Pointe, under the care of Mr. Hall, who furnished them with work sufficient to help them to their daily food.

The annuity to the Indians will be paid late in the fall, after which our people intend leaving La Pointe and traveling towards Pokeguma by the St. Croix and Kettle rivers, hunting by the way. We do not expect that a single party will return here to stay a day. We intend therefore to follow them in their encampments, itinerating as circumstances allow. I purpose soon myself to go to La Pointe and follow them as they leave that place for winter quarters.

About four weeks since a large party of Sioux, supposed to be 200, went to Yellow Lake in search of Ojibwas. We learn by a gentleman recently from St. Peter's that they took one scalp. Their spies have been here since our Indians left. Mr. Pond of St. Peter's recently sent us word that in case the Indians returned here, or to this vicinity, the Sioux would most certainly attack them. They seem resolved to blot out the name of Pokeguma from under heaven. They doubtless feel much chagrined at the failure of their spring's campaign here. They left St. Peter's in three bands, who took different routes, intending to fall, one after another, upon this place and so leave them neither root nor branch remaining. The first party turned back when within twenty miles of Pokeguma. The second party turned back at the falls of the St. Croix, with the loss of two sons of the principal chief, who were killed by two young men from this place, who were at the falls at the time on

business. One of these was killed, the other escaped unhurt. The third party of a hundred and eleven killed only two girls, and took them by surprise, and lost two warriors. One other was also, as is supposed, mortally wounded.

We have been waiting, looking for further developments of Providence to determine our course. A gentleman from the falls who recently visited St. Peter's, wrote us a few days since, that a treaty had just been held with the Sioux,

by which their whole country was ceded to the United States for Indian purposes. The Sioux were to be removed to the extreme western part of their country, where they are to have mills and houses erected and farms improved at the expense of the United States. Tribes from the east are to be located on a part of the said territory, etc. When the removal of the Sioux takes place our people may return home in safety.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN BENGAL.

AT pages 359—61, of the volume for 1839, and 232—4 of that for 1840, an account was given of a great awakening in the Krishnaghur district in Bengal, with some of the circumstances attending its progress. In March last the bishop of Calcutta visited this district again, and in a letter, dated in April, he wrote a statement to the president of the Church Missionary Society, from which extracts are given below, showing the progress of christian knowledge and piety among the native population there.

#### *Persecution of the Converts—Progress and Prospects.*

A fierce persecution has begun to shew itself in many parts of the mission, chiefly about Anunda Bas and Birho Ghatchu, which has occasioned great anxiety to the missionaries. An inquirer of only a fortnight's standing, yet accounted a Christian, was so beaten in one of these assaults, that he died of the injuries he received. The case is under the cognizance of the British authorities, but such is the state of native society, such the facility of obtaining false witnesses, such the collusion of the native officers of the districts, and such the profusion of money given as bribes by the heathen, if they have a point to carry, that there is no prospect of adequate protection from the injuries which hatred to the christian name generates, being speedily obtained. Flight, according to our Lord's direction, is the principal resource. Nine families have just come in to the Rev. A. Alexander, as his last letters state. Many villages are left wholly destitute. It is impossible for your lordship, or the English Christian, to conceive the extent to which the utter want of truth, the deep-rooted contempt for the christian faith, the paucity and distance of residence of the British civil officers, and the fearful customs for three thousand years of Hindoo idolatry, expose the helpless Christians to persecution. But so it was in the apostolic times, and so it has been in every subsequent period. Nor is it a slight evidence of the reality of Christianity in our converts, when Satan thus violently opposes it.

At a meeting held by the bishop at one of the stations for baptism and confirmation about 500 were present; 195 were baptized, 100 of whom had been more than a year under instruction; and fifty-four were confirmed.

The bishop gives the following general view of the mission.

In the evening of this joyful day, a variety of topics were discussed, while we sat, like Abraham, in "the breathing of the day," at the door of the mission abode. There are twenty-eight villages in Mr. Alexander's district, containing about forty inquirers and converts, on an average, in each; 1,100 all together, of whom 300 are baptized. The gross population is about 50,000. He has five village chapels, two catechists, and now five readers. These presented themselves about eight o'clock, P. M., in the verandah, to receive Mr. Alexander's directions for the next day, and report what they had done on the preceding one: for Mr. Alexander, exactly like Schwartz, keeps all his teachers close under his own eye, gives them no authority, calls on them for an account of all their proceedings, changes their circle of villages to prevent wrong customs and practices, and endeavors to preserve them in their first simplicity and humility. He goes round himself from time to time. He had twenty-seven baptisms at one place, a week or two ago, and did not finish the day's services till ten o'clock at night. He has married sixty couples. New inquirers are coming in. He has just heard of some spots to the north of his district, where 600 or 800 persons are anxious to learn what this new doctrine is. A considerable number in his twenty-eight villages are much in earnest, and some are quite raised to a new life. Family prayer is celebrated daily, morning and evening, by the catechist, if present, or by the head convert, if he be not. One evening Mr. Alexander arrived very late and unexpectedly at a village, and overheard a native Christian praying thus: "O Lord, I am very foolish, I am very ignorant. How can I pray? Oh forgive me my sins, for Christ's sake! Oh grant me thy Holy Spirit! I cannot say more. Lord, thou knowest all."—Surely these are the accents of the child of grace! Could an English cottager have prayed more simply and suitably?

Of Anunda Bas, another of the stations, the bishop writes—

A persecution was raging, the villages were deserted, the heathen threatening any who



should assemble at the christian worship announced on the preceding evening. In short, it was almost feared that I could do little but irritate the heathen at such a moment. I thought, however, that it would be better, at all events, to go and see for myself. Who was to encourage the persecuted flock concerning their faith, if their bishop and father did not? And he was to be prompt on such an emergency. Who was to inculcate faith and patience, who was to hold up the cross, who was to throw himself into the gap, if he did not? I went therefore, in the name of the Lord God; and I bless God that I did so. It took some time to assure the flock that I had arrived. We waited, tidings were sent around. It was known that Mr. Deerr was actually there. First one dropped in, and then another. Hundreds, men and women, at length filled the village chapel from end to end. I had not time, from the advanced heat of the day, and indeed my own exhausted state, for a public service; so fearful is our climate at the end of March; but I addressed them briefly from Acts 17: 30, 31. Inquirers, candidates, converts, heathen, were crowded before me.

*Interesting Interviews with the Native Congregations.*

Respecting a meeting held at Anunda Bas, for the purpose of introducing to the people a new missionary who was to labor there, the bishop writes—

After I had closed, I begged Mr. Lipp to stand up on one side of me, and Mr. Deerr, my interpreter, on the other. I then said to the christian flock, Now I present to you your new missionary. Mr. Deerr cannot do all the labor of Krishnaghur, with its 120 villages and forty miles of distance. He has called on us for help. We have sent to the society in England, and they have sent out these brethren. We have divided the mission into five parts. Mr. Deerr will still visit them, as he is able. By degrees the new missionary will acquire your language, and know you all, as the shepherd his flock. They are building their houses; they are building their schools for your children. They will soon live among you. Do you understand all this? "Yes, we do," was shouted out by hundreds of voices. Will you love your new missionary, will you obey him, will you help him in building his house and school? Will you wait patiently till he can speak your language as Mr. Deerr does? "Yes, yes, we will," was the unanimous reply. Will you stand fast in Christ, and not turn aside on account of the heathen around you? Will you return good for evil, and meekly wait for the laws to do you justice? "Yes, we will," was the heartfelt shout. Are you tired of Christ and Christianity? "No," resounded from one end of the company to the other. I then assured them that no injustice, no violence, no murder, could or would be long concealed under the christian government of Britain. They had only to let patience have her perfect work, and God would deliver them, as he did the first converts in the time of St. Paul. If your lordship could have seen how their countenances lighted up as these questions were put to them, the thrilling animation with which they replied, and how their eyes glistened with joy and earnestness, you would have thought yourself at Thessalonica, in the apostolic age; only allowing for the wide difference

between miraculous inspiration and our own, when the converts "received the word in much affliction, with joy of the Holy Ghost."

A meeting for a similar purpose was held at Ranabund. Of the changes and improvements which had been made at Chupra, another village where was a missionary and many christian natives, the bishop writes—

A few months since all was a jungle, so was the Zillah itself forty years ago: now every thing was teeming with christian civilization. What building is this? I asked. "It is the girls' school." And this? "The house for the mistress." And that large building? "The mission-house." And those smaller ones? "The out-offices." And that wall? "It incloses the garden." And where is the new church of which you talk to stand? "Here," was the answer, "and I will shew you the ground plan." It was like magic. And not a brick of all this had been laid when I passed through the same place in October, 1839. What a blessing is Christianity! How it raises, civilizes, dignifies man! How it turns literally, as well as figuratively, the wilderness and solitary place into the garden of the Lord! How manifestly it has the promise, both of the life that now is, and of that which is to come!

On the Tuesday—the Lord's-day and Monday we passed at the station of Krishnaghur. We spent the morning at Chupra, where I held a confirmation, and laid the foundation of a mission-church, to be called Christ Church. Mr. Deerr was again my interpreter. I made some remarks on the christian temple, from Ephesians ii, 17—22, that fine passage of the blessed apostle, on "the foundation of apostles and prophets, the chief corner-stone," the growth of the building, the inhabitation in it of God, through the Spirit. While I was speaking of the superstructure, I turned to 1 Peter, ii: 1—7, where the apostle Peter describes the converts as "lively stones built up a spiritual house;" and I pointed out the difference between the dead and senseless materials of earthly buildings, and the living, penitent, and spiritual materials of the christian church. I stopped them, and asked them if they all wished to be lively stones on Christ, the sure foundation. They replied, with one loud cry, "Yes, we do." Then fall down in prayer, I said, and implore his blessing. The whole congregation fell prostrate, in a moment, on the ground, covering their faces with their hands—the feeble Hindoo seldom kneels in the manner of Europeans—and each one repeated the petition, as uttered by children, "O Lord Jesus, make me a lively stone!" Never did I see more apparent sincerity and fervor. It was perfectly electric. The confirmation embraced a small company of sixteen only, for Mr. Blumhardt had not actually begun to reside, nor had he a fluent command of Bengalee.

At Bohirghatchee, one of the villages under the instruction of Mr. Deerr, the bishop remarks—

I entered the humble chapel with its mud-walls, whither the deceased had fled; and was rejoiced and surprised to see a crowd of 100 or 200 persons, with heathen in the distance, waiting our approach. Twenty-nine were here pre-

sented for baptism. I examined them in the chief articles of the creed, the Lord's prayer, and the ten commandments. Who breaks the second commandment? I asked. "The Hindoo who bows down to idols," was the answer. What do children do, who take their sick parents to the Ganges, and fill their eyes and ears with its mud? "They break the fifth commandment." If a son were to neglect his own father, and were to honor and reverence a stock or a stone instead, what would he do? "He would act as idolaters do to our heavenly Father." Who is the only Savior? "Jesus Christ." Who is Jesus Christ? "The Son of God." And so throughout the similar principles of Christianity. I sat with amazement, to witness the grace of God in these poor persecuted creatures. I summed up my address with seven heads, which I made them repeat distinctly after Mr. Deerr: the creation, the fall, the ten commandments, the incarnation and sacrifice of Christ, the operation of the Holy Spirit in changing and purifying the heart, the Holy Scriptures, the means of grace; as ministers, the church, the Lord's-day, prayer, sacraments, etc. I then exhorted them to patient silence under persecution, remembering the words, "Vengeance is mine: I will repay, saith the Lord."

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN INDIA.

In former volumes of the *Missionary Herald*, somewhat full accounts have been given of the Tinnevely mission in Southern India. Mr. Dent, one of the missionaries, gives the following statements respecting the progress of the christian cause in the district of Tinnevely itself.

#### *Number under Instruction—Readers and Catechists.*

There are in this district under instruction, 852 souls, including adults and children, living in twenty-five villages, and forming twenty-five congregations. In eleven of these, catechists are stationed, who also visit and teach the people of the other congregations as comprehended in their respective charge. It is gratifying to observe, on comparing the list of 1838 with that of the last year, that there has been, notwithstanding the deduction of those who had been expelled either for grossly wicked conduct or for intermarrying with idolaters, an actual increase of 200 persons from among the heathen.

Dohnavoor itself has been peculiarly visited and blessed. A larger place of worship has become necessary. Besides the daily morning and evening prayer and exposition of Scripture, we have two regular services on the Sabbath-day; and on both occasions, the church is literally crammed, and some are obliged to sit out of doors. The present church will contain about 120 or 130 people, but one is required that shall be large enough for 300.

The village of Karisel, where we formerly had six families only with us, has, during the year, abandoned idolatry, and embraced Christianity. About sixteen months ago, the people, who were then under instruction, conducted themselves in a manner so unworthy of the gospel, that I had nearly determined on withdrawing their catechist from them; but their catechist, who I do believe to be a man of

prayer and of a persevering character, entreated me to try them a little longer. The trial has issued, under the blessing of God, in the whole village, young and old, attending church regularly, and learning the Word of God with care and attention.

At Sevel the gospel has triumphed in a public manner over heathenism. Sevel is a large populous village, in which there are some thousands of heathens and Mohammedans of all classes. We have had a few families here, of the Shanaar tribe, under instruction for several years, among whom John, the late catechist, labored with diligence and faithfulness; but he was not permitted to see the fruit of his labors, and the overthrow of idol worship in the village among that class of people. During the year, all of them, with three exceptions only, joined the congregation; and they then agreed among themselves to demolish their peicoll, or devil temple, and to convert it into a place of worship. The people informed me of their intention, and asked me to witness the spectacle. The most forward among our people entered it first, and one of them, with an axe in his hand, and with this sentence, "O Christ, help!" in his mouth, gave the chief idol a blow, and severed the head from the body: then came others, and threw down the idols and altars, demolished the inner courts and walls, and levelled them all to the ground. The idols, broken to pieces, they threw out for public exhibition; saying, "Such are the gods whom we have ignorantly worshipped! they cannot help themselves; how can they help us?" There was a great crowd of spectators. The heathen of the village were angry at this outrage, and injustice, as they termed it; and would have made some attempts to recover the gods, but my presence tended considerably to still them. The heathen cried out, "O ye fools! ye madmen! what have ye been doing? Have ye cut down and destroyed the tutelal gods and goddesses of your village? Be sure that you and your families will ere long be visited! Ammen will revenge herself upon you all shortly!" Our people replied, "These are sand and clay, made by our own hands: they can never do us injury! The Lord Jesus alone is God: him we all worship, and he will protect us." I had good opportunity of addressing the crowd on the folly and absurdity of their religion, and of directing them to the Lord Jesus, the Savior of lost creatures. The sight was overpowering to me, having never witnessed any thing of the kind before; and I thanked God for this public triumph of Christianity over idols and idolatry in the village. We went afterward and had prayer in that place, which but a little before was a devil-temple, and a nest of all unclean things.

The number receiving christian instruction is 768. Their education is scriptural: no other books are allowed either to be read or used in any way in our schools, except those which have been previously approved of by us.

Mr. Schaffter, in the northern district, has under his care nine readers and forty-eight catechists, besides a class of six who are in a course of preparation for these employments.

Of the superiority of the baptized heathen to the Roman Catholics, Mr. Schaffter writes—

The total number of baptized in my district amounts to 882 souls—thirty-nine more than were included in my last report. While the

baptized gave us now and then a great deal of uneasiness by their coldness, backslidings, and conformity to the evil practices of this world, it is a matter of joy and thankfulness to God, that those who have been baptized from heathenism, go on, on the whole, steadily, and learn the word of God with diligence and pleasure: very few of them indeed backslide. It is different with the baptized people who have joined us from the Roman catholic church: they have a tinge of Christianity, which gives them a prepossessing appearance in the eyes of those who have not a deeper knowledge of the native character, and who have not been long acquainted with them; but they are, in reality, in a state nearly as base and as degraded as the heathen: they are more addicted to the sin of drunkenness, more proud, less manageable than they; while, in respect to cheating, adultery, and other uncleanness and superstition, they are very little better; so that, in more respects than one, they may be said to be heathens: and if it had not been the constant practice of all the protestant churches to receive the Roman catholics into their communion without re-baptizing them, I should more than once have come on the thought of administering that rite to them. Many of the Roman catholics, however, who joined us several years ago, have much improved; and many of them have imbibed the spirit and walk worthy of the gospel.

Under the care of Mr. Thomas in the Meignanapooram district are 2,123 natives, scattered through 39 villages; of whom 593 are baptized, 49 of them received during the last year.

#### REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE directors introduce their report, from which statements given below are gathered, with the following remarks—

“Rejoice in the Lord alway; and again we say, rejoice!” are words which your committee venture to employ, as they proceed once more to lay before the society the annual detail of their proceedings. That detail will be found replete with encouragement. If the funds shall be reported as less than those of the previous year, the difference can be satisfactorily accounted for; and an amount will be stated, still shewing the past to have been one among the best of the society’s years. An issue of Scriptures will be reported larger than was ever made before. The first-fruits of a harvest of spiritual good, resulting from the circulation of the Scriptures, will also be presented; while the opening prospects are full of the promise of hope. True it is, that there remain dark spots here and there in the horizon: true it is, that our joy must still be a chastened joy; but, with every allowance made, with every drawback admitted, your committee still venture to repeat the cheering words, “Rejoice in the Lord alway; and again we say, rejoice!”

The society has made an effort to reduce the price of the Bibles which it issues, with reference to which the bishop of Winchester made the following remarks at the annual meeting.

We have heard, of old, of “a sealed book.” I trust the time is gone when we shall hear any thing of a sealed book, as it regards the word of God. I trust the time is gone! although, indeed, we have heard something, in some quarters, of the danger of an indiscriminate circulation of the Scriptures. We have been told that it was not thus that our Lord and his disciples labored, and that we cannot expect great and good results by such labors. But, notwithstanding this threat, I trust that the day of the sealed book is gone forever.

We have heard again, in times that are gone by, of a “chained book”—of a Bible chained in our churches and chancels: but I trust that the day of the chained book is also gone forever.

And we have heard this day of another book, a “stolen book;” the Bible the theft, and Luther the thief. I re-echo the words of the report, and trust that if we have got a stolen book, we shall act in the spirit of Zaccheus, and restore our stolen book four-fold, yea a hundred fold, to those from whom we took it.

We have heard, also, of a “dear book;” and I trust that day, too, is gone forever. When Faust, the goldsmith of Mentz, went to Paris in the fifteenth century, he asked 600 crowns for what might then be indeed called the “dear book.” When he reduced his price from 600 crowns to 60, all Paris was amazed at this immense reduction, and when he reduced it to 30 crowns, that amazement was turned to agitation—the whole of Paris was agitated at the thought of the dear book being purchased at so low a rate as 30 crowns. I trust the day of the dear book is now gone by. Let us turn to that which, I love to think, will in future be a cheap book—cheap, at least, in price, but, in another sense of the word, a dear book, the dearest of all possessions.

*Issues of the Year.*—The issues have reached an amount of 900,912 copies. The total issues, from the commencement of the society, amount to 13,223,383 copies.

Your committee have now to speak of the important measure announced, and received with so much satisfaction in the report of last year—the issue of the cheapened Scriptures. From the commencement, on February 1, 1840, to the close of November, when all the orders received up to the 10th of August, including many from the colonies, had been executed, the total issue was 332,377 copies; on which the total loss has been £14,410.

As already intimated, a suspension of the measure took place on August 10th; it being found utterly impossible, with a due regard to the other claims of the society, to sacrifice so large a portion of the free contributions. Great regrets were experienced by many on this occasion. The committee have now the pleasure to announce, that the issue has been happily resumed, with the prospect of little loss to the society; owing to the very low prices at which books of several kinds are now offered by the printers, as alluded to in the opening of the report.

*Auxiliaries and Associations.*—The domestic agents have presented their usual annual report; from which it appears that the number of new societies established during the last year is 210, making the total number of societies in England and Wales on the 1st of January, 1841, so far as information has hitherto been obtained, 2,757.



During the year 1,457 public meetings were held in behalf of the society, 1,146 of which were attended by agents, delegates, or officers of the society.

The society's grants in money and books amounted to £46,342.

#### GOSPEL PROPAGATION SOCIETY.

THE following particulars are taken from the abstract of the annual report as given in the Missionary Register. The statements respecting the British and Foreign Bible Society which precede this, as well as those relating to other English societies, which follow, are obtained from the same source.

By the exertions of many kind and able friends, public meetings have been held during the past year, almost in every county: and the city of London has set an example which the large towns and populous districts throughout the empire may be expected to follow. The result of the whole is, that the annual receipts of the society, from subscriptions and donations, which in the year 1837 were £10,739, amounted in the year 1838 to £16,082, in the year 1839 to £22,641, and in the year 1840, not yet closed, may be estimated at £40,000. So considerable an increase in the short space of three years may be regarded as a proof that the proceedings of the society are approved of by the country at large.

The receipts into the treasury were £75,491, and the payments £62,066.

The society has 99 missionaries in the North American colonies; 34 in the British West Indies; four or five catechists in Calcutta; 18 missionaries and seven catechists in Madras; and 30 missionaries in Australia and Van Dieman's Land; besides missionaries and schools in Africa and Mauritius.

#### CHURCH MISSIONARY SOCIETY.

*Missions* 11, *stations* 97: being in Western Africa 13, South Africa no station permanently fixed upon, Mediterranean 4, North India 14, South India 16, Western India 2, Ceylon 4, Australasia 17, West Indies and Guiana 23, N. W. America 4. *Laborers*, including wives, 1,285: and consisting of 39 English, 14 Lutheran, and 9 native or country-born clergymen, of whom 72 are married; 71 European lay assistants, of whom 48 are married; 5 European female teachers, and 913 native or country-born male and 64 female assistants. *Attendants on public worship* 66,493. *Communicants* 4,603. *Schools* 696. *Scholars* 35,396, consisting of 15,289 boys, 5,900 girls, 5,646 youths and adults, and 8,561 of whom the sex is not specified.

The numbers given under the heads of attendants and communicants are very imperfect, in consequence of no returns having been received from some of the stations, or defective ones from others. Scholars, excepting adults, are not generally included in the number of attendants on public worship, though in some of the returns they have, we believe, been included.

The receipts and disbursements of the past year, on account of the general fund, were, Re-

ceipts £90,604, disbursements £98,630; exhibiting an excess of disbursements over receipts of £8,026.

The large amount of the expenditure is to be traced to the progressive enlargement of most of the missions, through the blessing from above which has been vouchsafed to their operations. At no antecedent period have the missions, speaking of them as a whole, presented so favorable a view of the spiritual influence which they have been instrumental in diffusing.

The receipts of the year on account of the fund for disabled missionaries and their families amounted to £867.

The total receipts of the year, therefore, from all sources were £91,471.

Eleven missionary laborers died during the year, twenty-three returned to England, and thirteen ordained missionaries and six catechists were sent out, with the wives of thirteen, making thirty-two.

#### WESLEYAN MISSIONARY SOCIETY.

*Missionaries*: in Ireland 23, Sweden 1, Germany 1, France 20, Spain 2, Western Africa 17, South Africa 35, Malta 1, South India 13, North Ceylon 7, South Ceylon 13, New South Wales 7, Australia 4, Van Diemen's Land 8, New Zealand 14, Friendly Islands 8, Feejee Islands 6, Demerara 7, Honduras 2, West Indies 77, British America 92: total 363—of whom 204 are principally connected with heathens and converts from heathenism, and 159 labor among Europeans and British colonists.

*Assistants*: These missionaries are assisted by 2,361 catechists and readers, and by 336 salaried and 3,947 gratuitous teachers; of whom 5,614 labor in missions among the heathen, and 1,030 among professed Christians.

*Members in society*: 84,234: being an increase of 5,730; and consisting of 68,442 chiefly among the heathen, and 15,792 from among professed Christians.

*Scholars*: 56,849: being an increase of 1,771, and consisting of 42,434 chiefly from among the heathen, and 14,415 from among professed Christians.

The society sent out twelve missionaries during the year; seven returned, and nine deceased, and six females.

The total receipts were £90,182, and the disbursements were £109,226.

The debt of the society was, at the end of 1839, £20,871. An excess of expenditure has taken place in 1840, to the amount of £19,044; forming together, at the end of 1840, a debt of £39,916.

Of the encouraging prospects of the missionary work it is remarked—

The committee will not enlarge further, than to express the deep conviction which they entertain, that never, at any former period, were the spiritual state and prospects of the society's missions in general so encouraging as at the present time. Looking at the number of conversions to the christian faith which have taken place from some of the darkest and most degraded forms of heathenism, and the success which has attended the means employed in training the rising generation; contemplating, moreover, the native agency which is rapidly rising up at the oldest mission stations; that ex-

tensive diffusion of gospel light which is gradually dissipating the grossness of the darkness which had covered many heathen countries, and which is making the heathen ashamed of their superstitious and inhuman practices, and carefully marking the arrangements of Divine providence, by which many great and effectual doors are thrown open, and the christian church is beckoned forward to renewed exertions and more splendid triumphs, the committee, with adoring gratitude, thank God for the present and the past, and take courage with respect to the future.

With their coadjutors, of other names, in the mission field, they rejoice that the conversion of

the heathen world no longer remains a matter of pure faith. The work is beheld in actual and delightful progress. The set time to favor Zion and to make her boundaries commensurate with the habitable globe, appears to be at hand; and a two-fold effort, to provide the divinely-appointed means on a scale somewhat proportionate to the greatness of the work, and to increase in fervent and importunate prayer for the promised out-pouring of the Holy Spirit to give to those means complete efficiency, the committee are persuaded has become the manifest and bounden duty of all who love the Lord Jesus Christ and are concerned for his honor.

## American Board of Commissioners for Foreign Missions.

### RECENT INTELLIGENCE.

**BORNEO.**—On account of the ill health of his wife, which required a change of climate for a time, Mr. Nevius left Pontianak with her in the latter part of March, and on the 3d of April they were at Singapore. The health of Mrs. N. was improving.

**SYRIA.**—Messrs. Smith and Wolcott, and their wives, and Doct. Van Dyck, were, 6th September, at Deir el Kamar, the capital of the Druze country on Lebanon, where they had spent the summer and had opened a school for the sons of the Druze chiefs, while Mr. W. M. Thomson had opened one or two others at Ain Anoub for the common people. All, nobility and common people, acquainted with the missionaries, seem desirous of education, and generally ready to receive the Bible and religious books. Only the pecuniary means are wanting to establish schools throughout the sect. Even the Maronites desire schools, and only the fear of excommunication would deter them from sending their children, were there schools for them.

The British government have decided to secure protection to the Druzes against the Maronites; and the Rev. Mr. Nicolayson, of the London Jews' Society has, by direction of the government, arrived in Syria from Constantinople, to aid the military commander in making some appropriate arrangement in regard to this people.

**NESTORIANS.**—Mr. Beadle, stationed at Aleppo, writes, 17th August, that a man hired to accompany Messrs. Hinsdale and Mitchell from Beyroot to Mosul, had returned as far as Aleppo, having, while sick on the way, been robbed of all the letters which he was conveying back from the missionaries. He brought, however, the afflictive intelligence that the Rev. Colby C. Mitchell died, after a few days illness, at a Koordish village about five days journey before

reaching Mosul; and was buried in a neighboring village of Jacobite Christians, called Telbel. The man also states that, after travelling two days more, Mrs. Mitchell was taken ill, and was obliged to stop four days, and then was carried three days on a litter, on men's shoulders, to Mosul. There the man remained three days, and when he left it was thought she would soon recover. Doct. Grant had not arrived at Mosul, but was expected. Mr. Beadle dispatched a courier from Aleppo to Mosul, who was to return in about thirty days, when it is hoped that more particulars respecting this afflictive event will be obtained and forwarded to this country.

### HOME PROCEEDINGS.

#### TO THE FRIENDS OF MISSIONARIES.

THE postage of letters is now such to the missionary stations in the different parts of western Asia, by way of Havre, and to those farther east, by way of England, that it will be proper to send letters to those stations *overland*, if written on thin, light paper, rather than detain them for sailing vessels. Where a letter can be written on half a sheet, the expense will be proportionably less, as the postage is charged by weight. For this reason, the sealing should be with wafers, and not with sealing-wax. Letters addressed to missionaries connected with the American Board of Commissioners for Foreign Missions, and sent, postage paid, to the Missionary House, if marked '*overland*,' will be forwarded through the channels above mentioned. In respect to letters for the Mediterranean, however, it should be remarked, that as frequent opportunities occur to send to Smyrna by ship, and the postage by way of Havre is more in proportion than in the other case, it would be better not to write '*overland*' upon them, unless it is important they should be received within the space of three months from their date.

*Missionary House, Boston, Nov. 1841.*

## Donations,

## RECEIVED IN OCTOBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. a friend, in Colleg. R.	
D. chh. New York city, 125.)	425 00
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Cornwall, Two indiv.	4 00
<i>Berkshire co. Ms. Aux. So.</i>	
New Lebanon, N. Y. R. Woodworth, a	
rev. pen. to constitute WILLIAM BAILEY	
an Hon. Mem. 100; presb. chh. 20;	120 00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Mass. miss. so. as income	
of Mrs. Osborn's legacy, to pro. the	
gospel among the Ind. of N. Amer.	
83 40; fem. benev. so. in Salem st.	
chh. for <i>Joseph H. Towne</i> , Ceylon, 20;	
a lady, 5; av. of necklace, 4.50; chil.	
of Miss Lothrop's sch. 6.12;)	175 43
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Barnet, Cong. chh.	9 50
St. Johnsbury, 2d cong. chh. 15.50;	
E. and F. Fairbanks & Co. 100; 115 50—125 00	
<i>Charleston and vic. S. C. Aux. So.</i>	
R. L. Stewart, Tr.	
Charleston, J. Adger,	50 00
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Dublin, A fem. friend,	1 00
<i>Coos co. N. H. Confer. of chhs.</i>	
Whitefield, Cong. chh.	3 53
<i>Essex co. South, Ms. Aux. So. C. M. Rich-</i>	
<i>ardson, Tr.</i>	
Gloucester, Mr. Nichols's so.	25 00
Ipswich, S. par. Mrs. M. H. Lord,	
for <i>Dorcas Adams</i> , Ceylon,	20 00
Manchester. Cong. so. mon. con.	76 36
Salem, Howard-st. chh. mon.	
con. 30.64; Tab. chh. gent. 5;	
Liberian miss. sch. so. 50;	
WILLIAM SUTTON, which con-	
stitutes him an Hon. Mem.	
200;	285 64—407 00
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Stratford, Cong. chh.	81 10
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Bridgeport, Coll. to constitute	
SHERWOOD STERLING an Hon.	
Mem.	100 00
Darien, Mon. con. 62; coll. 51.72;	113 72
Fairfield, Coll. 162.22; la. 33.50;	
sub. sch. for <i>Minot Sherman</i> ,	
Ceylon, 20; Misses Mills, for	
<i>G. A. Mills</i> , Ceylon, 20;	235 72
Greenfield, Gent. and la.	13 68
Greensfarms, Gent. and la. to	
constitute Mrs. BETSY COTCH	
an Hon. Mem. 101.37; a friend,	
10; do. 3; Mrs. H. 1;	115 37
New Canaan, Gent. 77.67; la.	
83 33; mon. con. 58.68;	219 68
Norfield, Gent. and la. 40; Rev.	
M. Mead, 3;	43 00
North Fairfield, Gent. and la.	
32.76; mon. con. 13;	45 76
North Greenwich, Gent. 45; la.	
92.86; mon. con. 18;	86
North Stamford, Gent. and la.	35 49
Norwalk, Gent. 146.30; la. 98.27;	
mon. con. 85.82; 2d so. bal.	
5.44;	335 83
Ridgebury, Gent. and la.	23 00
Ridgefield, Coll. 63; mon.	
con. 43;	106 00
Stamwich, Mon. con. 77.72;	
gent. 30.86; la. 43.13; (of	
which to constitute EZEKIEL	
CLOSE an Hon. Mem. 100.)	151 71
West Greenwich, Coll. 430.37;	
mon. con. 37.50; la. 57; la.	
hea. sch. so. 43; a friend, 5;	572 87
Wilton, Gent. and la. 54.38;	
mon. con. 14.16; M. Marvin,	

to constitute CHARLES MARVIN an Hon. Mem. 100;

168 54

2,436 23

Ded. bad note, 1; paid by aux. so. 40c.

1 40-2,434 83

<i>Franklin co. Vt. Aux. So. C. Safford, Tr.</i>	
Bakersfield, Cong. chh. and so.	15 00
Georgia, Cong. chh. and so.	
68.41, P. B. 2;	70 41
Swanton, Benev. so.	24 00—109 41
<i>Franklin co. Ms. Aux. So. A. Phelps,</i>	
Tr.	140 55
Ashfield, Mon. con. 36.70; gent.	
21.06; la. 17.66;	75 42
Barnardston, Ortho. so.	30 00
Colerain, Cong. so.	15 00
Conway, La. 93.58; Mrs. G.	
Howland, dec'd, 20;	113 58
Deerfield, Ortho. so.	21 23
Greenfield, 1st cong. so. 21.21;	
2d do. la. 48;	69 21
Hawley, 1st par. mon. con. 4.84;	
c. box, 8.10;	12 94
Heath, Gent. and la.	17 63
Montague, Gent. 14.80; la. 17.69;	
mon. con. 6.29;	38 78
Northfield, Rev. H. S. Lombard	
and fam.	5 00
Shelburne, Gent. 75.10; la. 57.32;	132 42
Sunderland, Wm. Rowe, dec'd,	50 00
Rev. W. Riddle, for miss. to	
W. Africa, 100; for Sandw.	
Isl. miss. 100;	200 00—921 76
<i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>	
Berkshire, La.	4 46
Bristol, Mrs. P. W. for Sandw.	
Isl. miss.	10 00
Brockport, A friend,	4 25
Cato, Presb. chh.	25 79
Corning, do.	19 68
Elbridge, Cong. chh.	20 37
Elmira, Presb. chh. mon. con.	
64.35; coll. 134.42;	198 77
Evans, Cong. chh.	15 00
<i>Geneva, Presb. chh. D. L. Lum,</i>	
50; H. Dwight, 49.28; la. 7;	
Rev. D. Malin, to constitute	
SOPHIA H. MALIN an Hon.	
Mem. 125;	231 28
Gorham, Presb. chh.	21 50
Hammondsport, Presb. chh. to	
constitute Rev. ROBERT E.	
WILSON an Hon. Mem.	50 00
Hanford, Presb. chh.	24 00
Hopewell, Mon. con.	11 07
Jordan, Presb. chh.	16 57
La Fayette, which and prev.	
don. constitute NATHANIEL	
STERLING an Hon. Mem.	50 00
Le Roy,	6 00
Lyons, Presb. chh. coll. 81.32;	
mon. con. 19.50; la. 26.18;	
mater. asso. 6;	133 00
Newark, Presb. chh.	20 79
Ovid, do.	11 00
Painted Post, do.	19 60
Penn Yan, Mrs. A. M. Oliver,	
for <i>Erastus Gilbert</i> , Ceylon,	50 00
Phelps, Presb. chh.	70 21
Port Gibson, La.	10 00
Prattsburgh, ROBERT PORTER,	
which constitutes him an	
Hon. Mem. 100; indiv. 86.07;	
mon. con. 5.04;	191 11
Rushville, Presb. chh.	110 17
Speedsville, Chh.	9 00
Victor, Presb. chh.	20 00
	1,353 62
Ded. dis.	35-1,353 27
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Hanover, Dartmouth coll. mon.	
con. to constitute Rev. JOHN	
RICHARDS an Hon. Mem. 100;	
Plain, fem. benev. so. for sch.	
in Ceylon, 30;	130 00
Lebanon, Mon. con. 15.55; L. Wa-	
ters, by A. Allen, Adm'r, 34.45;	50 00



Littleton, Rev. L. Worcester,	10 00—190 00	New Preston, Coll. 101,85; mon.	
Hampden co. Ms. Aux. So. C. Merriam, Tr.		con. 13,24;	115 09
Chester, Cong. so. mon. con.	20 00	Norfolk, Coll. (of which to constitute ROBBINS BATTELL an Hon. Mem. 100);	300 00
Chicopee, Mr. Clark's so. 25,37; mon. con. 14,30; Mr. Rogers's so. 117,16;	156 83	Northfield, Coll. 40; la. cent so. 11; mon. con. 9;	60 00
East Granville, Mon. con.	4 89	Plymouth Hollow, Coll. 144,24; mon. con. 73;	217 24
East Long Meadow, Cong. so. 24,33; mon. con. 18,70; a friend, 10; do. 50c.	53 53	Sharon, Mrs. B. H. Gould, which and prev. dona. constitute WILLIAM M. GOULD, Sharon, and SEABURY S. GOULD, Seneca Falls, N. Y. Hon. Mem. 150; Miss H. G. 2;	152 00
Feeding Hills, Mon. con.	10 41	Sherman, Coll. 50,26; la. 31,50; South Britain, Coll.	81 76
Ireland, Coll.	38 92	Southbury, Coll. 116,04; fem. cent so. 11,02; mon. con. 5,07;	95 00
Long Meadow, 1st par. 26,50; mon. con. 73,47; G. Burt, 50;	149 97	Torrington, Coll.	113 77
Monroe, Gent.	33 00	Warren, do.	87 00
Monson, Mon. con. 25,08; mem. of 1st. pray. cir. 31,50; do. of 2d do. 8, 50; contrib at com. for sup. of Mr. Merrick, 33; Rev. Dr. Ely, 30; Mrs. Ely, 2,50; M. Ives, 20; sab. sch. con. 8 08;	158 66	Washington, do.	130 00
Montgomery, Mrs. E. Taylor,	5 00	Watertown, Coll. 199,13; Mon. con. 47,84; la. mu. im. so. 7; sab. sch. 8,03;	262 00
Palmer, Mon. con.	12 00	Winchester, Coll. 27,44; mon. con. 7,56;	35 00
South Wilbraham, Chh. and so. Springfield, 1st par. coll. and mon. con. 110; 4th so. 40,16;	150 16	Winsted, Coll.	100 00
Westfield, Chh. and so. 88,59; mon. con. 54;	142 59	Wolcottville, Coll. (which and prev. dona. constitute Rev. SAMUEL DAY an Hon. Mem.	37 01
Wilbraham, N. par. mon. con. 39,65; dis. sch. No. 9, for Mrs. Coan's sch. at Hilo, 5,10;	44 75—989 11		2,889 44
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.		Ded. unavailable notes,	537 44—2,352 09
Grafton, Evan. chh. and so. to constitute OTIS ADAMS an Hon. Mem.	100 00	Lovell and vic. Ms. Char. So. W. Davidson, Tr.	
Northbridge, Mon. con. 19,77; sub. 25;	44 77—144 77	Lovell, John-st. chh. sub. 177; Ind. miss. so. for sup. of Mr. Wheeler, 66;	243 00
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.		Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Avon East, Gent. 37; mon. con. 15,07;	52 07	Chichester, Mrs. N. True,	1 00
Enfield, Gent.	80 82	Concord, S. chh. mon. con.	37 32
Hartford, 1st so. gent. 778,26; la. 654,53; mon. con. 25,70; N. so. coll. 884,53; mon. con. 52,11; (of which fr. B. Hudson, to constitute ELIZA W. HUDSON an Hon. Mem. 100);	2,395 13	Dunbarton, Mon. con.	1 93
Suffield, La.	37 10	East Boscawen, So.	4 12
West Hartford, Mon. con. 16,05; la. 68,77; Miss A. P. Talcott, for John Talcott, Ceylon, 20;	104 82—2,669 94	Epsom, Gent. 11,88; la. 15,33;	27 21
Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.		Henniker, Mon. con.	13 91
Glastenbury, 1st chh. and so. gent. 118,50; la. 115,26; E. so. la. 12,86;	246 62	Hopkinton, 2d cong. so.	3 18
Middletown, S. chh.	16 00	Salisbury, Cong. so.	7 00—95 67
	262 62	Middlesex North and vic. Ms. Char. So.	
Ded. c. note,	2 00—260 62	J. S. Adams, Tr.	
Kennebec, Me. Confer. of chhs. B. Nason, Tr.		Fitchburgh, J. T. Farwell, to constitute Mrs. MERSILVIA T. FARWELL an Hon. Mem.	100 00
Hallowell, S. cong. chh. mon. con. and coll. 111,17; R. K. Page, to constitute WILLIAM R. PAGE an Hon. Mem. 100;	211 77	Westford, Fem. char. so. for tracts in China,	23 50—123 50
New Sharon, Fem. miss. asso.	11 50	Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.	4 00
Winthrop, Cong. chh. mon. con. 29,34; la. 14; A. S. 2; B. B. 1;	46 34	Northboro', W. Fay,	
	269 61	Middlesex Asso. Ct. H. C. Sanford, Tr.	
Ded. bad note,	1 00—268 61	Chester, Mon. con. 45,08; la. 17,70; to constitute Rev. Amos CHEESEBROUGH an Hon. Mem.	62 78
Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.		Deep River, Mon. con. 54,47; gent. 15,86; la. 12,48;	82 81
Bristol, Cong. chh. 19; mon. con. 22;	41 00	East Haddam, Gent. 37,08; la. 35,51; mon. con. 14,31; young la. and gent. cir. of char. 17;	103 90
New Castle, Gent. and la.	30 00—71 00	Haddam, Coll.	42 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.		Hadlyme, Mon. con. 9,69; la. 17,25;	26 94
Gen. contrib.	54 62	Killingworth, Mon. con. 16,16; gent. 13,70; la. 24,04; Rev. E. G. Swift, 7; J. Rutty, 5;	65 90
Bethlem, Coll.	115 00	Millington, Gent. and la.	18 00
Goshen, Coll. 165,83; Mon. con. 23,56;	189 39	North Lyme, La.	8 82
Harwinton, Coll. (of which to constitute Rev. CHARLES BENNETT an Hon. Mem. 50);	77 84	Petapaug, do.	19 11
Litchfield, 1st so. coll. 369,37; South Farms, mon. con. 12,30; fem. benev. so. 14,81; coll. 138,11;	534 59		430 26
		Ded. loss on unc. note,	1 50—428 76
		Monroe co. and vic. N. Y. By E. Ely, Agent.	
		Batavia, La.	11 00
		Clarkson, Cong. chh. la. for fem. sem. at Sandw. Isl.	30 00
		East Avon, Presb. chh.	7 00
		Eden, do.	9 00
		Fowlerville, Cong. chh.	33 00
		Livonia, Fem. mite so.	8 00
		Mendon, L. R. 1; Mrs. L. R. 1;	2 00
		North Bergen, Lyme presb. chh.	20 12
		Pembroke, Presb. chh.	7 73
		Rochester, Brick presb. chh. (of which fr. WILLIAM ALLING.	

which constitutes him an Hon. Mem. 100; 304; 1st do. (of which fr. Rev. T. Edwards, to constitute EUGENE EDWARDS an Hon. Mem. and towards pay. of debt of the Board, 100; indiv. for do. 50; and to constitute HENRY A. DE FOREST, Mrs. CATHARINE S. DE FOREST, and Mrs. MARIA W. SMITH, Syria, and LEVI A. WARD, Hon. Mem.) 552, 11;	856 11	Goshen, Gent. 31, 15; la. 26, 99;	58 14
Royalton, 1st cong. chh.	10 00	Granby, Gent. 185, 13; mon. con. 96, 33; Mrs. C. and Mrs. P. Smith, to constitute JOSEPH CLARK an Hon. Mem. 100; chil. of mater. asso. 4, 31;	385 77
Webster, L. Brooks,	1 50	Hadley, N. par. mon. con. 33, 50; la. 23, 79;	57 29
West Bloomfield, Cong. chh. sab. sch. for Hervey Bushnell, Ceylon,	20 00-1,015 46	Hatfield, Mon. con. 127, 81; a pensioner, 10;	137 81
<i>New Haven City, Ct. By J. Frisbie, Agent.</i>		Northampton, 1st par. mon. con. 52, 12; A. Lyman, 50; a friend, 20; a lady, 16; juv. benev. sew. so. 20; Edwards chh. benev. so. 19; mon. con. 14, 53;	191 65
New Haven, Mon. con. in united chhs. 43, 87; do. 3d chh. 12, 10; do. in Yale coll. 20, 26; Centre chh. young la. bible class, for Herrick sch. Ceylon, 33, 16; Durand so. 20; N. chh. a friend, 20;	149 39	Norwich, Coll.	12 53
Orange, C. Phillips,	10 00—159 39	Plainfield, L. Hallock, to constitute Mrs. MARY S. STEELE, Madura, an Hon. Mem. 100, 50; a bal. 1, 92;	102 42
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i>	183 66	South Hadley Canal, Fem. benev. so. 17; 1st par. gent. 101, 62; la. 74, 06;	192 68
Meriden, Cong. so.		Westhampton, La.	9 00
<i>New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.</i>		Whately, Mon. con. 44, 76; do. for tracts in for. lands, 5; chh. 4, 50; J. White, 2, 50;	56 76-2, 134 62
Derby, 1st so. 123, 76; mon. con. 59, 02; miss. so. 60; juv. so. for child at Ahmednuggur, 20; Betsy Bradley, dec'd, 10;	272 78	<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	15 00
Hamden, E. Plains. gent. 42, 84; la. 22, 10; mon. con. 16, 06; Mt. Carmel, mon. con. 22, 98; gent. 26, 96; la. 15, 50; sab. sch. 11, 49;	157 93	Jewett City, J. Hyde,	
Humphreyville, Gent. 18; la. 33, 57;	51 57	Oncida co. N. Y. Aux. So. A. Thomas, Tr.	
Middlebury, Benev. asso. 72, 58; Joseph Clark, dec'd, 15;	87 58	Guilford, 1st cong. chh.	13 25
Milford, 1st so. gent. 156, 41; la. 128, 92; chh. coll. 34, 24; sab. sch. for sch. in Ceylon, 32, 25; 2d so. 51, 89; united mon. con. 20, 73;	424 44	Northern Miss. so. Int.	9 52
Naugatuc, 6; Sarah Clark, dec'd, 10;	16 09	Paris, Cong. chh. and so. 5, 64; Mrs. W. 2;	7 64
New Haven, Chh. st. chh. mon. con.	36 71	Russia, Presb. chh. 17, 32; C. Preston, 10;	27 32
Orange, Gent. 37, 37; la. 33, 76; A. Smith, 10;	81 13	Sauquoit, Union presb. chh.	4 67
Oxford,	30 00	Stockbridge, Chh.	30 00
Prospect,	5 43	Winfield, Cong. chh. mon. con. 12 00—104 40	
Waterbury, Gent. 83, 34; la. 60; mon. con. 27, 87;	171 21	<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
West Haven, 55, 23; sab. sch. 4, 50;	59 73	Bradford, Gent. 30, 50; mon. con. 19, 50;	50 00
Woodbridge, Gent. 57, 75; la. 55; mon. con. 8, 50;	121 25-1,515 76	Braintree, Cong. chh. and so.	11 73
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>		Brookfield, Gent. 20; la. 20; mon. con. 19, 42; N. W. 10; Mrs. P. L. 10; E. L. 10; E. C. 10;	99 42
(Of which fr. Mrs. M. Clark, for R. W. Clark and D. H. Clark, Ceylon, 5;)	1,023 97	Chelsea, Gent. 41, 80; la. 30, 93; mon. con. 9, 57;	82 30
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>		Corinth, Gent. and la. 23, 67; mon. con. 15; sab. sch. 15, 59;	54 26
Roxbury, Eliot chh. and so. mon. con.	13 35	Thetford, Mon. con. 67, 80; gent. 15, 48; la. 26, 72; (of which to constitute SIMEON SHORT an Hon. Mem. 100;)	110 00
Stoughton, Mon. con. 21, 75; a friend, 10; do. 5;	36 75—50 10	Tunbridge, Rev. D. H. Williston, to constitute ABRAHAM PUTNAM an Hon. Mem. 100; Mrs. S. Cushman, 50; indiv. 8;	158 00
<i>Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.</i>		West Fairlee, Indiv.	8 50
Amherst, 1st par. 135, 75; do. extra effort, 108, 50; la. 78, 19; do. extra effort, 38, 25; mon. con. 81, 88; Rev. Dr. Humphrey, 25; Mrs. Humphrey, 25; N. par. coll. 37, 68; E. par. mon. con. 11, 19; contrib. 10, 64; S. par. mon. con. 10; Mill Valley, do. 11, 45;	573 53	Wells River, Cong. chh. and so.	20 00
Belchertown, C. W. Oviatt, dec'd, for miss. to China,	5 00	West Randolph, Mon. con.	12 00
Cummington, A dona. 2; village chh. la. 5, 57;	7 57	Williamstown, Cong. chh. and so. 32, 57; mon. con. 18, 58; A. S. 10; J. K. 10;	71 15—677 36
Easthampton, Gent. 174, 56; la. 80; mon. con. 71, 30;	325 86	<i>Orleans co. Vt. Confer. of chhs. S. S. Clark, Tr.</i>	7 32
		Greensboro', Cong. chh.	28 50
		Irasburgh, Mon. con.	99
		Morgan,	1 00—37 81
		Westfield, L. Page,	
		<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	60 00
		Braintree, 1st par. la.	11 00—71 00
		Randolph, 1st par. Mrs. J. Wales,	
		<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
		Bangor, 1st cong. chh. and so. 85, 31; Hammond-st. chh. mon. con. 36, 72; mater. asso. for chil. of miss. in this country, 6, 16; a fem. 7; juv. pray. meeting, 2, 08;	137 27
		<i>Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.</i>	
		Candia, Mon. con.	19 54
		Chester, Mr. Clement's chh. and so. 40, 26; mon. con. 28, 77; la. sew. so. 40; presb. chh. and so. 15;	124 03
		Kingston, Mon. con.	10 00
		Lamprey River Village, Chh. and so.	33 00
		Raymond, D. M. Lane,	14 00—200 57

<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>		
Castleton, 1st cong. chh.	6 85	
Middletown, Mon. con. 5; M.		
Caswell, 4; J. C. 1;	10 00—16 85	
<i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i>		
Balance,	62	
Charleston, Evan. chh. mon. con. 15 00		
Claremont, S. Abbott, dec'd,	12 00	
Cornish, Gent.	10 00	
Lempster, 2d chh.	7 52	
Newport, Gent. 37,87; la. 36;		
mon. con. 22; sab. sch. 1,13;	97 00	
Plainfield, A fem. friend,	5 00	
Washington, Cong. chh. mon. con. 4 62		
West Plainfield, Cong. chh.	10 00—161 76	
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>		
West Taunton, Mr. Cobb's so.	14 37	
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>		
Gilead, Gent. 18,68; la. 22,56;	41 24	
<i>Valley of the Mississippi, Aux. So.</i>		
G. L. Weed, Tr.	224 00	
<i>Western Reserve aux. so. By Rev.</i>		
H. Coe, Agent,		
Cuyahoga co. Cleveland, 1st		
presb. chh. 84,25; mon. con.		
32,08; a friend, 1; Ohio City,		
Cong. chh. mon. con. 32,50;		
1st presb. chh. 7,50; la. benev.		
so. 22,25; Erie co. Birming-		
ham, 5; Milan, 5; B. Sturte-		
vant, 10; A. B. H. 5; Geauga		
co. Painesville, 23,40; Huron		
co. Fitchville, Presb. chh.		
1,50; Lyme, 10; J. Stebbins,		
10; E. Bemis, 5; B. Knox, 5;		
Medina co. Brunswick, Mon.		
con. 3,65; Chatham, 10; Medi-		
na, 2; Meigs co. Chester, Chh.		
7; Portage co. Atwater, Presb.		
chh. and so. 16; Charleston,		
Mon. con. 4,20; Freedom, 3;		
Nelson, 9; Lydian so. 21,64;		
W. Clark, 5; Randolph, 15,85;		
Rootstown, 35; Streetsboro, 3;		
Windham, 7,25; la. 4,72; San-		
dusky co. York, A friend, 5;		
Seneca co. Melmore, 8,50;		
Scipio, 25; Stark co. Massil-		
lon, 1st presb. chh. mon. con.		
36,83; Summit co. Bath, 5; L.		
H. 5; Cuyahoga Falls, 7; Hud-		
son, 22; W. R. coll. 5; Rev.		
Mr. Grosvenor, 10; Middle-		
bury, D. Preston, 10; North-		
field, 12; Richfield, H. Oviatt,		
15; O. M. Oviatt, 10; J. New-		
ton, 10; Tallmadge, Mon. con.		
13,50; gent. 7; D. Upson, 10;		
Rev. W. Hanford, 10; chil. in		
nater. asso. for J. C. Parme-		
lee, Ceylon, 20; Trumbull co.		
Gustavus, Av. of jew. 50c.		
Kinsman, 15; Vienna, 11;		
Warren, Mon. con. 16; ded.		
loss on remit. 3; c. note, 3;	690 12—914 12	
<i>Washington co. N. Y. Aux. So. M. Freeman, Tr.</i>		
Cambridge, Mr. Newton's chh.		
38,50; mon. con. 10;	48 50	
East Hebron,	5 75	
East Whitehall, Coll. 41; five		
indiv. 6;	47 00	
Middle Granville, Union so.	86 00	
Salem, Mr. Lambert's chh. 73,50;		
mon. con. 24,61; mater. so. 2;	100 11	
South Granville, Cong. chh.	13 50	
Whitehall, Mr. Kellogg's chh.		
115,28; mon. con. 50,30;	165 58	
	466 44	
Ded. prev. ack.	336 83—129 61	
<i>Windham co. North, Ct. Aux. So.</i>		
J. Williams, Tr.	47 12	
Pomfret, Payson Grosvenor, by		
request of E. D. Grosvenor,		
dec'd,	25 00—72 12	
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>		
Canterbury, Miss F. A. Cleve-		
land, to constitute Rev. Wal-		
ter Clarke an Hon. Mem.	50 00	
Plainfield, Mon. con.	8 00—58 00	
<i>Windsor co. Vt. Confer. of Chhs. J. Fran-</i>		
<i>cis and E. C. Tracy, Trs.</i>		
Chester, Mon. con.	11 37	
Peru, Cong. chh. and so. 19,50;		
dec. c. note, 2;	17 50	
Springfield, Juv. benev. asso. in		
sab. sch. for Mrs. Butler,		
Cher. miss.	20 00	
Weathersfield Bow, Juv. miss. so.	32 00	
Westminster East, A fem. friend,	50	
Woodstock, A friend,	1 00—82 37	
<i>Worcester co. Central, Ms. Aux. So.</i>		
A. D. Foster, Tr.		
Auburn, Gent. 45,33; la. 56,49;		
mon. con. 14,57; a friend, 20;		
do. 10; do. 5; sab. sch. 2,31;	153 70	
Boylston, Gent. 30,01; la. 29,76;		
mon. con. 20,23;	80 00	
East Douglass, Gent. 27,29; la.		
33,83; mon. con. 26,43;	87 55	
Holden, Gent. (of which to con-		
stitute Rev. WILLIAM P.		
PAINE an Hon. Mem. 50;)		
164,25; la. 109,38; mon. con.		
78,32; a friend, 1;	352 95	
Leicester, Gent. 261,10; la.		
131,41; mon. con. 86,75; acad.		
asso. 13,40;	492 66	
Oxford, Gent. (of which fr.		
indiv. for Sandw. Isl. miss.		
on account of its anti-slavery		
char. 13,75; 179,15; la. (for		
do. 7,25;) 180,17; mon. con.		
164,37;	523 69	
Paxton, Gent. 59,53; la. 25,91;		
mon. con. 15;	100 44	
Princeton, Gent. 57,68; la. 69,32;		
mon. con. 78;	205 00	
Rutland, Gent. 28,97; la. to con-		
stitute Rev. JOSIAH CLARKE		
an Hon. Mem. 50; mon. con.		
45,22; less bad note, 1;	123 19	
Shrewsbury, Gent. 134; la. 80;		
mon. con. 68,06;	282 06	
West Boylston, Mon. con. and		
gent. 107,21; la. 93,33;	200 54	
Worcester, Mr. Miller's so. mon.		
con. 191,06; gent. 102,96; la.		
112,13; Rev. R. A. Miller, 25;		
Mr. Sweetser's so. mon. con.		
360,44; gent. 233,27; la. 408,49;		
Mr. Smalley's so. mon. con.		
423,46; gent. 172,63; la. 107,27;		
chaplain, steward and others		
of Lunatic Hos. 52;	2,188 71—4,790 49	
<i>Worcester co. North, Ms. Aux. So.</i>		
B. Hawkes, Tr.		
Hubbardston, La. char. so. for		
Samuel Gay, Ceylon,	20 00	
Petersham, Mrs. D. Grosvenor,		
dec'd, relic of Rev. D. Gros-		
venor, av. of necklace,	4 32—24 32	
<i>York co. Me. Aux. So. Rev. I. Kimball, Tr.</i>		
Alfred, Cong. chh. and so. mon. con.	30 00	
<i>Total from the above sources,</i>		\$28,372 93
VARIOUS COLLECTIONS AND DONATIONS		
A seaman, 25c. C. Wright, 17,85;	18 10	
<i>Albany, N. Y. 4th presb. chh. 50; Springfield.</i>		
sab. sch. 7;	57 00	
<i>Amherst, N. Y. Presb. so.</i>	7 10	
<i>Andover, Ms. Chapel cong. in Theolog.</i>		
semin. 129; students of Phillips acad. for		
Samuel H. Taylor, Ceylon. 20; a friend,		
5; W. par. juv. miss. so. for Joseph W.		
Barr and Sarah L. Holt, W. Africa, 40;	194 00	
<i>Athens, Pa. Presb. chh. mon. con. 12,15;</i>		
Miss H. Perkins, dec'd, 5,85;	18 00	
<i>Berlin Centre, O., J. W. Edwards,</i>	3 00	
<i>Big Grove, Ill. Chh. 13,70, less dis. 1,14;</i>	12 56	
<i>Bloomfield, N. J. Presb. chh. 16; juv. miss.</i>		
asso. 3,75;	19 75	
<i>Boonton Falls, N. J., J. M. Cook, for scrip.</i>		
for chil. in Ceylon,	2 50	
<i>Bridgeton, N. J., L. Q. C. Elmer,</i>	50 00	
<i>Brockport, N. Y. Presb. chh. mon. con.</i>	10 00	



<i>Buffalo, N. Y.</i> , E. Bristol,	37
<i>Byron, N. Y.</i> Presb. chh. mon. con.	23 28
<i>Cambridge, Ms.</i> Shepard chh. and so. 121; Mrs. Holmes, 10;	131 00
<i>Cambridgeport, Ms.</i> Mon. con. in Mr. Stearns's chh.	166 59
<i>Canandaigua, N. Y.</i> 1st cong. chh. fem. miss. so. (of which for schs. for Sandw. Isl. 20; to constitute Miss BETSY CHAPIN an Hon. Mem. 100;) 153; mon. con. 76.54; young la. in Ontario fem. sem. 20.46;	230 00
<i>Canonsburg, Pa.</i> Sab. sch. of Jefferson coll.	9 00
<i>Canterbury, N. Y.</i> , A friend,	5 00
<i>Chicago, Ill.</i> Presb. chh. 127.10; less dis. 9.42;	117 68
<i>Dansville Village, N. Y.</i> Free chh.	11 00
<i>Dexter, Mich.</i> G. Millard,	5 00
<i>Durham, N. Y.</i> , A friend,	10 00
<i>East Florida, A</i> friend,	110 00
<i>Elgin, Ill.</i> W. R. Mann, 20; less dis. 1.64;	18 36
<i>Florida, N. Y.</i> Presb. chh.	4 00
<i>Freehold, N. J.</i> , A lady,	5 00
<i>Gainesville, Ala.</i> Presb. chh. 80.06; mon. con. in do. 171; do. by D. S. W. 125.84; less dis. 30.08;	346 82
<i>Groton, N. Y.</i> , J. Carpenter, for miss. to Constantinople,	7 00
<i>Hamburg, N. J.</i> Presb. chh. mon. con.	11 72
<i>Harpersfield, N. Y.</i> Rev. P. Payson,	13 00
<i>Jackson, Pa.</i> Z. Bisbee,	1 00
<i>Jamaica, N. Y.</i> Presb. chh.	81 29
<i>Joy, N. Y.</i> Saved fr. visiting cards,	75
<i>Lake Ridge, N. Y.</i> , T. L. Cuyler,	5 00
<i>Leesburg, Ind.</i> J. R. Blain,	4 50
<i>Lexington, N. Y.</i> Indiv. 38.88; presb. chh. mon. con. 8.22;	47 10
<i>Lexington, Va.</i> Presb. chh. indiv. 18; mon. con. 4;	22 00
<i>Lovell, Ill.</i> La. asso. 11; less dis. 92c.	10 08
<i>Mobile, Ala.</i> C. H.	7 00
<i>Monroe, Mich.</i> Presb. chh. mon. con. 30; a friend, 1.55;	31 55
<i>Monticello, Fla.</i> Rev. J. S. Graves,	5 00
<i>Montrose, Pa.</i> Presb. chh. mon. con.	17 00
<i>Morristown, N. Y.</i> , A young friend, for Ceylon,	1 00
<i>Mt. Pleasant, Pa.</i> Mon. con.	25 37
<i>Newark, N. J.</i> 3d presb. chh. mon. con.	38 70
<i>New Castle, Del.</i> Fem. miss. so.	6 00
<i>New Orleans, La.</i> A. Hennen,	5 00
<i>Norfolk, Va.</i> Mrs. E. D. Rockwell,	5 00
<i>North Hardiston, N. J.</i> Presb. chh.	15 50
<i>Northville, Mich.</i> I. Crane,	7 00
<i>Ontario, N. Y.</i> , P. Heard,	10 00
<i>Orange, N. J.</i> , A. P.	20 00
<i>Park Hill, Cher. na.</i> D. Knowles,	5 00
<i>Paterson, N. J.</i> 2d presb. chh. mon. con.	9 00
<i>Pecatonic, Ill.</i> 1st cong. chh. mon. con.	5 06
<i>Philadelphia, Pa.</i> 1st presb. chh. mon. con. 398; fem. so. for ed. of bea. youth. 50; A. C. Read, for the Batticotta sem. 20; Rev. R. Walker, 20; Miss K. M. Linnard, towards debt of the Board, 10; a friend, 5; youth's miss. so. of 1st methodist prot. chh. for Thomas Healings Stockton, Cey- lon, 20; fem. sab. sch. of 5th presb. chh. for William Worrell, Ceylon, 20; less dis. 15.25;	527 75
<i>Pine Plains, N. Y.</i> Julia Reynolds, 10; Eliz. and Rachel Reynolds, 10;	20 00
<i>Princeton, N. J.</i> Nassau Hall miss. so.	21 00
<i>Pultneyville, N. Y.</i> Presb. chh.	7 32
<i>Riverhead, N. Y.</i> Ladies, for Samuel Buel, Ceylon	20 00
<i>Scottville, N. Y.</i> La. miss. so.	13 12
<i>South Reading, Ms.</i> Miss. sew. cir.	30 00
<i>Spencertown, N. Y.</i> Presb. so.	11 00
<i>St. Augustine, Fla.</i> Rev. F. Y. Vail,	10 00
<i>Stanstead, L. C.</i> , P. Hubbard, Jr.	5 00
<i>Stewartsville, N. J.</i> Cash,	3 50
<i>Troy, N. Y.</i> A friend, to constitute BIL- LINGS P. LEARNED an Hon. Mem.	100 00
<i>Unadilla, N. Y.</i> Three friends,	4 00
<i>Union co. Pa.</i> R. Van Valzah,	5 00
<i>Unknown</i> , 2; cash, 1;	3 00
<i>Washington City, D. C.</i> 4th presb. chh. mon. con. 44.07; juv. miss. so. 20.20;	64 27
<i>West Harpersfield, N. Y.</i> Miss R. Hotchkiss,	3 00

<i>Weston, Ms.</i> Mrs. M. A. H. Bigelow, to constitute ALPHEUS BIGELOW, Jr. an Hon. Mem.	100 00
<i>West Troy, N. Y.</i> , G. Grant,	100 00
<i>Yates, N. Y.</i> Presb. chh.	12 00
	\$31,454 62

## LEGACIES.

<i>Canaan Centre, N. Y.</i> Mrs. Abigail Dean, by W. Edwards, Ex'r,	150 00
<i>Chester, Vt.</i> Joseph S. Janney, by Rev. A. Rankin,	50 00
<i>Clarkson, N. Y.</i> Levi Crocker, by M. Lewis, Ex'r, (prev. rec'd, 500;)	100 00
<i>Cornwall, Vt.</i> Mrs. Hester Foot, by A. Wilcox,	50 00
<i>Hartford, Ct.</i> Mrs. Florella Hyde, by S. Terry, Ex'r, (prev. rec'd, 50.13;)	7 50
<i>Holden, Ms.</i> Isaac Fiske, by A. D. Foster, (prev. rec'd, 700;)	170 00
<i>Leacock Township, Pa.</i> James Johnson, by Thomas S. Woods, Ex'r, 46.75; less dis. 1.75;	45 00
<i>Salem, Ms.</i> Daniel Lang, by Robert Peele, Ex'r,	475 00
<i>Salisbury, Ct.</i> Mrs. Sally Sterling, by L. Norton, Ex'r,	200 00
<i>Spencertown, N. Y.</i> Ezekiel Clark, by Rev. Dr. Porter,	222 00
<i>Westfield Ms.</i> Miss Freclove Collins, for schools among the heathen, by J. Tay- lor, Ex'r,	800 00
<i>West Hartford, Ct.</i> Mrs. Hannah Gridley, by E. Averill, Ex'r,	700 00
	\$2,969 50

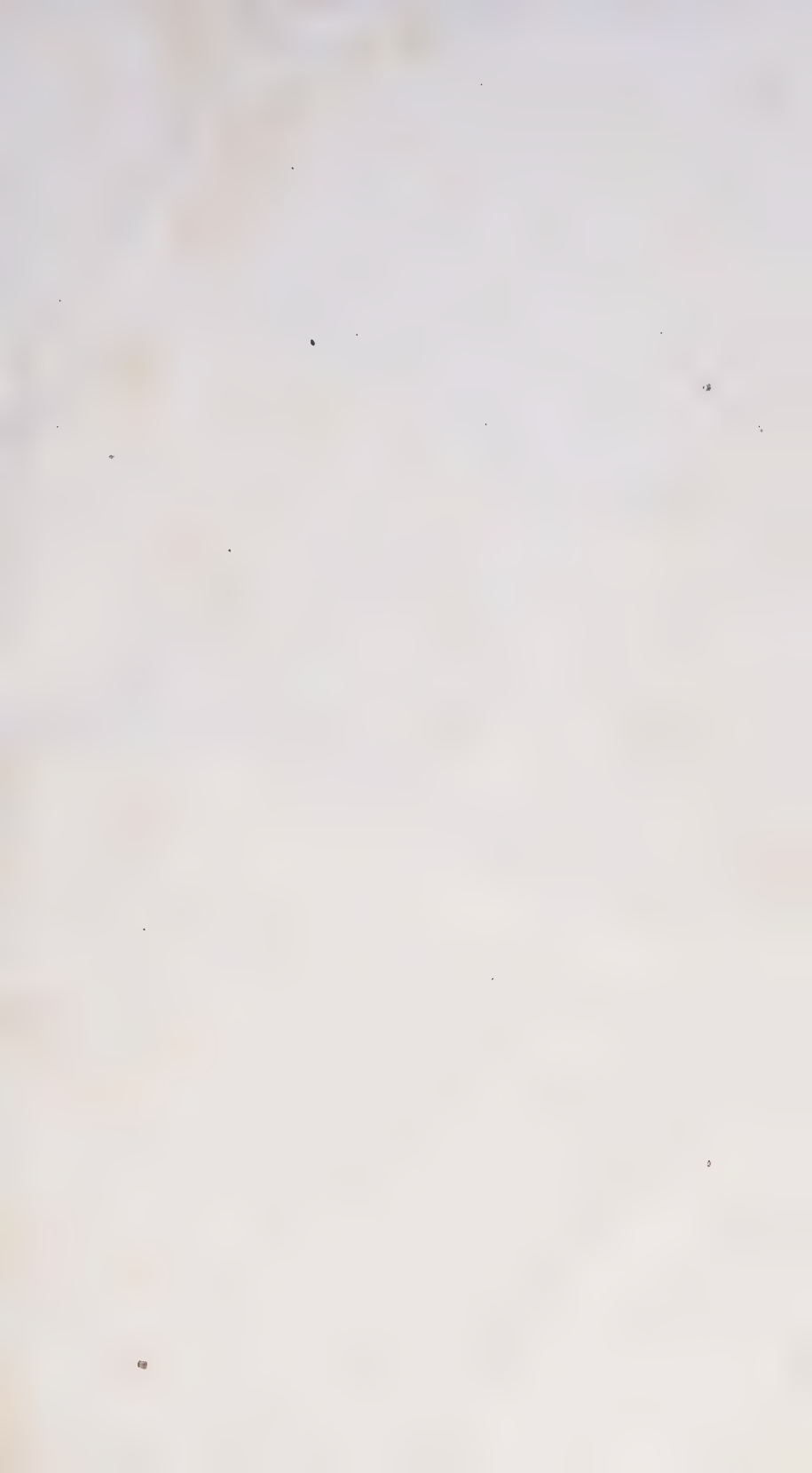
*Amount of donations and legacies acknowledged in  
the preceding lists, \$34,424 12. Total from Au-  
gust 1st, to October 31st, \$65,171 04.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Albany, N. Y.</i> (via) A barrel, for Mr. Web- ster, Bombay.	
<i>Athens, N. Y.</i> , A bedquilt and sheets, fr. Mrs. D. King,	12 00
<i>Brimfield, Ms.</i> A box, fr. la. benev. so.	33 00
<i>Cooperstown, N. Y.</i> , A box, fr. E. Foote, for Mr. Beadle, Syria.	
<i>Franklin, Ms.</i> Two boxes, fr. la. benev. so. for Mr. Armstrong, Sandw. Isl.	
<i>Livonia, N. Y.</i> , A bundle, fr. fem. mite so.	7 57
<i>Lynae, N. H.</i> , A box, fr. fem. benev. so. for Wheelock,	35 00
<i>Montpelier, Vt.</i> A box, fr. 1st cong. chh. and so.	34 44
<i>Newark, N. J.</i> , A box, for Mr. Whiting, Syria.	
<i>New York City</i> , (via) A box, for Mr. Dib- ble, Sandw. Isl.; do. for Mr. Smith, do; a box.	
<i>Philadelphia, Pa.</i> A box, for Mrs. Apthorp, Ceylon; do. and bundle, for Mrs. Whit- ney, Sandw. Isl.	
<i>Southbridge, Ms.</i> A box, for Mr. Dwight, Constantinople.	
<i>Sullivan, N. H.</i> , A box, fr. fem. cir. of ind.	17 64
<i>Temple, N. H.</i> , A box, fr. sew. so. for Mr. Boutwell, Ojibwa miss.	
<i>Townshut, Vt.</i> A box, fr. a friend,	18 67
<i>Unknown</i> . A box, for Mr. French. Bankok.	
<i>Westminster West, Vt.</i> A box, fr. la.	
<i>Wilmingtun, Ms.</i> N. dis. A box, fr. Corban so. for Mr. Jones, Ooroomiah,	25 00
<i>Wolfboro', N. H.</i> , A box, for Mr. Thomp- son, Syria.	

*The following articles are respectfully solicited from  
Manufacturers and others.*

Printing paper, writing paper, blank-books,  
quills, slates, etc., for the missions and mission  
schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-  
cases, towels, shirts, socks, stockings, fulled cloth,  
flannel, domestic cotton, etc.









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